

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.
* Psa. 141. 5.
*it in the Pews before a Change. * Offers*
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' the Man Jesus. 1 Tim. 2. 5.
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 || 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-

- 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 *Christ*. And then upon further *Operation*,
- * Isa. 30. 18. 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 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 it in the Pews before a Change. * Offers * Rom. 9. 16. rise no higher than the Light of Nature, * Psa. 141. 5. 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 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' 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-

Creature-Wisdom, Creature-Confidences and Creature-Expectations, to an Entire Dependance upon Christ and his Fulness from

* Mat. 11. 27. the * *Father* to || *fill* and bless me in all!

|| Eph. 1. 23. But to argue this Particular further still

above the Light of Nature. *Offers* are either to Sinners promiscuously *out* of and beside the

* 1 Cor. 4. 7. [Regeneration-Union], or to Sinners * dis-

criminatedly [*in*] the said Union in Christ.

If to Sinners [*out*] of that Union, then

what Springs of *Life* can you find [*out*]

of the Union to bring them to *comply* (sup-

pose, as *Profferers* must suppose) with a

* Prov. 25, 12. Spiritual * *Offer* of *Grace* and *Christ*, or a

Tender of a Special Salvation, or a Propo-

sal of Everlasting Life? Can *Adam's* Life

close with *Christ's* Life? No, 'Tis *Christ's*

Life breaks in upon *Adam's*, mortifies it

Rom. 6. 6. by discovering how *our old Man* is *Cruci-*

fy'd with *Christ*; discovering it after the

Spirits Act in begetting the *New Nature*.

Moreover, in closing with *Christ*, it's the

|| John 3. 3. || *New Creature* closes with the *New Adam*

that hath begotten it by the *Holy Ghost*.

If God the *Spirit* *Regenerate* Sinners, whilst

suppose you think you have *Offer'd* *Christ*,

yet 'tis no such Thing as *Regenerating* them

* Gal. 6. 8. by * *Offers* according to what you sup-

pose, but by *Operation*. 'Tis by *Deed* of

Gift and *Efficacy*. Then why d'u talk of

Offering or *Proffering* *Christ*? *It is*

|| Isa. 42. 6, 7. || *Gift* to the *Conversion* of the *Will* in the

Union of the *Person*. And why should not

you rather look to bring up the *Form* of

Preaching to *God's* *Work*, than to bring

down the *Power* of *God's* *Work* to the *Form*

of your *Preaching*? If we believe *God's* *Way*

and *Method*, we are not to fall in with

Way that upon strict and clear *Examination*

plainly thwarts it. Suppose *Special* *Grace*

was * Proffer'd to Dead Nature, as if it be * Heb. 3. 10.
 proffer'd out of the Regeneration - Uni-
 on it must, what could Dead Nature do with
 this sort of Proffer? But now let * Special * Mat. 13. 11.
 Grace be exalted in Preaching Christ as a
 || Gift to honour God. the Spirit in his Work || Isa. 9. 6.
 of bestowing the Gift in the Nature of a with
 Sinner, the Spirit then according to his 2 Cor. 9. 15.
 own Covenant-Obligation with Father and
 Son, strikes in with the Gift, in which Act
 he both Quickens and Supplys the Quickned
 with the Benefit of Christ together. And
 if so, it will not be long e're this new
 Life * Feeds on Christ, and sweetly shews * John 6. 57.
 its self to be the Fruit of such Preaching. last Words.
 Men may talk of one Side of Truth, whilst
 they injure the other Side. As that God is
 Sovereign (it's true) to convert whom he
 will: But still let Men know God is || Just || Isa. 53. 11.
 in converting them, when it comes im-
 mediately to the Work of it; in bowing the
 Soul to Christ. It's certainly thus, altho'
 his Immediate Justice be founded upon his
 Original Sovereignty. His Sovereignty ne-
 ver thwarts his Justice, but * reconciles it * Rom. 5. 21.
 upon his own way appointed. Now it is
 not a Righteous Thing with God in a
 Gospel-Day of Discriminating Light, to
 Convert the Elect to Christ by means which
 do exalt the Creature more than * Christ, * Phil. 2. 9.
 and more than the Father, and more than with
 the Spirit, as the common way of Offers 2 Cor. 10. 5.
 doth. But it is a Righteous Thing for
 God to Convert the Elect with that very
 Means which hath bought them: Because
 it is the Strain of Preaching which the Co-
 venant of God and the * Promises of Effectu- * Isa. 42. 6.
 al Grace run along with. Soul, Precious with
 Soul, I tell thee in Christ's Name, when Isa. 49. 7, 8.
 Special Grace is given thee by a Work of and
 Jehovah Ezek. 36. 26.
 &c.

Jehovah the Spirit, and Grace by Him is put within thee which is God's Free and Gracious Way, then thou hast it *presently*: It

|| Exod. 2. 18. may be sooner than some Preachers that || *Offer* for Christ are willing. And blessed be God

other Preachers again are help'd. to Preach thus, without trying Experiments upon the

* Rom. 6. 13. common Practice of Proposals and * *Professors*, of Tenders and Offers. Now suppose

(according to a fancied Latitude of the Word *Offers*) that it had its Eye upon an

Outer Range of Buildings, or upon *Out-Works*, and that common Grace was there

|| Isa. 30. 5. || *Offer'd* to the Common Nature of Man, and that Sinners had *accepted* of this common

Grace, still when it had been accepted of, this common Grace would work no *Change*, nor

|| Acts 8. 13. can it do so. 'Tis possible some of the || *Non-Elect* may accept of the *Notion* of the Imputation of the Righteousness of Christ, who

yet are never *under* that Imputation in the true and saving [Vertue] of it, so as to believe

by a Work of God the Spirit unto *the Saving of the Soul*. Therefore we have distinguish'd be

between the *outer* Part of the Gospel to maintain

|| Gen. 7. 3. || *Profession*, and the inner Part of the Gospel to

beget * *Life*, and promote Communion. Oh! 'tis the inner Part of the Gospel doth the

main Work. Preachers are too generally a-

loof from *Everlasting Concernments* of the Soul, and walk at a Distance from the *Golden*

* Mat. 13. 20, 21. *Candlesticks*, upon the *Out-works*. That Labour of Their's may do Good upon some

|| Mat. 10. 22. || *Port*. The Form of the Gospel may be display'd, and it will serve some *Time-Ends* which the

* Tit. 2. 1, 2. Lord hath aim'd to secure in his * *Out-*

3, 4, 5, 6, 7, 8. *Works*. It may increase a *Sober Party*, re-

strain Nature, shame the *Wicked*, train up *Mo-*

sal, Sober and Vertuous Professours that join with the Common Assistance in || supporting || 1 Cor. 11. 22. of some Visible Ordinances, and carrying on a Ministry, and providing to fix the Common Hearing: All which are useful and desirable Mercies belonging to the Out-Works, and carry with them an Ornamental Decency: But it's all no * Founda- * John 3. 3, 5. tion to build on for [Eternity]. Preachers and People too will go to || Hell if they || John 6. 40. have no more than this: It's no Building of God, no covering, no * hiding Place * Isa. 32. 2. to be found in. This will not keep out Rain, Judgments, Wrath, Fire and Brimstone Psal. 11. 6. from the Conscience. Nay, and then as to the Duty-Part too, it hath no Power to || Spiritualize one Performance. What can || Rom. 7. 5. an Offer do for me here? What can it bring either the Preacher or People up to, as to any || Evangelical and meet Part of the || Rom. 6. 4. Superstructure? Well, the Gospel must be Preached beyond what a Natural Man [can] receive of it; but he can receive your * Of- * Mark 6. 20. fer-Way, and approve of it very well.

14 The Fourteenth Resolution of the Question. We should Preach the Gospel Singularly, as the greatest Part of Professing Ministers do not Preach it. For till God pour down more of his Spirit, this will be Isa. 32. 15. our Glory. But Offers are so universally Espoused by all Men who have but the common Tincture, under one Denomination and another, as it renders them Suspicious to Men who hear what the Spirit saith unto the Rev. 3. 22. Churches. The General Consent of Preachers and of General Hearers is enough to make a Good Man suspect them. For if we had nothing else by Grace beside a Gracious Capacity to Judge of 'em from what we see in a bad World and base Hearts, we might e'en conclude these || Offers can || Exod. 23. 2. ne Luk. 9. 2.

never be right. As for *Preaching*, it is suited only to the Light of the *Gospel*, in the *Kingdom of God* and the *Authority of Jesus Christ*, which I fear Few there be that see it. For as to *Preaching*, so far as Men have all along beheld it in the *General Light* of the

* Joh. 1. 9. * *World*, they have not known how to express it by any Thing that signifies || *Preaching of the Gospel*. We may see that it was from the *Peculiar Way* and *Arguments* of the *Gospel*, which the *Apostles* were first enlightned in, that the *Times* called their *Message* and

1 Cor. 1. 21. *Manner of Delivery*, the *Foolishness of Preaching*. Whereas *proposing* hath been always extended to the *Common Theme*, and therein suited to the *General Consent* of *Mankind*. The same continues so every where at this *Day* under a *Cultivated Light* of *Nature*. But now the *Words* which the *Holy Ghost* hath used in the *New Testament* for

* *Preaching* are quite of another Import, and do not at all fit the *Way* of dispensing the *Word* by *Offers*; but by *Glad Tidings*, and || *Crying* of *Glad Tidings*, or a *Solemn Publishing* of what is to be *Sold* without *Money* and without *Price*, according to the *Radical Signification* of the *Verb* from whence the *Noun* *Κήρυγμα* derives. For the *Minister* is to *cry*; or *publish* his *Message* from the *Lord*. This speaks the full *Power of God* in our *Messages* we bring from *Christ*. And this *Honour* seems to be

Isa. 55. 1. given but unto a very || *Few Men*. When *Multitudes* therefore do take in *Hand* to *Sermonize* or *predicate* (which is a way of *Preaching* whereunto *Offers* and *Proposals* are suited) it seems to be mostly done of their *own Heads*, and not of *Christ's Ordering*, which we see is done in an absolute

* Joh. 1. 9.

|| Rom. 10. 15.

1 Cor. 1. 21.

* εὐαγγέλιον and κήρυγμα.
|| κήρυγμα. Θεσπ. κήρυξι.
α κηρῖω, κηρῖω, ἐκηρῖσα.

Isa. 55. 1.

[Jer. 23. 21

way of * Office-Crying, or Publishing, and * compare
 not by offering, nor is done Proposal-wise. 1 Pet. 1. 24.
 For this is an Unworthy Diminutive in deli- with
 vering of the Lord's Messages, and is a plain Isa. 40. 6.
 consulting with *Flesh and Blood*. Hence we Gal. 1. 16.
 see it comes to pass that Generally Preachers
 at this Day stick in a *Natural* way of Preach-
 ing, which more *Universally* obtains, and
 come not up to the * *Mysteries of the Gospel*. * Eph. 3. 3, 4.
 Few Preach *Glad Tidings*. Few Evangelize.
 The most *Predicate*, as *Logicians* in the
 [School], and *Orators* in the [Desk]. But
 as to what the *Holy Ghost* calls Preaching,
 there is little of it generally thro' the
 World. Besides, Men do call || *Preaching* || *Prædicatio*
 by a Name that cuts off all it's *Relation* to
 the Gospel, viz. Proposing a Matter to the
 People: And so you may see in the *Dictio-*
nary how the *Concordance* (and the Sounds
 of Preaching there) came to be Spoiled. For
Proposing is fitted to an *Oration* to the Peo-
 ple. But it's not fitted to an *opening the*
Mysteries of the Kingdom of God, and open-
 ing the *Oracles of God*, and therein bringing Rom 3. 2.
Glad Tidings. The General way of Preach-
 ing is *proposing* and fitted to proposing.
 Why? Because the General Way is to
 Preach all *below* and *beside* the *Mystery*. So
 that the Times have fitted the *Apostasie*, by
 a [Word] they have got for *Preaching*,
 which * shuts out all the *Mysteries of the* * 2 Pet. 3. 5.
Gospel. If you come to propose *Glad Tidings* former Part
 too, it argues the *Tidings* you bring, are
 not so good as the *Sounding* makes 'em to
 be: but *Preaching* discovers them to be the
 very same Things which it pronounceth of
 them. Therefore Cry the Gospel. It's a
singular Way of Preaching by *Instructing*,
 and it's all done *without* || Offers. It's a Mes- || Ezek. 9. 17.
 sage *above* the Light of Nature. Well, bring
 the

the matter lowest, and that is to the Instance of *John the Baptist's Preaching, Math. 3. 3. The Voice of one crying in the Wilderness, prepare ye the Way of the Lord, make his Paths*

* *Joh. 1. 23.* * *strait.* Tis not meant that the Message of the Gospel is to shew that [*we*] begin in *Spiritual Things*, and [*Christ*] follows. No, that's but agreeable to the common Thought

|| *Isa. 59. 6, 8.* [*we must do our || Endeavours, and God will do the rest*]. Almost all Mankind agree in this, even where the Gospel comes. But the Meaning is, Come out you *Citizens*, you that dwell *at ease in Zion*; Come out into the *Wilderness*, leave the *Splendid Temple*, and your *Pompous Worship at Jerusalem*; it will quickly all be put down, come, come away aforehand, and find and follow *Christ* in a * *Wilderness*, that hereby following him into the *Wildernesses of Judaea*, as you now come out into the *Wilderness* to hear and see [*me*], way may be made for the poor

* *Hos. 2. 14.* *Elect Jews* to follow *Messiah* into the || *lost World* among the *blindfold Gentiles*, whither he will be shortly going: Come, prepare a little beforehand, in some *outward Mortification* and leaving the *brave Temple at Jerusalem*; Come with *Christ* into the *Villages*, and don't tye up your Selves to yonder *Structure*; for *Christ* when he comes will come into the *Wilderness*, and will be for

|| *Math. 16. 24.* *Elect Jews* to follow *Messiah* into the || *lost World* among the *blindfold Gentiles*, whither he will be shortly going: Come, prepare a little beforehand, in some *outward Mortification* and leaving the *brave Temple at Jerusalem*; Come with *Christ* into the *Villages*, and don't tye up your Selves to yonder *Structure*; for *Christ* when he comes will come into the *Wilderness*, and will be for

with
* *Heb. 13. 13.* *Elect Jews* to follow *Messiah* into the || *lost World* among the *blindfold Gentiles*, whither he will be shortly going: Come, prepare a little beforehand, in some *outward Mortification* and leaving the *brave Temple at Jerusalem*; Come with *Christ* into the *Villages*, and don't tye up your Selves to yonder *Structure*; for *Christ* when he comes will come into the *Wilderness*, and will be for

Song 7. 11. *Elect Jews* to follow *Messiah* into the || *lost World* among the *blindfold Gentiles*, whither he will be shortly going: Come, prepare a little beforehand, in some *outward Mortification* and leaving the *brave Temple at Jerusalem*; Come with *Christ* into the *Villages*, and don't tye up your Selves to yonder *Structure*; for *Christ* when he comes will come into the *Wilderness*, and will be for

* *Acts 21. 28.* *Elect Jews* to follow *Messiah* into the || *lost World* among the *blindfold Gentiles*, whither he will be shortly going: Come, prepare a little beforehand, in some *outward Mortification* and leaving the *brave Temple at Jerusalem*; Come with *Christ* into the *Villages*, and don't tye up your Selves to yonder *Structure*; for *Christ* when he comes will come into the *Wilderness*, and will be for

deserting of your *stately * Fabrick*, and then down it must come quickly after: Prepare his way now, come into the *Wilderness*; and you'll bring his *Cross* thither, which will be quite *cross ways* to the *ease Times*: come aforehand therefore into the *Wilderness* under *John's Ministry*, who is his *Fore-runner*; and while his *Followers* shall be ready at call to do the same, and come forth into the *Wilderness* again, both in *Judaea's*
Wil.

Wilderness under Jesus his Ministry; and in the || Wilderness-Condition of the Gen- || Rom. 15. 9:
 tiles, after his Resurrection in the Preach-
 ing of Christ's Ministers, you shall be
 Those that *prepare the Way, and make his* Mark 1. 3:
Paths strait, to discover he hath not gone
about, but hath taken the *direct* Way to
 Sinners. This now is that which *leads* poor
 Sinners to *close with Christ*, which all your
 || *Offers* never did for 'em. || Prov. 17. 10:

15. *The Fifteenth Resolution of the Question.*
 D'u ask how must you *Preach* the Gospel, if
 you are beaten from your * *Offers*? I an- * Jam. 1. 5:
 swer, you ought to *Preach* the Gospel *in-*
deed, and that will be so as not to give
 this open || *Scandal*, and *Offence to such as* || Mat. 13. 41:
are most led by God the Spirit into his own
 Work. *Offers*, contrary to the *Preaching*
 of the Gospel; * *offend* such as are most led * Mat. 18. 6.
 into the *Spirit's* Work. We must *Preach*
 the Gospel so as its *Reputation* may be || ad- || 2 Theff. 3. 1:
vanced every Day more and more agreea-
 bly with its *Self*, and so as that the Gos-
 pel may get the visible *Ascendant* of *Na-*
ture, in the Eyes of them that are most
taught of God. They who are got farthest John 6. 45:
 into Christ's School, ought to see that when
 you *Preach* the Gospel, you are really ad-
 vanc'd above all *External Flourishes*, of which
 Number *Offers*, instead of *Operations*, are
 one Kind hereof, making a *fair shew in the* Gal. 6. 12:
Flesh, and yet *within* (come to examine
 'em) *are full of Rotteness and Hypocrisi*. We Mat. 23. 27,
 must *Preach* the Gospel *Honourably*, but Of- 28.
 fers are *Scandalous*. For 1. They are *Thie-*
vish. They steal from God's Grace given
 only unto the *Elect*, to go and || *proffer* it || 1 Sam. 23. 1:
 to all within the Sound. They rob God's
 Grace to set up Man's Nature and Pride
 with the Notion of his own *Acceptance* of
 Q that

that Grace. Whereas Man's *Nature* is but to accept the Proposition, the *Saying* worthy of all Acceptation, that *Christ Jesus* came into the World to save Sinners : What have these Thievish Offers to do to rob the Treasures of Wisdom, and tender the Salvation its self to the Universal Acceptance of Human Nature ? 2. Offers are scandalous, because they are this Day's * *Stumbling Block* to many of the Godly and Judicious. And why will not you do that with your Offers, which you would have others do with their Ceremonies ? That is, why will you not throw them away, and let there be no more of the [Sound] of this in your Sermons than there is in God's Word ? For now as Things are brought to pass, and wilfully maintain'd in some || *Pulpits*, many stumble at the Ministers of the Lord ; because instead of delivering their Message, they heap them * offer it, and propose offensively what they ought to Preach honourably, and free of Offer-Blame. The Truth is, Offences in Preaching will come of all Sides. But still we ought so to Preach, by Preaching the Spirit and his Work under all Subjects, even while we are upon all other Doctrines of the Gospel, as that while we do give || *Offence* therein eventually to any, it should appear to be to none, whether Ministers or People, but to such only as are least led in to God the Spirit's Work in their way * Preaching and Professing. I mean such when they come to the Use of a Doctrine make Practicals to shut out Experiments and run all upon Creature-Acts where they ought to build upon || *Creating Operations*. How many are there in the Offer-way, who tell Sinners they must get Christ, instead of telling them, he is gotten into their very Heart.

† Tim. 1. 15.

Col. 2. 3.

* Mark. 9. 42.

with

Isa. 57. 14.

|| Hof. 11. 7.

* Deut. 32. 46.

|| Judg. 11. 27.

* Col. 4. 17.

|| 2 Cor. 12. 9.

Heart

Hearts and Natures for them by the Lord 2 Cor. 3. 17. who is that Spirit, if ever they are sav'd by Christ? How many insist upon the [Act] of Sinner's Acceptance, where they should magnify the Spirit's [Operation] in working up their Hearts unto this Acceptance, if they are ever brought unto it? Accordingly, they insist upon other Acts, but never upon the Spirit for these Acts.

16. The Sixteenth Resolution of the Question. Do you ask, How, &c. I answer again, if you are Commission'd of Christ to the Work and Office, you ought to Preach the Gospel in the * Encouragements of it unto Salvation. But Offers are no Encouragements to Salvation. Encouragements are what the Heart feels. I will run the Way of thy Commandments, when thou shalt enlarge my Heart. A Man feels his Courage. Encouragements are Qualities, and these must have a proper Subject. Courage is in the Soul, not in the Argument. 'Tis in the Man, not in the Book: 'Tis in a Living Epistle of Saints, not in a Dead Letter of * Offers. Offers lie without me, but Encouragements come and lodge within me. The Offer is but the Preacher's Sound ill manag'd, but the Encouragement is the Holy Ghost's Work well mark'd. An Offer is a Man's Notion, but an Encouragement is a Man's Experience. There are God's Operations of his Grace, but there are no Offers of his Grace.

* Psa. 21. 24.
with
Psa. 27. 14.
Psa. 119. 32.

|| Psa. 22. 26.
last Words.

* Eccl. 7. 29.

|| Isa. 29. 8.

17. The Seventeenth Resolution of the Quere. We should Preach the Gospel so Spiritually and discerningly that the * more our Preaching is examin'd, cavill'd at, despised, struck at and hated, the more it should be still seen both from the Pulpit and the Press, how sweetly it accords with the Spirit's Works. But Offers the more they

* Exod. 2. 12.

|| Job 19. 23.

are examin'd, struck at, oppos'd and *argued down*, the more injurious they are still found to the *Spirit's Work*. i. We must Preach the Gospel Spiritually in an Exalting of Spiritual || *Enlivenings*. But Offers are *Dead Preaching*. And is it good News to come to the Sinner with a *Heavy, Dead Offer*? If this then be no good News where is the * *Evangelical Offer*? Preaching the Gospel is a *lively Ordinance* of Jesus Christ. We should Preach then *livelily*, this accords with the *Spirit's Work*, and is a sure Effect of his own Work stamp'd on the *Ministration*. Whereas Offers are *Dead*, and Proffers of Christ for the most Part do argue a *dead Faith* in the Preacher. The *Offer-Part* is the *Dead Part* of a Sermon, the meer *Carcase* and not the *Christ* of an Exhortation. Let's maintain and stand up for a *Lively Preaching* of Grace to Sinners, to overthrow *Dead Offers* of Grace to Sinners. What are any *Dead Works*? Are they fit for *the Living God*? Or to be found within the *Ranges* of *his Living Temple*? When the Apostle argu'd against *Dead Works*, Heb. 9 14. he meant to the Jews the *Dead Bodies* of those *Beasts* which the Consciences of *Gospel-Worshippers* are purged from, never to use them in their *Worship* more; though some of the *Christian Jews* would have return'd to 'em again. For we need not these *Dead Works* in the *slain Beasts* of the *House of Israel*. *Dead Sacrifices* are gone, since we have a *living Advocate* in Heaven, who was once the || *Consummate Sacrifice* on Earth. So I may say of our *Offers*, as He of the *Dead Bodies* in abolish'd *Sacrifices*; they are but our *Dead Works* of the *Pulpit*, as the Other were Their *Dead Works* of the *Altar*. *Lively Preachers*

|| Isa. 119. 50.

* 2 Sam. 14.
13.

Jam. 2. 26.

Heb. 9. 14.
2 Cor. 6. 16.

Heb. 13. 11.

Acts 7. 42.

* 1 John 2. 1.
|| Heb. 10. 10,
14.

Preachers of the *Power* do far more exalt the *Spirit's Work* at their worst, than dead Preachers of the * *Offer* do it, when they do their best. Be sure, while [we] are but offering of Christ to Sinners, Christ is not operating upon us Sinners of the Pulpit. If he were, we should be * *Earthen Vessels* in Christ's Hand to carry the *Treasure* further than an *Offer*. Oh! 'Tis low Water in our Souls, when the *Conduits* of Grace that should flow out from a sanctified Treasure of the Heart, stop at || *Offers* in our Mouths! Again, to Preach in an exalting of the Spirit's Work, 2. We ought to Preach every way *Experimentally*. Ministers harping thus at their * *Offers* do seem to drop all Experience. For if the Preacher saw clearly, and was affected deeply to see, How Himself came by Christ in the Great Power of God, he would be a lively Preacher of that [Power], which goes along with the *small still Voice* of Christ in the Heart, and he would not be a *Heavy Preacher* of the [Offer]. Methinks, if he saw Christ in all Preaching, he should Preach || *Sights* of Christ in all Preaching too. If he tasted Christ, it's strange he doth not Preach *Tastes* of Christ. I should be * *starv'd* for my own Part, I profess, in the very Pulpit, if I were to Preach these * *Offers*, and not help'd to Preach just as I do. And it's such a Riddle to me, how the [People] can feed upon that which would starve the Preacher], that let *Oedipus* resolve it in a Treatise of the *Problems of the Offer*, for cannot. Alas! If we are * *Christ's Ministers* we do not only see for our selves, and taste for our selves, when we are in the pulpits; But poor *Sinners* are brought in under [our] true *Sights* and *Tastes* to see

* Mal. 1. 6.

* 2 Cor. 4. 7.

|| Jer. 13. 23.

* Jer. 2. 8.

1 Kings 19.

|| 1 John 1. 3.

* Prov. 19. 15.

* Prov. 19. 15.

* 1 Thess. 1. 2.

- and taste *with* us. Let us not run then to
- || Gal. 4. 9. || *Offer-Forms* that kill *Experience* in our
 selves and others too. And the more I see
 * Psa. 34. 8. and * *taste* in my own *Experience* that *the*
 Psa. 111. 4. *Lord is Gracious* in my Opening of the Word,
 2 Cor. 13. 3. the more have I a *Proof of Christ speaking in*
me, that the true *Interpretations* of every
 Text are written in the very *Spirit* of the
 Text on my own Soul. We ought to Preach
 the Gospel *clearly*, *Discerningly* and *Under-*
 || Mic. 3. 6. *standingly*. But || *Offers* are *Blind* and *Dark*,
 no *Evidences* in them that we discern the
Spirit's Work experimentally on our own
 poor Souls. We must Preach to Sinners
 the * *Discoveries* that God hath made of
 * John 16. 14. Christ to our selves. This is the way to
 with
 Psa. 40. 10. *convert* them, and not to go on darkly, and
offer Christ to them. Let us Preach forth
 that *Glorious Operation* of the Spirit which
 * Song 2. 16. lay in the *Discovery* of Christ as * *Our's*
 * Song 6. 3. and * *as our's*, not in *Offers* of Christ to
 be *made our's*, if we accept. It is enough to
 prove that we are *Christ's*, if we can see
 that *his Desire is towards us*, Cant. 7. 13
 || Psa. 78. 4. We should so Preach the || *Discoveries* of the
Gospel, as to bring it up to poor Sinners
 || Psa. 34. 2. under this very Head of || *Self-Experience*.
 Preach up *Operations* of the Holy Ghost.
 These make *Discoveries*; and labour to open
 * John 14. 1. the * *Object of Faith* clearly, as the Spirit
 hath opened the *Object of Faith* to you.
 This is the only way the Lord has helped
 [me] in to the *Conversion* of Sinners in
 || Isa. 59. 10. the *Seals* of my Ministry. But now || *Offers*
 of Christ are *Blind*, they come and *darken*
 the Spirit's Work. And is this Good News?
 Then never Preach *Offers* more. These rest
 * Psa. 44. 17. all upon * *Proposals*, but forget that it is
 in *Discoveries* of Interest under *Operations*
 || Mat. 25. 18. a *Close with Christ*, far above all || *Proposals*.

of Compliance with him. A Man complies in his Thoughts upon the Discovery of any Object which his *Nature* is suited to : So *Judg. 9. 3.* that he in his Heart complies with his *Interest* where ever he sees it. The Soul that hath *Supernatural Discoveries* of a *Supernatural Interest*, must in his Thoughts and Soul perceive a *Supernatural Compliance* with the same ** Interest-Discoveries* ; be- ** John 16. 14,* cause the *Supernatural Discoveries* are at- *15.* tended with the same sort of *Power* put forth for *Discovery*. Exalt therefore the *Power* that breaks in and discovers. *Offers*, I can confidently say, are *Blind*. The *Offer-Preaching* doth leave us altogether *John 3. 6.* in the *Dark*, as to God the *Spirit's Work*. I never heard a *Sermon* wherein ** Offers* ** Job 42. 3.* of *Christ* and *Proposals* and *Tenders* of *Salvation*, have been much talk'd of; as to say, " Here we ** offer* you *Christ*, *Sinners*, come, ** Prov. 19. 3.* " how do you like him ? Here we *propose* *Isa. 24. 14.* " him for your *Acceptance*, pray don't " slight him, accept of him for your *Sal-* " vation, &c. that ever in *any Part* of the *Sermon* discover'd a clear *Advancement* *Psa. 29. 2.* of *God's Work in the Soul*. But all the stress is laid upon the *Creature* for his *Conversion*, as appears by the very *Form* of the ** Offer-Plea*. Is it not *Blind* to run upon ** Mat. 25. 25,* ** Offers*, when the way lies open in *Objects* ** Isa. 29. 10.* and *Operations* ? How *blind* is it in *Offer-Doctrine*, to expect the *Spirit* should be given to convert a *Sinner* in the very *Way* that *robs the Spirit* of the *Glory* of it ! It *Hos. 11. 7.* hath been often *Dreadful* to my *Thoughts*, and I fear the sad ** Issues* of it under the ** Amos 8. 7,* *Present Formality* of standing up for these *Proposals*. How *blindly* do Men run a- *1 Sam. 3. 17.* gainst the *Holy Ghost*, who hath no other way left him to make his *Glory Equal* in

Salvation with the Glory of the *other* Persons, the *Father* and the *Son*, but in the *Efficacy* of his *Applicatory Works* alone? It's inconsistent and *Blind* to think the *Spirit* and the *Creature* can be *advanc'd together* in a *Sinner's* *Accepting* of *Christ*. I am also sure, that if the *Spirit* was duly honour'd, as we *walk'd in the Light* of *Christ*, the *Proposal* would never be talk'd of, and *God the Holy Ghost* working in us from the *Father* and *Christ*, of *God's* own *Good Pleasure*, be altogether conceal'd. The *Light*, if we *walked in the Light*, as he is in the *Light*, would secure us from this *Blindness*;

¶ *John* 1. 7. And we *should have Fellowship* one with another: That is (as the plain *Coherence* lies) *God* with *us*, and we with *God*; *God* with

* *Cor.* 1. 30. us by the vertue of * *Imputed Righteousness*, or *thro'* it, and the *Communion* of his

with
 Rom. 5. 19. *Spirit* [under] it; and we with *God* under the same *Righteousness* of *God*, in a *Holy Delighting* in *God*, to set up the *Glory* of his *Grace*, and with the *small Rain* of his *Blessing* in the *Dews* of his *Spirit* to lay the *Dust*, which *Proud Flesh* has rais'd before our *Eyes*, by using *Men's* *Mouths* to the

Job 37. 6. || *Offers* of *Christ*, which should be fill'd with the *Praises* of *Christ's* *Operations*. I am certain, it is not my *carnal Judgment*, it is not my *Dead Opinion*, but it is my *Life*, my *Experience* (as *God's* *Word* and *God's* *Work* have met together in my *Soul*) that the

¶ *Phil.* 1. 10. mighty * *Operations* of *God* renewing the *Faculty*, elevating the *Understanding*, strengthening the *Will*, purifying the *Conscience* with the *Blood* of *Christ* (for the *Heart* is sanctify'd by a *Gracious Touch* of the *Object*, as the *Object* breaks in upon it, and draws out the *Heart* towards it in the *Person* of *Christ*) do leave no *Room* in our *Thoughts*

to || Offer Christ to that Sinner. And why || Psa. 119.
 should we not employ all our *Light*, Influ- 118.
 ences and clearest *Experience* to speak of
 the Things of God as we have found them
 upon our own Souls under the * Spirit's * Psa. 73. 28.
 Work ? So that if I go forth upon my Ma-
 ster's Work, under the Operations of this
 Glorious *Spirit*, and also in his Work do
 believe that Christ's Spirit is with me
 (having both his *Word* and *Work* for it
 || meeting in my Heart) to what Purpose || Jer. 15. 16.
 should I, in seeking to reach the Souls of
 the Elect, and using means to convert 'em,
 stand to pitch so low and poorly in the
Dark, blundering upon *Nature*, as to talk
 of *Offers of Christ*, whenas I come forth and
 Preach *Christ Crucify'd* in the Light and 1 Cor. 1. 23.
 Operations of *the Everlasting Gospel* on my Rev. 14. 6.
 own Soul, and do thereby thro' this effectu-
 al Grace see which way I must go to work
 to win Souls, and where I must pitch and
 anchor my *Hope*, that upon the Elect of God. Heb. 6. 19.
 I may prevail, and see them from the *Spi-*
rit's begun Work in the new Birth, con-
 verted *believingly*, and their Hearts drawn
 to Christ ? Ah ! * *Offers* are *Blind*, they * Song 2. 9.
 stand in the way between the *Heart* and with
 the *Object*, and don't see it. They keep Ho. 59. 2.
 up the Wall of Separation that cuts off all first part.
 Prospects between the Sinner's *accepting*
 Christ and the Preacher's *proposing* him.
 Oh ! Blindness ! As if the Spirit which
 [reaches] the Heart by *Gift*, was less than
 the Offer that stands but *before* the Heart
 and call. Well, we see that an * Offer of * Prov. 15. 5:
 Grace is but the Good Will of a poor *dark*
Preacher who is at a Loss to manage the
Practical Part of Divinity. I shall still give
 one Instance more of the Blindness of || of- || Verse 32.
 offering Christ to Sinners. It tends to make
 Natural

- Natural* Men who are under no Trouble about their Souls, immediately reply within Themselves: " Aye, I * have *accepted* Christ, God forbid I should *reject* him. " What, put away the Grace of God! No, " no. And this is the Case of a great Body of Men in most of the mix'd Congregations in *England*. They all do conclude generally that they have *accepted* the
- * 1 Sam. 15. 20. || Offer, tho' they be almost as Ignorant of *Christ* as the Wood of their Preacher's Pulpit! They are zealous for they know not what. They'll tell you, they dare not with-
- * Isa. 29. 13. stand the * Offer. No, God forbid. On the other Hand, some *New born Souls* who want to be led clearly into the *Mystery* of
- * Pet. 2. 2. Christ, and some *New born Babes* that desire the *sincere Milk of the Word*, to satisfy their *New born Appetites*; These under such
- || Acts 17. 23. Dark Preaching as at this Day obtains, do find they *want* something, but they don't know what to || call it, poor Hearts; They hear and they *hear*, but they are not *refresh'd*; They come in the Dark, and they go in the Dark, and secretly *conclude* in the
- * Rom. 13. 12. Dark under your * *Dark Offers*; " Well says the poor Drooping Soul, the Preacher hath done *His Part* faithfully, he offers *me Christ*, and bids me come and get an Interest in him. Oh! That's what I want! But the Lord knows I han't done *my Part* therein, I can't do *mine*! [He hath been tendering me Christ bravely] says the Soul. Oh! But still how shall [I] come at him, and how shall I come at Faith? Oh! I am hardned, and I can't believe, I can't venture, I can't depend. Oh! What will become of me for ever! He hath been offering me Christ, but I ha'nt *accepted* him! Oh! I have slighted him.

" him! I have sinn'd against his Love, and
 " against all these *Free Offers!* &c. so that
 the best of God's Children us'd to such
Dark Preaching, go away ordinarily in a
Dark Unbelief, Sadness, Despondings: Where-
 as some of the *worst* of the Congregation
 who have got a few *Head-Notions*, never
 Supernaturally digested upon a New-born
 Heart, but are the Religious *Talkatives* || Titus 1. 10.
 of the Age (not understanding the Bottom
 of what they talk of) These are *flush'd*,
 buoy'd up, maintain the Party-Form, rely
 upon their *accepting of the * Offer*: And do * Isa. 36. 5.
 count all is well, if the *Antinomians* (as
 they call 'em) would be quiet, and did not
 come and *Spoil* it! 3. We must Preach the
 Gospel in a *Gospel-way*. But || Offers are Le- || Heb. 12. 19.
 gal. And is Legal Preaching *Good News?*
 Then *Preach* Christ, and don't *offer* Christ.
 Preach the Object Evangelically. Preach
 Christ's Interest as the Glass in which * re- * 2 Cor. 3. 18.
flexively the Soul may behold its *own* Inte-
 rest. Divert not into Offers of Christ. These
 are *Legal*, not Evangelical. Then where
 again is your || *Evangelical Offer?* How are || Jam. 5. 16.
 Offers *Legal*, you'll say? Why they press
 Sinners who never felt a Work of Grace,
 to *serve* and accept of Christ *in the Oldness* Rom. 7. 6.
of the Letter (which of old commanded the
old Man to do as much as it commanded
 the *new* Man; and this is to propose the
 Gospel as the *Law* was propos'd at Mount
Sinai, and promiscuously to command every
 Man alike) but they *instruct* not Sinners to
 serve in the *Newness of the Spirit*. 'Tis Le- Rom. 7. 6.
 gal to Preach the Gospel to Sinners as *pro-*
posed, 'tis only Evangelical to Preach it as
 || *imposed*; pour'd forth upon 'em, put upon || Heb. 8. 10.
 'em by Grace *irresistibly* as to Corruption, but
 with an Experience of *Freeness* and *Spon-*
taneousness

aneousness in the Faculty, under the Operation of Grace ; and thereby discharg'd of *Sin*, so as to have no more *Dominion* over

* Rom. 6. 14. it, to hold it in Bondage to the * *Law*, and to any Work or Act as a *Legal* Piece of Service. So long as you are *Offer-Men*, you

2 Cor. 3. 6. are not *able Ministers of the New Testament*.

Your Proposals are *Legal* in the Form, tho' you think them *Evangelical* in the Matter.

Verse 6.

Whereas you should be Ministers *not of the Letter, but of the Spirit* : For the Letter *kill-eth* (and you may see in the Instance before what a *Killing* stroke your Offer carries with it to the New born) *but the Spirit giveth Life*.

Verse 7.

Offers run on more in the Form of *Ministration*, which is called *the Ministration of Death* [Do this and live, neglect this and die] : *Accept* of Christ and be saved, *refuse* Christ and *perish*. This is all

|| Heb. 7. 19.

now but || *Legal* ; for take a Man thoroughly convinc'd of *Sin* and *moral Impotency* that sits under this, and there's not one Word of *Good News* in it to his Soul. Where then is your *Evangelical* Offer ? How have you shut out *the Ministration of the Spirit* ?

Verse 8.

And by the meer shifts of your *Proposal* turn'd from the Gospel, into the very *Ministration* that's call'd *the Ministration of*

Verse 9.

Condemnation ? What is an Offer of Grace

* Psa. 51. 12.

to a * *Saint* under Trouble, then pray what is it to a *Sinner* under Terror, in one that never saw his Interest ? The Gospel shews

|| 2 Cor. 3. 18.

a Sinner as in a || *Glass*, that all his Bolts are taken off, and under the Gospel he feels how he goes out *Free*. But your Offer is a meer *Legal Bar* in the way against him.

And then in this exalting of the *Spirit's* Work, 4. We must Preach the Gospel

Substantially : But Offers are || *Noisie*, and quite empty of the Benefit. And is this

|| Lam. 2. 7. last part.

Good

Good News? Then you may be ashamed of your Free Offers. Sinners do want to receive of *Christ's Fulness* by *Conveyance*, and you starve 'em with * *Tenders* that propose *Acceptance*. You run upon *External Signs*; where's the *Advancement of Operations* in God's *Internal Grace*? How hard is it to distinguish between the *Children* and the *Dogs* under your *Common Offer*! And indeed, when I consider that Men will extend the *Noisie Offer*, and the *Empty Part* of Preaching to all within the Sound, it makes me confess a *Bone* is enough to reach forth unto a *Dog*: But it's pity the *Children* were not under a *Substantial* * *Distribution* of the Gift of God; because unto These he hath given his *Flesh* to be *Meat indeed*. We must in exalting the *Spirit's Work* be found to Preach the Gospel *closely* to its own Points. But Offers are wide and *wandering*. Being wholly destitute of the *Spirit's Guidance*, they wander into *Blind Paths*. Besides, they wander so far towards *all Souls*, as they never effectually reach any *Lost Sheep*. They use a *Man's Thoughts* to roam up and down so loosely upon every *Body*, that the Heart is kept close upon *no Body* to gain 'em. Whereas if God the *Spirit* teacheth Me to Preach home to the Case of * *one*, the Lord may thereby reach the Case of *many* Individuals, with the same *Efficacy of Power*. The Preacher doth not keep close to the *Foundation of God*, when he preacheth his *Offers*. He doth not lie close to *Election* in the Building. No, he wanders. Nor is the Offer fitted indeed to be laid upon the *Foundation*, 'tis such *Wood, Hay and Stubble*, as appears in the next Particular. 6. We must in exalting the *Spirit's Work* Preach the Gospel *Faithfully*:

John 1. 16.

* Jam. 2. 16.

|| 2 Pet. 2. 22.

with
Phil. 3. 2.

* Luke 12. 42.

John 6. 55.

* Psa. 143. 10.

with
Psa. 73. 24.

|| Psa. 119. 176.

* Prov. 27. 19.

2 Tim. 2. 19.

1 Cor. 3. 12.

But

- ¶ Job 6. 15. But ¶ Offers are *Deceitful*. They speak much from the *Minister's* Lips, but they perform nothing in the *Sinner's* Life. Offers could not help *Paul* [after] Conversion: For the
- Rom. 7. 19. Good that I would, says he, I do not; but the Evil which I would not, that I do: How then can Offers help a *Sinner* [into] Conversion? It was more Communication of the *Spirit* which *Paul* looked for. He found no
- * 1 Cor. 10. 33. Relief by * *Proposals*. How then do we think that *Poor Sinners* should be reliev'd and brought to *Christ* by 'em? The ¶ Offer-
- ¶ Isa. 29. 10. Men pretend to reach out the *Golden Sceptre* to a *poor Sinner*, but they reach out nothing less. For it's an Act of the *King*, not an Act of the *Ministers* to do so. This is done by *God Himself*, thro' *JEHOVAH* our *Righteousness*, and by *JEHOVAH* the *Spirit*, nor by *God's Servants*. So that it's
- * 2 Cor. 4. 2. *deceitful* to put these * *Offers* in the Place of *God's Operations* of his *Grace*. Besides, coming to the *Golden Sceptre* in that Act of *Esther's*, is no fit *Parallel* to resemble
- ¶ Jer. 59. 13. this Case of ¶ *Proposing Christ* to *Sinners*, who have not so much as the *Life of Grace* to move, nor the *Light of Grace* to discern nor indeed any *Eye of Faith* to behold their *Marriage-Relation*, as *Esther* saw it
- * *Esther* 2. 17. to * *Ahasuerus*, and so to come unto *Christ* seeing. Once more, they propose what is never ¶ *Decreed* of *God*, and what was never intended to be given from above. 7. We must in exalting the *Spirit's Work* preach
- ¶ Eph. 1. 11. the *Gospel Powerfully*. But ¶ Offers are weak and *Impotent*. They are no *strengthening* of the *Soul*: And is this *Good News*? Where then be your *Grace-Offer*s and *Evangelical* Offers? A *Poor Sinner* is never the better for your *Impotent Remedies*; he must have
- Rom. 1. 16. the *Power of God* unto *Salvation*. Offers are

not so, because they can never close with the *Man*, except the *Man* first close with the *Offer*. And indeed when he doth close with the * *Offer*, it's but a *Natural Close*, a *Rational Choice*, and the * *Offer* clos'd with being no more than *Letter, Doctrine, Form*, it can neither strengthen nor supply him. The *Man* is but *where* he [was], and *what* he was, as to his *Condition*, only you have brought him to change his || *Opinion*. He is of another *Judgment*, but he is the *same Creature* that ever he was. Now what mighty Thing have your || *Proposals* done, or been own'd in towards the Conversion of this *Man*, who is a *Man still* to be converted to the *Christ* of *God* in *Gift* and * *Power*, tho' he be already converted to the *Christ* in *Form* and *Offer*? For this is certain, consistently with an *Impotency* to *Salvation*, that if the *Offer* takes with some *in the Gall of Bitterness, and Bond of Iniquity*, to let in some *Notion* of *Christ* into the *Soul* by a *Rational Eye* (there being something in *Christ* fitted to the *Reasonable Nature*) yet that *Soul* still || *rebels*; but when he is let in by a *renewed Eye*, the *Soul* otherwise receives him with * *Desire*, even as he is fitted to *God's Glory*, and to our *Wants* above *Reason*.

* Heb. 7. 18.

|| Hos. 7. 16.

|| Job 26. 4.

* Jer. 31. 19.

Acts 8. 23.

|| Jam. 4. 6.

* Psa. 73. 25.

with
Luke 2. 25.

18. *The Eighteenth Resolution of the Question.* Do you still ask, How must we *Preach* the *Gospel*, if we do not || *offer* the *Gospel*? Or, How must we *Preach* *Christ*, if we do not *offer* him? I answer, we must *Preach* the *Gospel* so as *Christ* may see in it *of the Travel of his Soul and be satisfy'd*. Men that deceive with an *Offer-shew*, do therein drop the *Gospel-Satisfaction*, and seem to forget what they profess, and have undertaken to *Preach*, even *Christ and Him Crucify'd*.

|| Isa. 53. 2.

Isa. 53. 11.

1 Cor. 2. 2.

- cify'd.* For as upon the *Cross* there was a Pouring out of his Blood, so in our *Preaching* of the *Cross*; we must Preach the certain * *Communication* of it to the Soul, and that *Communication* works Acceptance, works Consideration; worketh Recollection: And we must not tell a Soul; here you may have it if you'll accept it. Doth Christ see of the *Travel* of his Soul thus? No. Nor by this
- * Rev. 1. 5. with 1 Pet. 1. 2. || *Offer-Way* is he like to be || *satisfy'd* in the Fruits of Preaching. And I am abundantly persuaded, that because Men Preach up the * *Fruitfulness* of the Blood of Christ so little, as that he shall see of the *Travel* of his Soul and be *satisfied*, &c. Therefore the Lord in his || *Justice* doth no more honour those *Individual Instruments* with Seals of their Ministry: And from his Justice towards them in this Matter they find so little *Success*. His Justice, I say, is the immediate Cause of *executing* the Decree; because Ministers in the *Preaching* Part have * *left God*, and have refus'd to exalt his Grace to the utmost. They exchange Preaching into *Proposing*, and Opening of Christ into || *Offering* of Christ: And so God's Justice executes his wise Decree in their Unprofitable Ministry: Though yet it was his * *Sovereignty* which fix'd the *Decree*, and Originally appointed that their Ministry should be left so *Fruitless*.
- * Zech. 9. 11. Isa. 53. 11. || Jer. 23. 22. with Num. 20. 25, 26. * 2 Chron. 24. 20. || Exod. 18. 23. * Psa. 33. 11. with Job 23. 13. and 2 Sam. 15. 26.

19. *The Nineteenth Resolution of the Question.* We should Preach the Gospel so as Satan doth not, cannot Preach in his Temptations and Allurements. That is; we should exalt what has from God an || *Irresistible* Influence to *over-power* our Corruptions, and free our Wills of Slavery and Bondage to Sin; whereas || *Satan* can work so in none towards the *conceiving* of Lust and bringing forth

forth of [Sin]. Offers are Satan's way of Pleasure, Profit and Worldly * Friendship to [damn] the Non-Elect. Therefore they can be none of God's Way in [saving] the Elect, though you sugar the Lure with the Name of || Gospel-Offer. No, no, God carries on all by Gospel-Operations. Offers and Proposals, I say, of Temptation [are] Satan's Way to || damn Sinners: Therefore Offers and Proposals of Truth are [none] of God's Way to save the Elect among Sinners. And as God in using of Truth will not take the || Devil's Way in using a Temptation, so the Devil shall not, cannot take * God's Way to approach the Heart. * Eph. 2. 10.

* Jam. 4. 4.
|| 1 King. 14. 2.
|| Rev. 20. 10.
|| 2 Tim. 2. 26.
* Eph. 2. 10.

20. The Twentieth and Last Resolution of the Question.

We must Preach the Gospel with a Humble Confidence and a Holy Cautionary Fear, that we do not lean with too much Stress upon the || Creature, but express the Whole of our * Confidence, as to the Success of our Preaching, in the Lord alone. But Offers are Presumptuous: They rob a Property of the Gospel of Christ, and that is Freeness, to clothe it self and vaunt it self, and pretend to be the || Free Offer. Again, they usurp Christ's Prerogative, whilst at all Adventures Offers say to dead Lazarus; Come forth, John 11. 43. We have no Miracle-Rule in the Word, immediately to say this to any, except we believe it shall be done. Our Work is absolutely to sow the Seed of Good Doctrine, and leave it in * Christ's Hands, to bring up in Christ's Time. And then further, it's a Presumptuous Thing to make Alterations of an Ordinance into an || Offer. This is to turn God's Institution into Man's Invention. His Ordinance and Institution Preaching Salvation by Jesus Christ alone;

|| Prov. 3. 5.
* Psa. 27. 13.
with
Psa. 123. 2.
* 1 Cor. 13. 4.
|| Isa. 51. 8.

* Mat. 21. 25.
* Mat. 20. 15.
|| Isa. 24. 5.

- * Ezek. 13. 6. *Their* * Invention is a Proposal for Acceptance. His is Gift, Their's is but || Tender
- || Verse 8. His *Effectual*, Their's alter'd into a * *mean*
- * Verse 12. Device that can effect nothing. This now is *Presumption* to propose a less Means of Conversion to *Sinners*, than what would become effectual to Edification and Increase of Faith in *Saints*. For *Saints* stand, grow and increase, and Sin is || troden down, by Power and not *Proposals*. *Saints* are acted by *one that's able to keep them from Falling*. Then how *Presumptuous* is it to imagine *Sinners* are converted by *Proposal* of the Means of Grace? The *Spirit* of the Lord Jesus Christ is of *Power* to establish *Saints* according to the Institution of *Preaching*
- Rom. 15. 25. *Jesus Christ* according to the Revelation of the *Mystery*, which was kept secret since the World began. What a vain *Presumption* is it then to go and offer Christ to [*Sinners*], and think God will bless this || *confident Way* to convert them! *Saints* have to do with Christ as he is able to do exceeding abundantly above all that they ask or think, according to the *Power* that worketh in them. How can *Sinners* then be converted to Christ by *Offers*, which God hath no where reveal'd to be the *Means* of putting forth this *Power* of God upon them? *Saints* are kept by the *Power* of God through *Faith* unto *Salvation*. How can *Sinners* then be expected to be brought to God by *Proposals* of *Power*, without great *Presumption* in substituting such * *Offers* in the room of God's *Operations* of his *Grace*. And so much in *Answer* to the *Question*.

CHAP. IX.

Some Texts of Scripture that are [evidently] mis-apply'd to uphold Offer-Preaching, set right to confute the Offer-Way.

IV

THE First Text mistaken is *Rev. 22. 17.* *And the Spirit and the Bride says come. And let him that heareth, say, come. And let him that is athirst, come. And whosoever will let him come, and take of the Water of Life freely:* This Text is of another Tendency than that in *John 7. 37.* which I have opened in my last Book at Pages 268, 69. *Let him that is athirst, come. Athirst for what? It's plain 'tis for the pure * River of [†] Ezek. 47. 1. the Water of Life, clear as Chrystal, proceeding out of the Throne of God and of the Lamb, Verse 1. athirst when? Why, it's also plain, 'tis when that pure River of the Water of life, runs. Nothing is said of it [now] distinctly; as to make the Children of God set in Opposition to the || Dogs, &c. Ver. || [†] Psa. 57. 14. 5.) to thirst for it. No. Men now drink under Sermons, and are almost every where satisfied with mingled Streams. But when the Day spoken of in this *Rev. 22.* is come, will be otherwise. Then Men will see all the Grace, the Sermons and Water they have along had, will be nothing to satisfy thirst. And the Reason is, they will know the new * Jerusalem-Glory is come, all old [†] *Rev. 21. 2.* things and Mixtures are pass'd away, and hold all Things are become New: And emi- [†] *Rev. 21. 5.* nally this same pure River of the Water.*

of Life in the Paradise of God is new. For the Church of God upon Earth being in her new *Jerusalem-Glory*, never had such pure and || *Unmixed Waters* before, as she will see running from *the Throne of God and of the Lamb*, at that Day. The Waters that now make Glad the City of our God have some Mixtures of our [own] in 'em, and the * River is not yet seen that's to be as clear as *Chrystal*. John was here shewn such a pure River as had never yet flowed: No, not in the Days of the *Apostles* themselves.

|| 1 Cor. 3:13. It's therefore no || *Offer* of Grace in our Sermons to Sinners to *believe* on Jesus Christ. But it's an Invitation of the *Glorious Church* at latter Day to the Members of the *Gracious Church*; and so is spoken of *Glorified Saints* joining with the Holy Ghost to invite *Believers* to come and drink of the new *Jerusalem-Waters* they thirst after, which then will be in *the Land of Promise*, but now are not, set abroad. The Arguments for this Interpretation are these that follow. 1. The Tree of Life, *Ver. 2.* shews us, that it must be in *the midst of the Paradise of God*, as *Rev. 2. 7.* is a Parallel Text that clears it. This Paradise can be no other than New *Adam's Paradise*, in the * purified Land of Promise, given to Christ's Seed for an || *Everlasting Possession*, where the Church will be * brought to Christ and Married to him, as *Eve* was brought to *Adam* and joyn'd to him in * *Marriage*, which was done in old *Adam's Paradise*, a Type and Shadow thereof. The Elect of God had their *Death* there, by eating the Fruit of the *Tree of Knowledge of Good and Evil*; But they have Life and Immortality in their Bodies from Christ, in his other Paradise limited to the *Glorious Church* for a *Thousand Year*

|| Zeph. 3: 9.

Psa. 48. 6.

* Psa. 65. 9.

Heb. 11. 9.

* Ezek. 39. v. 12. to v. 16.

|| Gen. 17. 8.

* Mat. 24. 31.

* Gen. 2. 22.

Gen. 3. 6. with Gen. 2. 9.

on Earth, as well as they had Life in their Souls and Immortality from Christ, when their Souls departed from their Bodies, and went to Christ to be prepar'd for the Bride's Dressing, and * *making her self ready against* * Rev. 19. 7. this Time. 2. The Thirsting for this pure River of the Water of Life, is in a Day when *there shall be* || *no more Curse*, Verse 3. || Zech. 14. 11. The Spirit and the Bride (then) don't say it * *yet*, when Ministers do offer Christ to sinners. 3. It's when risen Saints in their Bodies shall * *see his Face, and his Name in* * 1 John 3. 2. their Fore-heads, Verse 4. Then these Saints shall make the Invitation to the eminent Thirsters among their younger Brethren: || Rev. 21. 6: For these Gracious Thirsters are the * *Children* * Psal. 45. 16. of that Glorious Church in the Land of Promise, over whom she shall then have power to *make them Princes in all the Earth*. It's when there shall be || *no Night in* || Isa. 60. 1. this Land of Promise, where the Jews dwelt once at *Night*, and their Souls had *desir'd* *him in the Night*. And when there shall be Isa. 26. 9: *Candle, no Light of the Sun; but the Lamb,* the * *Body of the Lord God in the* * Isa. 24. 23. *flesh of Jesus, shall be the Light thereof,* Verse 5. 5. It is at a Time when the Lord God of the Holy Prophets sends his Angels to *show unto his Servants the Things, which, under* Their Ministry in gathering the Bodies Mark 13. 27. *the Elect from the four Winds, must shortly* *be done*, Verse 6. So that it is when he *cometh in the Clouds, and every Eye shall see* Rev. 1. 7. *him*. 6. It is at a Time when the Lord comes with this clear *Water*, and the Fruits of the *Tree of Life* together, as the Records of the risen || *Saints*, which he brings || Zech. 14. 5. with him for his *Thousand Year's Kingdom*, Verse 12. The * *Thirst* and Invitation to * Song 8. 14. *the Waters* is plainly spoken of to be in

the *same* Glorious Day, when the *Contexture* of the Chapter is made good: For then it is they do Gloriously, upon the gathering of them by the Angels, * *enter more abundantly*, even with their Bodies, through the || *Gates into this City* that must stand as long as the World endures, *Ver. 14. 7.* It's at a Time too when all the *Wicked* that rise to everlasting Shame and Contempt are [without] this Glorious Palace, in some Dreadful Neighbourhood thereunto, where the *Carcases of the Men shall be look'd upon that have sinned against God*, and made the *Monumental Spectacles of Justice*, in their Appearance in *Dogs, Sorcerers, Whoremongers, Murderers, Idolaters and Liars*, *Ver. 18. 8.* Lastly, It's after Men have had a Greater Discovery of the *Person and Kingdom of Jesus Christ* in the Ministry of the Word than what is *now* receiv'd in the Churches. For Christ hath many Things to say to the Churches, but the Churches under the present Measure of the Spirit cannot yet bear them. Yet *some* Churches now to their Everlasting Honour [can] bear a great deal more than *others*. However, a great Deal of Light which shall be receiv'd about the Kingdom of Christ will be first relinquish'd and neglected, as it hath been with other Truths, and lo, *then he appears the Second Time without Sin unto Salvation*. And then comes the Invitation when the Church compleatly made the *Bride*, and fitted joyn with the *Holy Spirit*, and to say, *con*. But is the Church got to this Glorious Pitch and Height yet? Is the *New Jerusalem* come down from Heaven? For as *Rev. 21.* describes her State and Structure, so *Rev. 22.* sets forth her Entertainment and Concealment for the younger Brethren. Do *Ministry*

* 2 Pet. 1. 11.

|| Rev. 21. 12.

Dan. 12. 2.

Mt. 66. 25.

The Bridal State and not the Wooing State, The Triumphant and not the Militant State of the Church, is spoken of in the 21st and 22d Chapters of the Revelation.

Heb. 9. 28.

with
Isa. 30. 18.

that now tell Sinners from *Matth. 11. 28.* they must come to Christ weary and heavy laden, believe the Church will be thus in her *Old Clothes*, with Dust and worldly Business, and bear Burdens upon her * *Wedding-Day*? * *Rev. 19. 7.* No, no, Jesus Christ's *Bride* when she says, come, will not be up to the Ears in Muck, nor cumbered, as she is now, with much serving. *Luke 20. 40.* For Burdens, Toil, Trade, worldly Business, such as is spoken of *Matth. 11. 28.* that where she is most *Spiritual* makes her been weary of the Toil, will all be || ended || *Isa. 61. 5.* (which is a Part of *Adam's Curse*) and shall be no more, when her Lord is come to take her home into this *Nuptial Joy*, and Marriage-Glory of his Kingdom! It's plain then to me, that this *Rev. 22. 17.* is no more a Proof of the * *Offers of Grace to Sinners*, as Men now make use of it, than *Gen. 1. 1.* is a Proof that any of us in the Ministry have been brought up at the Feet of *Sannael.* *A&S 22. 2.*

2. From hence Men run to a *second Text* mistaken, through a Fault in the *Margin* of some of their Bibles, as a Parallel to this. The Place is *Isa. 55. 1.* Ho, every one that thirsteth, come ye to the Waters, &c. This Text hath an *Objection* rais'd upon it, that *Offers* and *Proposals* of Grace are here made to Sinners. But the *Answer* is, it's a mistake. No *Offers* and *Proposals* are here meant. It appears by a plain * *Interpretation.* The whole Text will fall under *Two* branches of Matter, according to the distinct Time and Way of revealing a *Divine Message.* 1. A *Prophecy*, and so it concern'd *Isaiab's Time*, and is lodg'd as a *Prophecy* upon Record, throughout the *Remainder* of the *Old Testament-Dispensation*, till *Christ* came. 2. An * *Accomplishment.* * *John 7. 37.*

ment of the Prophecy in waiting upon Gospel-Means, by Christ's coming into the Ministry of the Gospel in *Person*, and his continuing to be with Gospel-Ministers by the

* Mat. 28. 20. *Holy Ghost*, to the * *End of the World*. Now in the Accomplishment, *Three Things* more are to be considered, which take in the whole *Meaning* of the Text; and all are evidently against that Exposition which labours to carry the Place by || *Offers* and Proposals. For I look upon this to be a full Text that *disproves* them. The *First Thing* is [Proclamation], *Ho, every one that || thirsteth*. The *Second Thing* is [Invitation], *Come ye to the Waters, and he that hath no Money; Come ye, buy and eat; yea, Come buy Wine and Milk without Money, and without Price*. The *Third Thing* is [Ministration] of the Commodities, or * *selling* them to the several Buyers *without Money and without Price*. Now there is not one of these Things can be an *Offer* of Grace. For, 1. The *Proclamation* of Grace can be no Offer, because that's but a Voice that || *cries* and declares the Will of the Superior; by a Person in Authority under him. So *John the Baptist* || *cry'd* or *proclaim'd* the Ministry of Christ, by giving Notice that he was to come *after* him into the Wilderness. 2. The *Invitation* can be no Offer: For an Invitation is of Persons that are * *absent* from the Entertainment, and spoken to in order to a Future Treating 'em with Provisions got ready in *another Place*; yea, Provisions || *kill'd* and prepar'd to entertain them: For it is not only come to the *Waters*, but buy and eat. The Invitation of them to the * *Gospel-Treat* is not to entertain them || *where invited*, but *elsewhere*. Of this Nature is that *common Invitation* to

|| Psa. 35. 1.

|| John 4. 14.

* 1 Pet. 4. 10, 11.

|| Isa. 40. 3.

|| Luke 3. 4.

* Mat. 22. 3.

|| Verse 4.

* Luke 14. 17.

|| Verse 23.

the

the Preaching of the Gospel, when * Notice * Joel 2. 16.
 is given that the Gospel will be Preach'd
 at such a Time and in such a Place, to which
 any that are || Desirous may repair and find || Isa. 26. 9.
 the Means freely. The Invitation-Part is
 plainly, that They who are scattered a-
 bout in Places, either where Jesus Christ
 never * met with their Souls, or that want * Luke 19. 10:
 still to meet with || Fresh Entertainment of || 1 Pet. 2. 3, 4.
 his Love, would come locally to the Place
 where Christ is to be found * occasionally, * Song 1. 7.
 and come often to the Place where he
 || dwells constantly, after present Refreshment || Psa. 132. 14.
 in the Means and Ordinances of his own
 Appointment. These Means and Ordinan-
 ces are Gospel-Doctrine and the Communicati-
 ons of Spiritual Life, all which are set forth
 by Waters, Wine and Milk. Men comply
 then with the Invitation, and are come to
 the Waters, when of absent from the Means
 they are come unto the Means. Whereas
 an Offer can be no Invitation. An Offer
 (where Offers take Place) is where the
 Person is come, and spoken with upon the
 Spot. But an Invitation is by a Message
 sent forth where Christ in the Gospel is
 absent, or a Call to go where he is not yet
 Present. 3. There's a Ministration must be
 understood to be in this Text beyond the
 Invitation. For when Sinners are come to
 the Waters, and are present at them as the
 Means of Grace, are they still to be * in- * 1 Cor. 10.
 vited to the Means of Grace, or to be en- 15.
 certain'd with the Means of Grace? Our
 Work now when they are come together is
 to open the Mysteries of Salvation, and set
 these living Waters abroad. Proclamation
 and Invitation now have found out the
 Thirsty, and the Thirsty are come. What
 now for that Time? D'u Minister the
 Pro-

Invitation sup-
 poses a Local
 Distance of
 Guests. Men
 Present cannot
 be called to
 come, tho' they
 may be call'd
 to buy.

Provisions as Jesus Christ has order'd you ?
 Or d'u stand only, and still *invite* ? Oh
 Foolish Generation ! *Oh ! Foolish People and*
unwise ! The Children of this World are wiser
in their Generation than the Children of Light.
 For when Men are Thirsty and ready to
 perish for *Drink*, and they are invited where
 it *is*, and stand round the *Vessel*, doth the
 Drawer instead of *Broaching* the Vessel and
 giving to every one Drink, stand imperti-
 nently and invite 'em to this Vessel of Li-
 quor to which they are come *already* ? No,
 he * *Ministers*, he draws it out, he gives
 it round the Company. So should *we* when
 we Preach the Gospel, *minister* it, not [of-
 fer] it. For the Ministration can be no
Offer. Because a Ministration is the Lord's
Communication of the Benefit by his Servant,
 his *Conveyance* of the Grace by the Mini-
 ster he employs and blesseth. For the *Or-*
dinances of Christ are these Vessels of Wa-
 ter ; so *Scriptures* are Vessels of this Water,
Promises are Vessels of Water, Wine and
 Milk ; so are * *Experiences* of God's Mini-
 sters Themselves who have believed, and
 they should || *tell* their Experiences in the
 Pulpit, because they have *believed*: That
out of the Abundance of the Heart the Mouth
may speak, and *out of their Belly may flow Ri-*
vers of Living Water. All these should be
set abroach, that Souls who are come to
drink may be *refresh'd* with the *Waters*, the
Wine and *Milk* of the Gospel. Milk is
 drawn out of the *Breasts*, the Mother feels
 it before she parts with it to the Infant.
 So the *Church* of Christ that gives her
 * *Breasts* to poor Sinners, and to young
 Converts by the *Ministers* of Christ, must
 have Ministers that can speak from *Experi-*
ence, and these Ministers of Christ in the
 Churches

Deut. 32. 6.
Luke 16. 8.

* Hos. 12. 10.
latter part.

* 1 John 1. 3.

|| Gal. 1. 11, 12.

Mat. 12. 34.

John 7. 38.

* Isa. 66. 11.

with

1 Pet. 2. 2.

Churches must * impart their Experiences * Rom. 1. 11. by setting inward Truths abroad, that poor Sinners may see how God's Word and his Work meets. Our Ministration must lie in broaching Scriptures, pouring forth the Liquor of Life from them, and Preaching the Grace of God so freely, that we should give the * Cup into every Thirsty Man's Hand. * Psa. 78. 15. For the Hand and the Thirst do radically with Psa. 36. 8. go together. For the Hand I am speaking of is the new Creature's Faith formed by the Holy Ghost. We should not || Offer Christ, || Isa. 1. 12, 13. thinking under the Offer he will work Grace; but we should minister Christ, knowing by what we feel in our Ministry upon our own Souls, that the Hand is form'd and prepar'd of the Holy Ghost, and that he doth work Grace. And therefore let us put the Cup, the Water, the Wine and Milk into the * Hand of Faith created. And * 2 Cor. 6. 17. here tell the Elect round, it's for Thee, for Thee and Thee! For the Thirsty make Complaints; you hear their Cries and their Calls, and may know their Election of God. 1 Thess. 1. 4. I shall only further Note that this Text Isa. 55. 1. is a Restrained Invitation of the Grace of God to the whosoever that thirst by Grace for Grace. But || Offers are made || Isa. 24. 24. to Men, whether they thirst or thirst not: Otherwise, what means the Indiscriminati- on of them to all within the Sound? Now if Souls do thirst, give them Drink, don't offer 'em Drink. And if they don't thirst, why d'u * offer them the Waters? What tho' * Mat. 15. 26. Good, Great and Learned Mr. Obadiah Sedg- nick upon this Text speaks so much in the Language of || Offers? He hath not attempt- || 2 Pet. 1. 29. ed to give one Word of Proof for Offers in all his Treatise of the Fountain Open'd upon this Text. And plainly it makes nothing for

for them. How then can Men confound the Offer with the Invitation! Why, thy Silver is become Dross, thy Wine mix'd with Water.

Ysa. 1. 22.

3. The Third Text is 2 Cor. 5. 20. Now then we are Ambassadors for Christ, as tho' God did beseech you by us; we pray you in Christ's stead, be ye reconcil'd to God. 'Tis plain by the first Verse of the next Chapter, how We are to understand this, and by this Text how we must understand that same, 2 Cor. 6. 1. We then as Workers together (not Workers together with Him, as is corruptly added to the Original: But

¶ 2 Cor. 1. 1. Workers together, i. e. I || Paul with Timothy and Timothy with Paul) beseech you also, that ye receive not the Grace of God in vain. 'Tis

* Isa. 9. 6, 7. plainly meant that we honour not Christ's Blood, if we despise his * Sceptre. We expose the Gospel in its Doctrine to Grievous Reproaches, making many to question Whether we have the Truth of Faith, if we are not reconcil'd to God in the Points of

¶ Mat. 7. 16. || Church-Government. The Text 2 Cor. 5. 20: speaketh evidently of the New Creature's

* Isa. 33. 22. Act, in reference to Christ as * King in his own Throne at Zion, and to be the Absolute Master of Church-Government and Gospel-Holiness, and Good Orders in his House, which (it's known) the Corinthians, when Paul wrote to 'em, needed enough. To be reconcil'd to God in the Matter of Christ's Government is effected by God's Grace through Christ's Blood; as he is the High-Priest for ever, who hath once made Atonement by it, and always pleads the Vertue of it. And as this can never be disprov'd, so [nothing else] that's Substantial can be prov'd out of these Texts. There is a great deal of Christ fitted to Believers

Psal. 110. 4.

as Christ is, * King, upon the Foundation of * Psal. 21. 1.
 his being Priest: And this in the true Or-
 der of the Gospel, which many Believers
 may not be reconcil'd to presently, who
 yet at bottom may have a true Work of
 Grace. Now Faith and Order must not be
 || parted, and if Souls are under the Blood || John 16. 8.
 of Christ, and yet do not honour the Scep-
 tre; we must speak to these as new born, af-
 ter another manner than we must speak to
 such Sinners as are not begotten by his Blood,
 and with the Apostle must say to Saints, be
 you reconcil'd to Christ. But how to Christ?
 To Christ as * Lord, as well as reconcil'd * Psal. 45. 11.
 to Christ as Priest. Hence the Ministers,
 Paul and Timothy, are not here consider'd
 as dealing in the Message of the Blood to
 Sinners who were not at all converted;
 for that had been effected, and the End
 was answer'd; They were || Saints in Co- || 1 Cor. 6. 1.
 rinth under the Sprinklings of that Blood with
 by Jehovah the Spirit: But those Ministers 1 Cor. 16. 1.
 are considered as Dealing in the Message
 of the Sceptre, and so are pleading for
 Church-Order among the Saints, which they
 were not so reconcil'd in to God from their
 very Hearts, by embracing it, as they were
 reconcil'd to God in Gospel-Faith and Gos-
 pel-Gifts: Whence They (Paul and Timoth-
 thy) are call'd Ambassadors, as coming from
 Christ their King with his Positive Orders;
 how he would have Things through the
 External Parts of Profession, Worship and
 Ordinances among the Saints, better man-
 ag'd in his Kingdom. And what is all this
 to the * Offers of Grace to Sinners? The * 2 Tim. 4. 2.
 Words of the Apostle are spoken as a Part
 of the Epistle, and that under the same
 Style as it was in the Salutation directed.
 But the Style of Salutation was not unto

Sinners:

Sinners: It was unto the [Church] of God at Corinth with all the Saints in all Achaia, 2 Cor. 1. 1. Now he continues to speak of these Saints, and of these Church-Members still as a || *New Creation*, and so puts in Himself and Timothy, and these Saints, and lays all together in an *US*. All Things are of * God, who hath reconciled us to Himself by Jesus Christ, 2 Cor. 5. 18. Whereas if this had been an || *Offer* of Grace to Sinners; and for their *first Coming to Christ*; it had been utterly beside the Apostle's *Contexture*, to run it all along thus without any Difference in the Style, as to say *US*, and yet not mean it of the *Church* of God. He hath reconciled [us]. And Verse 21. he hath made him to be Sin for [us]. For he doth not say, you Sinners; here I * offer you Christ, come to Christ, lay hold of him, that so what God hath made Christ, it may be for you. The Apostle doth not argue thus, as some * *Non-Conformists* do to Sinners. How then can they think 'tis to Sinners? No. But positively God hath made Christ to be || Sin for [us] and has reconciled [us] to himself by Jesus Christ; and shall we not then, as the Saints of God, be reconcil'd to God in his Government too by Jesus Christ? Here is the plain Force of the *Argument*.

4. The *Fourth* Text of Scripture is Isa. 27. 5. Or let him take hold of my Strength, that he may make Peace with me, and he shall make Peace with me. This also has been brought to uphold * *Offers* of Grace. But there's no hold in it for any such Purpose, as a [Proffer] of Grace to a Sinner to accept of Christ, and be justified. The Truth of this Text will appear by seeing more into the || *Foundation* of all Peace with God, and of that Peace brought in to the Soul

|| 2 Cor. 5. 17.

* 1 Cor. 8. 6.

|| 1 Cor. 10. 32.

* Phil. 3. 17.

* 2 Cor. 3. 12.

|| Isa. 53. 10.

with

Eph. 3. 4, 5.

|| Prov. 19. 27.

|| Isa. 9. 6.

with

Isa. 53. 5.

in the *Strength* of God. The Words insert-
 ed in *another Character*, and put into the
Translation of the Original have but as a
 Superfluous *Amplification*, interrupted the
 Text, and Troubled it. For as *or* may be
 chang'd into [*oh*], so *that* and *and* have no-
 thing to do here, nor ought to have any
 Place in the *Vers*e; it being spoken divi-
 sively and separately of *Two Persons*, not of
One alone. It's spoken of a [*Sinner*] who
wants his Peace, and the rest is spoken of
 [*Christ*] the Strength of God who * *makes* his * Rom. 5. 1.
 Peace. And so the Words ought to be read with
 apart, *Oh! Let him take hold of my Strength:* Luke 2. 14.
He may make Peace with me; He shall make
Peace with me. And this Reading which
 makes the *former Part* of the Verse to be
Advice to the Sinner (and the Effectual *Mi-*
nistry of the Gospel to him, not an *Offer* of
 Grace) as likewise the *latter Part* of the
 Verse to be a *Covenant-Declaration* of the
 Undertaking of Christ, the * *Days-Man,* * Job 9. 23.
 and the *Surety-Man*, who in God makes up
 the Controversie between God and the Sin-
 ner, is exactly according to the *Contexture*
 of the Place, in what goes before and in
 what follows after. 1. The Sense must be
 carried thus, of *Advice to the Sinner*, in the
 former Part of the Verse, because it's ac-
 cording to the Scope of *Vers*e the 4th. *Who*
would set the Briars and Thorns against me in
Battel? I would go thorow them, I would burie
them together. *Oh! Let him take hold of my*
Strength. So the Sense runs thus. Let Him
 (the Sinner) says God, who would set the
Thorns against me in Battel, consider again,
 as a Reasonable Man, that I am * *far above* * 1 Cor. 10.
his Match, and that he'll find it ruinous to 22.
 pitch upon a Resolution of siding with his
Briars against me his Maker. For says God,
 I am

- Heb. 12. 29. *I am a Consuming Fire*; I shall go through the Opposition, and shall burn up all his
- Psa. 119. 61. Thorns. Does he think *Bands of the Wicked* set against me will save him? What's all the *Strength* he can trust to, if he takes it up of the World's Side against *Me*, and the Interest of my Right Hand? I shall be too
- || 1 Sam. 2. 9. hard for't || *all*. Thus the Sense is plain, as I have rendred it with the Contexture of the Verse preceding. *Who would set the Briars, the Thorns, against me in Battel? I would go through them, I would * burn them together. Oh! Let him take hold of my Strength.*
- * 2 Sam. 23. 6, 7. q. d. Oh rather, let that Sinner be wiser, and take hold of *Christ* who is my Strength, and in Salvation is reveal'd to be the Strength of God. Let him take hold of God in *Christ* who *speaketh in Righteousness* thro' all his Pleas for Sinners, and is *mighty to save*. Then it follows *without a that*, which entangles and corrupts the Sense; *He may make Peace* (He, my Strength, may make Peace) *with me*. It is not an *Attribute* of Strength in God spoken of, but a
- * Psa. 19. 14. * *Person* of Strength in God, a Personal Strength. Even He who is my *Christ*, says the Father, *on whom I have laid help*. This
- Psa. 89. 19. *Strength* of mine, says he, in the very Battel when I am fighting against Sin by my Wrath and Justice in the *Conscience* of a Sinner, is what I *look at*: This Engagement of my *Son*, who is my Strength in *Christ*, and that even as he lay under the
- || Isa. 53. 6. Legal || *Imputation* of Sin unto him, is *something indeed*, that shall stop the Out-goings of my Wrath in the Sinner's *Conscience*; for upon the Account of this Atonement made, *Fury is not in me*. He shall make Peace by the Efficacy of his *Blood*, because by *Covenant* from Everlasting he is my *Bleeding*
- Isa. 27. 4. *Strength*.

Strength. He, says the Father, My Christ, the Strength of God, *engag'd his Heart*, as Jer. 30. 21. God-Man, *to approach unto Me*, and so he shall make Peace. Accordingly, he ever lives being God's Strength, to *make Intercession to the uttermost for all that come unto God by Him*. The Old Testament-Language was thus, *He may make Peace, he shall make Peace*. For having receiv'd a special Commandment of the Father to go and lay down his Life, he stands engag'd, says God, as Surety of the Better Covenant in my Strength that cannot lie, to do so, and confirm the Everlasting Compact: And it shall become unto all Intents and Purposes, thro' the laying down of this Life *in the Greatness of my Strength*, a full, a clear, and a most Effectual || Ransom in the very Face of Times: || He shall make Peace. Oh! Precious Language to stay the Heart of a mad and adventurous Sinner, and yet still in God's Eye among the Election of his Grace, while he is thinking; poor Creature, to come off in Sin, by having a Thorny World and the Briars of the Earth, of his Side against God. No, Thorns and Briars of our Side will not do. And thus by going *from Faith to Faith*, from the Faith of Reason to the Faith of Gracious Providence, now at last in the Supernatural Change, the Sinner having had a sight of Armed Justice in his Conscience, and next a view of Christ * *engaging that Justice for* * the Sinner, the Sinner feels an *Effectual* grace that turns his Heart in upon this Strength: And so he is sweetly brought by an Act of * *Omnipotent Grace* to an Act of * Holy Believing, in taking hold of this Divine Strength in the Person of a || Crucified Jesus, and he finds the Promise of his Peace sure, that this Strength hath made

Heb. 7. 25.

John 10. 18.

Heb. 7. 22.

Titus 1. 2.

Isa. 63. 1.

|| Job 33. 24.

Rom. 11. 5.

Rom. 1. 17.

* Jer. 30. 21.

last part.

* 1 Eph. 1. 19.

|| 1 Cor. 1. 23.

- * 1 Pet. 1. 2. his Peace with God in a way of * *Sprinkling* his Conscience *feelingly*, even as Christ
with
Heb. 12. 24. hath made his Peace, and an Atonement
with God in a Way of Justice *fœderally*.
Hence it is the poor Soul now can sing that
*Psal. 71. 15, 16. I will go in the Strength of
the Lord God : I will make mention of thy*
- * *Psa. 215. 1. Righteousness, and of thine * only. My Mouth
shall shew forth thy Righteousness, and thy Sal-
vation all the Day.* Now this Interpretation
of *Isa. 27. 5.* is the *clear Gospel*; free of the
Arminian Muddying, and agrees with the
- || *Rom. 12. 6.* whole Scope and || *Analogy of Faith*, as well
as with the *Coherence* of the Place : But the
Translation by a *that* and an *And* hath so
muddied the Stream, and Preachers still go-
ing over it one after another in the *Armi-
nian Footsteps*, to uphold * *Offers* of Grace
from it, have kept it muddy, that a *Man*
could not see the *Gospel* in it, till he went
up higher in the Stream nearer the *Hebrew
Fountain*; yea, the *Gospel-Fountain* in Con-
junction, without which by the *Spirit* of the
Lord, the *Hebrew* would not do it; as is
evident by the Error of the *Hebrician Trans-
lator* and *Supervisors*. From hence it hat-
come to pass that instead of the true *Gos-
pel* in the Text, there's many a poor *Sin-
ner* have thought under some *Natural Con-
victions* to clap in *Themselves* believing and
- * *1 Tim. 2. 5.* *repenting*, as their own * *Mediator* between
God and Them, to make Peace. And from
hence likewise hath sprung that *Ignorant
and Common Question* out of the *Natur-
Popery* and *Arminianism* of Men's Hearts
among us, *have you made your Peace with
God?* So that the *Mediator* is thrown out
and made to stand by for a *Cypher*. And
no wonder the [People] throw him out
of their *Thoughts*, when the [Preacher

so often throws him out of the *Text*. 2. The Sense must be carried thus, of a *Covenant-Declaration* of the Undertaking of Christ in the *latter Part* of the Verse, as I have also opened; because it's according to the Scope of what follows in *Verse 6*. *He shall cause them that come of Jacob to take Root*. A Glorious Promise! Now what connects this, except the foregoing *He* that [may] and [shall] make Peace? And where shall this Promise have its *Yea and Amen*? Shall it be in the *Creature*, or in *Jesus Christ*? Who shall cause them that come of *Jacob* to take Root? Is it He that *believes*, or He that's *believed on*? Is it He who is *advis'd* in *Effectual Grace* to take hold of God's Strength? Or is it not rather this * *Strength* † *Isa. 26. 4.* *Himself*, who may, who shall, God says, *make the Peace*? Thus we see how wrongfully our *Lord Christ* hath been thrown out of this *Text*. And surely it's a *just Interpretation* of a *Text* which restores *Jesus Christ* to his *own*, tho' perhaps some will not be aware of their *idle Words*, but say *Mat. 12. 25.* it is *New and Extravagant*: As they have unjustly done upon the *other Scriptures* in my *former Book*, not proving their *Assertion*.

The *Fifth Text* of *Scripture* which they may be beaten out of, in their countenancing *Offers of Grace*, is what they may think will warrant 'em to hold this Point, that if Men have not *Grace offer'd* 'em, they cannot justly be condemn'd for *Unbelief*. The *Text* is, *2 Thess. 2. 10.* *And with all Deceivableness of Unrighteousness in them that perish: Because they received not the Love of the Truth, that they might be saved.* Upon this Matter some Adventure to go without any *Distinction* so far as to say, here you see there are some that *perish* who might have been

been *saved*, if they had had a Love unto the Truth: And this they look on to be the direct Meaning of the Text: Others will make *this* to comport with it, that if an Offer of Grace be not made to a Sinner, *that* Sinner cannot be guilty of, nor condemn'd for *Unbelief*; as if Grace could be no *otherwise* (a) *affronted*, (b) *opposed* and (c) *abused*, but where it was rejected under the Offer (A Notion that hath been confuted enough in this *Treatise* already). I shall only take Notice further upon this Unhappy Notion of Their's, that it's founded in *Arminianism* dress'd up, and not in the *Holy Scriptures*. I'll make good my Assertion by this Proof out of the *Arminians* who use the like Plea; *Ubi nulla est Gratia, say they ibi Gratia contemptus locum non habere nequit. Acta & Script. Remonstrant. Circ. Artic. 4. p. 63.* that is, where no Grace is, there no Contempt of Grace can follow. The *Arminians* mean, where no Grace is *given*, where no Grace is *offer'd* (for They all along in that Book I quote, do make a *Gift* of Grace and an *Offer* of Grace to be *Both one*) there Men can't be *guilty of rejecting* it. So that what the *Offer-Man* says [a Sinner that hath not Grace *offer'd* him can't be condemn'd for *Unbelief*], amounts to what the *Arminians* say, He that hath no Grace can *contemn* none: For be sure *Unbelief* is a *Contempt* of Grace, and the *Contempt* of Grace lies in an *Unbelief* thereof. Then *Unbelief* is condemn'd because it's a sinning against the *Evidences* of what is taught about Christ. But to open this Text in the *Thessalonians*. *Because they received not the Love of the Truth that they might be saved.* Here was a Possibility (say they) of the *Salvation* of these Sinners that *perish'd*

(a) Jude 5.

with

Heb. 3. 18.

with

John 10. 25.

and

Psal. 106. 24.

(b) Acts 19. 9.

with

John 3. 18, 19, 20.

(c) Act. 28. 24.

with

Psal. 78. 22.

and

Verse 32.

also

Luke 20. 5.

and

Mat. 21. 32.

|| Ezek. 16. 44.

|| Psal. 106. 24.

perish'd, if they had accepted the * Offer of * Phil. 3. 3.
Grace, and had not refus'd the Tender of with
Salvation. For Salvation at the 10th Verse John 3. 6.
is set in Opposition to Damnation at the
12th Verse, they tell you.

But the Answer is plain, that the *saving*
(which is here spoken of) is a *Temporal* || sa- || Acts 2. 40.
ving; it's to be freed of the Particular with
Plague or *Judgment* which the Apostle there Isa. 1. 19.
specifies. And what was that? He tells
you, the *Mystery of Iniquity's coming after the* 2. Theff. 1. 7:
working of Satan, with all Power and Signs and
lying Wonders, and with all Deceivableness of Verse 9:
Unrighteousness in them that perish. These Verse 10:
were the Agents and Factors of that *wicked*
one to be revealed, as a Punishment of the Verse 8.
Roman Empire after Constantine's Time, for
Men's not receiving the Love of the Truth,
or the True Glory and Mystery of the Ob-
ject of Faith. For as to *Subjective Love* in
the Faculty it's not received from *without,*
as the Love of God is, but is wrought *with-*
in and begins there. The Love of the
Truth they received not, was God's * E- * Jer. 31. 3:
verlasting Love; which is the Top and
Quintessence of the Truth of Christ. The
Love of the Truth (on which Christ in the
whole Revelation of the Gospel is Love
Himself, and *the Image of the Invisible God*) they Col. 1. 13.
threw off and would not bear, in the Do-
ctrine of *Election* and Everlasting Settle-
ments. And yet Election is the great Ar-
ticle of God's * Love: And to receive E- * Mal. 1. 2.
lection is to receive the || *Love* of the || Rom. 9. 1, 2
Truth. And this very Point stedfastly be-
liev'd among 'em would have been a *Secu-*
rity of their *Other Principles* from the Com-
mon Inundation of *Popery*, which strikes
at Election, or the Love of the Truth *ob-*
jectively, in all *Deceivableness of Unrigh-*
teousness.

teousness. A *Doctrinal* Principling them in the *Love* would have sav'd them from *Popery*, and have given them an *Insight* of the *Cheats* which concurr'd to *propagate*, and establish the *Doctrine* of this *Mystery of Iniquity* in the * *World*. Now to be *Outwardly* and *Temporally sav'd* from this *Deceivableness of Unrighteousness*, &c. that was to run along in the *Stream of Popery*, was [a] *great Saving*, though not [the] *great Salvation*, in *Heb. 2. 3*. And that it's plainly meant thus, appears further, because the *Damnation* spoken of *Verse 12*. is [not] set in *Opposition* to the *Saving* at *Verse 10*. but only in *Distinction* from it. It is not a *contrary* *Salvation* to it, but a *diverse* *Salvation* from it. Because the *executing* of the *Decree of Damnation* comes in upon *another* *Score* than a meer not receiving the *Love of the Truth*, that they might be *saved* from this same *All-Deceivableness of Unrighteousness* in them that perish'd, viz.

2 *Theff. 1. 8*. as the *Instruments* of that *wicked One* to be *reveal'd*, in their bringing in *Popery* into the *World*. And this other *Score*, or *Reason* rendred, upon which their *Damnation* is executed, is their *Believing a Lie*, and having *Pleasure in the Unrighteousness* that promoted it. Now this is quite another *Thing* than their not receiving the *Love of the Truth*, in the *Doctrine of God's special Favour* towards his own *chosen in Christ*. Nevertheless, their not receiving the *Love of the Truth*, in the very *Orthodoxy* and *Sweetness* of that *Doctrine of the Love of God*, is the *Cause and Reason* of *God's sending them strong Delusions* to believe this *Lie of Popery* : Which *Plague and Judgment of Popery* (the *Elect* are sav'd from) *God was righteously provok'd to send,*

Verse 11.

send, for a *Punishment* of their Entertaining the Truth by halves; the Truth in some *Superstructure*-Branches, and yet an *Apostacy* from the Truth in the *Foundati-* || Verse 2.
on of all. So that the *only* Things to be gather'd out of the *10th* Verse set in the Face of this Light, are 1. That the *Love* of the Truth distinct from the *Notion* of the Love, is God's *Everlasting Love* to the Persons of his Elect chosen in Christ Jesus. 2. That many Men professing the ** Out-* * Acts 8. 13.
Parts of Truth, and receiving the *Notion* of some Pieces of it, have yet never receiv'd the *Love* of it, which is the *Foundation* of all; But still shut out the *Love* of the *Father* towards the Elect in Christ Jesus. And then 3. That the right *Orthodox* *Notion* of the *Love* of the Truth is a Good Fence against Error and Deceit; and particularly against *Popery* and *Popish* Cheats, tho' it comes into the World with *Signs* and *Lying Wonders* and with all *Deceivableness* of *Unrighteousness* in them that perish, by the bringing of it in, to eclipse, and then in the Dark to alter, corrupt and destroy || *the Glorious Gospel*, founded in || 1 Tim. 1. 1.
Christ who is the *Truth*, as Christ the *Truth* is founded in the *Love* of God. 4. That the *believing* of a *Lie* and the *having Pleasure* in *Unrighteousness*, is a farther sinning into *Other Kinds* of *Unrighteousness*, than the *not receiving* of the *Love* of the *Truth* which made way for it. 5. That the *Supreme Cause* of Men's further sinning in their believing of a *Lie*, and having *Pleasure* in *Unrighteousness*, than they had *first* sinned in their not receiving the *Truth* of the *Gospel* in the *Love* of it, is *God's sending* of *strong Delusions* towards this latter *Sin*; to punish the *Commission* of their for-

* Gen. 15. 16. mer Sin. Thus saith the Lord, behold I
 and will lay Stumbling Blocks before this People,
 Rom. 1. 28. and the Fathers and the Sons together shall
 with fall upon them, Jeremiah 6. 21. 6. That
 Isa. 65. 2. the Decree of Damnation is not executed
 and till * Sin be finish'd and bringeth forth Death,
 2 Chro. 36. 16. as we of the *Supra-Lapsarian* Side (for Ab-
 and solute Election and *Non-Election* of Persons
 Hof. 9. 7. with in [fixing] the Decree, as to Love and
 Mat. 25. 42. Hatred of the Persons; and yet too of the
 and *Sub-Lapsarian* Side for Absolute Ways and
 John 8. 24. Means of [executing] the Decree, as to
 with Salvation and Punishments) do hold; tho'
 Jonah 3. 5. we are || slanderously reported by one of the
 and *Sub-Lapsarian* way, as if " the *Supra-Lap-*
 Isa. 5. 4. 7. " *sarian* Theology (in *Gomarus, Voet, Pif-*
 H Rom. 3. 8. " *cator, Perkins and Twiss*) held, that God
 " from Eternity sentenced the greatest Part
 " of Mankind to Eternal Flames not for
 " any Pre-science of their Future ill Beha-
 " viour, but because he would have it so,
 " and to shew his Absolute Dominion over
 " his Creatures, and to manifest his Unli-
 " mited Power. *Edwards of God's Eternal*
Decrees. p. 171. Wherein now doth this
Text appear to promote the Notion con-
 cerning *Offers* of Grace?

6. The *Last* Text I shall mention, as an
Objection against what I have written, and
 as brought in Defence of *Offers*, is that no-
 ted Place *Rom. 3. 25.* whom God hath set
 forth (we read it) a Propitiation thro' Faith
 in his Blood. If upon this Text I have at
 any Time used the Word *proposed*, it's be-
 cause my Thoughts were not directed to
 consult the *Original*. For we are prone to
 bring in Abundance of Errors into our
 Work through Laziness, in not Consulting
 the *Originals*. There the Word is *fore-or-*
dained, or *fore-appointed*, and not *propo-*
sed.

fed. Indeed the Original Word (which is *προβέβητο* in that Text, as much as to say *fore-appointed*) is not to be read *set forth*. Much less is it setting forth in the Nature of an * *Offer*, or Proposal. Besides, * *Hos. 11. 7.* supposing it *was* the Sense of the Original, yet *setting forth* here could even then be nothing else but God's *Demonstration* of Christ to the Soul. What is this then to the common Way of your *Offers*? After this Form, "Come, poor Sinner [I] have been setting forth of Christ, Come and take him, &c. Whereas if the Form of *Translation* had been right in this Text, it should have run after this Manner. "Well, poor Sinner, How hath God been setting forth of Christ in the Eye of thy Soul? How hath God struck in and quickned, encourag'd, rais'd thy Poor Soul by his own Arm, the Holy Spirit of the Lord? Nevertheless, as the Original Word signifies *fore-appointed*, we are not to alter the Efficacy of the *Word*, since the *Holy Ghost's* own *Work* upon the Soul absolutely depends upon what is signified thereby unto us; *Sanctification of the Spirit unto Belief of the Truth* being wholly built upon the *Fore-appointments* of the Father. Note, that all other *Texts* which are by Men brought in to uphold *Grace-Offer*s, are misunderstood, when they are not open'd in the same *Gospel-Way* with the *Texts* in this Chapter. 2 Thess. 2. 13.

C H A P. X.

V. *A Reply made unto sundry Pleas urg'd against what is written.*

Plea I. " **T**HIS Point in your Book of
 " Offers, Invitations and Ex-
 " hortations, I must take some Notice of,
 " having prepared some *Manuscripts* which
 " I know not but I may publish, to justify
 " my own and other's Practice, or rather
 " the Gospel it self.

Reply. It's pity that it was not thought
 on by this *Pleader*, that neither He nor his
 Practice should have been taken Notice of
 to be justified, but that *the Lord alone was to*
be exalted. For it's plain He brings down
 the Gospel to *Himself* and his *Practice*, who
 should have brought up *Himself* and his
 Practice to the Gospel, had he pleaded in
 the Light and Teachings of *the Lord the*
Spirit. It's certain our own and other Men's
 Practice without the Spirit of God, is none
 of the *Gospel*, call it what we will; but an
Eclipse of the Gospel that darkens the Sun
 at Noon-Day. It's a *Veil* hung up before
 the Gospel; and if ever *the Holy of Holies*
 be made manifest, this *Veil* must antece-
 dently be rent, and the Pieces of it, like
 the Curtains of the *Jewish* || Night, must be
 all laid by, when we come to see that every
 Veil is *done away in Christ.* We are
 poor Things in preparing *Manuscripts* be-
 fore the Holy Ghost hath prepar'd our
Hearts. And what Evidence is it that He
 hath prepar'd our Hearts, where the Preach-
 ing of *Election* and of *God's Effectual Grace*
 God

Isa. 2. 11, 17.

2 Cor. 3. 17.

|| Isa. 25. 9.

2 Cor. 3. 14.

God's Choice and God's Power, are made so slight of thro' all these Pleas?

Plea 2. " We ought to Preach Christ without concerning our selves whether we preach him to the Elect, or the Non-Elect.

Reply. Marvellous Darkness! Who would not think that this * *Man* was pleading for * 2 Thess. 3: Christ under an Eclipse of the Sun? Do 14. not the Scriptures tell us of Christ, that God has made a Covenant with his Chosen, Psal. 89. 3. that he is the living Stone, chosen of God and Precious, 1 Pet. 2. 4. that he is his Servant whom he hath chosen, Isa. 43. 10. Mat. 12. 18. that he is his Elect in whom his Soul delighteth, Isa. 42. 1. all which was very eminently shadowed out in the Choice of David, in Opposition to Saul. The Lord chose me before thy Father, says David to 2 Sam. 6. 21: Michal, when she despised him for Dancing before the Ark: And says God, I chose David Verse 16. to be over my People, 2 Chron. 6. 5, 6. and 1 Kings 8. 16. again, David whom I chose: And he chose 1 Kings 11. David his Servant, Psal. 78. 70. well now, 34. is all this spoken of the Head, and hath our Profession and * Learning of Christ brought * Eph. 4. 20: us no further among the Members, than to plead that we ought to Preach him without concerning our selves whether we preach him to the Elect, or the Non-Elect? Are not Christ (chosen) and They that are chosen in Christ, Both of one Piece of Free Grace? Is it not the Father's Free Grace to choose Christ the Head of the Members, and to choose the Elect the Members of Christ? Sure then, if we believe God hath chosen the Christ of Israel, is it nothing so we preach him, whether we Preach him to the Israel whom he hath chosen, or no? Is not Ezek. 20. 5: the Plea some of the Carnal Mind which is Enmity

- Rom. 8. 7. *Enmity with God?* Alas! The Heart doth
 Heb. 3. 13. plainly rise against God, being *hardned thro'*
the Deccitfulness of Sin, tho' Men may try
 to bring off their *Notion* with *Palliations*
 || 2 Cor. 12. and || *Pretentions*. Suppose *Election* had been
 19. in the Heart of God after the manner it
 appears in the Plea laid down, Do we think
 * Psa. 40. 10. we should have ever *seen* what we * *do see*
 of it (blessed be God) in the *Bible*? Ah!
 How can the *Building* prosper that hath no
 regard to the *Foundation*? *Christ is not sent*
 Mat. 15. 24. *but to the lost Sheep of the House of Israel*;
 and must we still Preach him without con-
 cerning our selves, whether we Preach him
 2 Cor. 4. 3. to the *Elect* or the *Non-Elect*? *If our Gospel*
be hid, it is hid to them that are lost. There-
 forely we are to concern our selves whom
 we Preach it to. There's enough for us to
 guide our || *Ministry in God's Word*. And
 the Spirit where he works upon the *Under-*
 standing of the Preacher, will never depart
 * Acts 20. 20. from his *own* * *Work* he began with in the
Scriptures.

Plea 3. "When you pray for the Con-
 version of Hearers, of Children, of Ser-
 vants, How do you consider them?
 Doubtless this may be, abstracting from
 the Consideration of them as *Elect*, or
 otherwise. *O that Ishmael might live*.
 Doth this Suppose that the *Elect* may
 not, or that Others besides them may be
 saved? * *Nuga*. And if we may use Argu-
 ments with God without Prejudice to
 the Doctrines of Election and Non-Ele-
 ction, doubtless we may use Arguments
 with Men, to whom God works upon as
 Reasonable Creatures.

Reply. If I consider the Objects mention'd
 || Isa. 26. 12. under the Spirit's Work, which is a || *Prin-*
ciple of new born Strength in the Faculty
 for

* The English
 of the Word
 is Trifling.

for Conversion, I must consider them too in the * Father's Grace which is Election: For * Joha 6. 37. none are converted by the Spirit, who are not chosen of the Father. And why should I pray with a peculiar Eye to the Glory of God the Spirit for [Conversion] of Hearers, Children and Servants, and yet think I am not bound to consider Grace from || God || 2 Cor. 1. 2. || [Father] in Election-Grace, while praying for their Conversion? Let Another reconcile this with the Foundations of the Christian Religion, for [I] cannot. I do not look upon one Unconverted Hearer, Child or Servant, but I see as great a Reason to judge he is * Elected, as to judge that he will be converted. For can any be converted to what he is not elected? And again, can any be Elected, who never were, are, or shall be converted? What, if I pray naturally in my own Spirit, do I think now under the Gospel that in my natural Praying the Spirit maketh Intercession in me? No. Rom. 8. 26. How can I think then that in Spiritual Praying the Holy Ghost should teach me, and yet not lead me to honour the Father in his Works distinctly? Conversion is a Supernatural Mercy, and the Question is not how I pray for it naturally, but how I pray for Conversion, when I pray supernaturally? If I pray under Nature, I say, Ob! That Ishmael might live before thee! If I pray under the Spirit, mine Eye is graciously cast towards God's Choice and God's Covenant. And the Spirit which lays Children upon my Heart lays them there under the Father's Work, and under Christ's Work. I can do nothing of my self, says Christ, but John 5. 19. what I see the Father do. So the Spirit is to act from Another, he is to take of Christ's, and shew it unto us. And who is He that John 16. 14. can

with
Phil. 1. 2.

*Rom. 8. 29,
30.

can experience a Spirit of Gospel-Praying, and yet finds not *that* Holy Spirit of the Lord carrying him out to eye *Election*, as the Bottom of all the Conversions he asks of God, even while he asks Conversion of God for *Hearers, Children and Servants* in Christ's Name? I could not *Conscientiously* join with that Man in Prayer that asks Conversion at the Hands of God, and did not ask it of God with an Eye cast towards the *Foundation* of it in *Electing* Love. I have the same Grounds to believe the *Election* of every one whose Conversion I pray for; as I have Grounds to pray for that *Conversion*. For they are Both of one pure piece of Grace, as the *Father* and the *Spirit* are one in one God. *Abraham's* Praying for *Ishmael* seems not at all to be praying for his *Conversion*, but for his Life under God's Providence. *Gen. 17. 18. Oh that Ishmael might live before thee!* For 1. *Abraham* seems at that Time to be under Questionings and Disbelief of the Promise made unto him of another Seed by *Sarah*, Ver. 17. *Abraham* fell upon his Face and laughed, and said in his Heart, shall a Child be born unto him that is an hundred Years old? And shall *Sarah* that is Ninety Years old bear? I know

* *some Interpreters* here distinguish of a Laugh of [Faith.] in Admiration piously to *Abraham's* Praise, from *Sarah's* Laugh of Unbelief. Yet I see no *solid Reason* for the Conjecture. It's certain *Abraham* had sinned by *Unbelief* in the Unlawful way of his begetting *Ishmael* upon his Maid *Hagar*, as appears *Gen. 16. 2, 3.* and it's clear to me he sinn'd by *Unbelief* again, touching the same Promise. And so wishes he might have *Ishmael* continued, of whom he thought there was a clear way made for the Pro-

* Non incredulitatis, sed Exaltationis indicium fuit. *Ambros.* Vol. 1. col. 220.

Illius Ritus admirationis & Lætitiæ fuit. *August.* oper. Tom. 4. (Edit. of the long Lines) p. 64.

Non dubitandum, sed admirandum. *Rupert.* Tom. 1. cap. 35. p. 81, 82.

mise to take Effect; whereas he seems to have lost the noble Spirit of his Faith, and knew not in this Chapter how to depend upon the sure Accomplishment of the Promise in any other way. This is the more probable, because at Verse 19. God said, *Sarah thy Wife shall bear thee a Son indeed.* q. d. Thou thinkest I will not be as Good as my Word, but *laughest* at it as a Thing not likely to come to pass, because so long deferred. But I'll tell thee, the Thing shall be done, after all thy *Laughing*; and besides, thou shalt call his Name *Laughter* too. A Name that shall comport well enough with Joy at the Mercy, shall be the Name which shall take in with it a Remembrance of thy *sinful* Laughter, when thou saidst in thy Heart, shall it be so and so done to One that's a *Hundred*, and to another that's *Ninety Years* old? As to *Abraham's* staggering not at the Promise of God thro' Unbelief, Rom. 4. 20. it refers manifestly to his Faith in the Promise, at Gen. 15. and not to this latter Carriage of His in Gen. 17. where his Faith fail'd him after his Sin in Chapter 16. And indeed nothing is more Common with the *Children of Abraham*; who know any Thing in their Souls of a bright Communion with the Persons of God thro' Christ, than to be *up* in Faith to Day, and especially after sinning *down* in Faith to morrow. Faith ebbs and flows. It was Spring-Tide with *Abraham* in the 15th Chapter, and Ebb-Tide in the 17th. He that *stagger'd* not just before, altho' he look'd up to Heaven and *told the Stars*, Gen. 15. 5. as a Sign of multiplying his Seed by *Sarah*, now *falls down*, and upon the Ground laughs within Himself, and looks for no such Mercy thro' Her: As much as to say, Nature is quite exhaust-

Risit sceleratissimæ admirationem. *Pellican.* ad loc. vol. 1. fol. 21.

Non Infidelitas est, sed quædam admiratio. *Zuinglij Tom.* 2. partis 2dæ. p. 34.

Hæc ne utique dubitantis, sed admirantis, & gaudio gestientis verba sunt. *Luther.*

Tom. 2. Fol. 97, b.

Admirationem hanc, non fuisse fidei contrariam. *Calvin.*

Tom. 1. p. 91. Edit. Amstelod.

Nec vero risus Abraham hominis fuit diffidentis Dei Promissus. *Terer.* in loc. p. 584. col. 2. Num. 65.

Hæc non est irridentis, sed reverenter suspicientis divinam Promissionem, & gratias agens. *Rivet.* ad loc. Vol. 1. fol. p. 352. Col. 2.

exhausted in *me* and in my *Wife*; and How can this Thing be? This set his Mind more a hankering after the Life of *Ishmael*, and Posterity by Him who was *the Son of the Bond-Woman*, Gal. 4. 30. 2. God answers *Abraham* touching *Ishmael* with Temporal Blessings upon *Ishmael* and his Off-spring, and tells *Abraham* in *Verse* 20. he had heard him, which could not be, if *Abraham* had pray'd for his Conversion. Because the Words that God saith are only These, *And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him Fruitful, and will multiply him exceedingly: Twelve Princes shall he beget, and I will make him a great Nation.* This was God's hearing of *Abraham*, when *Abraham* said to God, *Oh that Ishmael might live before thee!* Gen. 17. 18. so that *Abraham* pray'd for *Ishmael's* Life, and the Seed of the Covenant by Him in the Face of Divine Providence, and not for the Conversion of his Person according to what the Light of the Gospel now reveals to be Conversion. But suppose *Abraham* [had] pray'd for the Conversion and Salvation of *Ishmael*, or suppose he *did* so pray (which however appears not) this Argument nevertheless is very improper to urge against our eying of Election, in praying for the Conversion of *our Children*, &c. because at this Day we see Things in the Face of the *New Testament*; and there we see that Election from Everlasting is set, as the Foundation of all, in a clearer Light than *Abraham* could see it in His Day, especially at the Time of this Prayer, *Oh! That Ishmael might live before thee!* How then is this an Argument to ask Things of God for the Eternal State of our *Hearers, Children and Servants*, without an Eye upon the Election

Gen. 17. 18.

of their Persons in Christ, and upon an Election of their Conversion to him? And how doth this prove Offers of saving Grace and Tenders of Eternal Salvation to the Non-Elect, in our using Arguments with them as Reasonable Creatures? Effectual Grace doth not work upon Men as Reasonable Creatures, tho' upon Men who are Reasonable Creatures, but upon Men as the Elect of God. Grace comes not upon Men as *Qualified with Reason*, &c. but as *chosen of God in Christ*. The Gospel of Christ is not Preach'd to Men's Reason, for then it should come in the Excellency of Words, and of Man's Wisdom, but it's Preach'd to the Wants of Men, as those Wants are discover'd to be Wants above Nature. In one Word, if I pray for Conversion, I pray for none but such as are chosen to Conversion.

1 Cor. 2. 1.
Verle 2.

Plea 4. " Those Texts Gal. 3. 1. Phil. 2. 16. will justify the Expression of setting forth, or holding forth of Christ in Preaching the Gospel.

Reply. 1. As to Gal. 3. 1. O Foolish Galatians who hath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, crucified among you? The Word for set forth is not a Word that signifies offer'd or propos'd, but fore-written, and graphically describ'd in the Doctrine of his Blood and Sufferings.

* *αγγελια*

This was no Offer of Christ, but an *Exhibition* of Christ, as we also behold it lively represented in the Ordinance of our Lord's Supper. Howbeit, Christ may in a good Sense that will bear it, far enough

1 Cor. 11.

from Offers and Proposals in Gal. 3. 1. be set forth according to the Sense of such Texts of Scripture as speak of *shewing* Christ for Mercy, for Communion, for Entertainment

* Acts 20. 20.
with
Psa. 96. 2.

T

ertainment in his Relation to the Souls of the *Elect*: That he may be look'd on, convers'd with, fed on, delighted in, and enjoy'd in his Word and Ordinances, as the Great *Gospel-Object* of Faith unto those Souls who have the *Spirit* of God working in them *from* and *towards* this Object. But what is this to *Offers* of Christ or Proposals of Christ to Sinners and *Strangers* for their Acceptance, as urg'd from this Text, Gal. 3. 1. ? 2. As to *Phil. 2. 16. holding forth the Word of Life*, it's not spoken of the [Minister's] holding forth the Word of Life by *Preaching*, but it's meant of the People holding it forth by promoting the *Credit of it, in their Walking as became the Gospel. This is easily proved, 1. By the Duty inculcated upon these *Philippians*, Verse 14. *Do all Things without Murmurings and Disputings*. 2. By the Plural Contexture, Ver. 15. *The [ye] may be blameless and harmless, the [Sons] of God, without Rebuke in the midst of a crooked and perverse Nation, among whom shine [ye] as Lights in the World*: Which brings it again into the Plural at this 16th Verse, || *holding forth the Word of Life*. So that it's plainly spoken of the whole Body of the *Philippian* Church to whom the Apostle wrote. 3. It appears more discernible in the *Greek* Word to Him that understands the *Original*. For albeit the Phrase in *English* at the 16th Verse doth not so obviously explain its self without a Dependence of Construction upon the Coherence as to determine *from its self* whether the Phrase *holding forth* be the *Singular* or *Plural* Number, yet the *Greek* Word *ἐπιμαρτυροῦντες* doth from its *self* determine that Matter to be *Plural*. 4. This Plurality cannot be spoken of an Act in *Gospel-Preachers* to ||

* 1 Pet. 2. 12. with Verse 15. and Titus 3. 8.

|| Mat. 5. 16.

|| Jer. 31. 19.

for Christ, as is suppos'd in the Plea, but
of an Act of holding forth the Word of Life
in *Gospel-Professors*, having their Behaviour
among Men suitable to their Light they had
of Christ, and were to shine with *before*
Men. And || what is this to justify *Grace-* || Eph. 5. 17.
Offerers, in the Speech they go about to
build upon this Text? 5. That it's spoken
of the *People's* holding forth the Word of
Life, and not of the *Preacher's* offering
Christ to Sinners, as is insinuated, may be
easily * proved by the *Scope* of the Apostle * 1 Tim. 4. 15.
in this Place. For it is no more than a
Duty which was meet for him to inculcate
upon them *all*, One as well as another, in
that *Philippian* Fellowship. For Church-
members (and the *Philippians* there were
such) having took on them (in the Yoke
of Christ) a *Professed Subjection* to the Gos- 2 Cor. 9. 13.
pel, are under *Rules* as well as Obligations
to demonstrate by their Life and Conver-
sation before the Unbelievers, that *the*
Hearing of Faith hath not been in vain, as Gal. 3. 2.
is plain in the Residue of the Verse. Let
it be seen that your *Separation* from the
World is a Fruit of the Gospel, that I may
rejoyce (says he) in the *Day of Christ*, that Phil. 2. 15.
I have not run in vain, neither laboured in vain.
I hold forth the Word of Life, says he, in
our own Lives, that it may be discern'd
you have not embrac'd a *Powerless* Gospel,
but that *the Kingdom of God* hath come up-
on you *efficaciously*: And not only in Word 1 Cor. 4. 29.
but in Power. And especially, Believers are
counsell'd hercin, as to the *World*, because
the World, to wit, our carnal *Neighbours*,
Kindred, *Acquaintants*, &c. can't see the se-
cret Power of God, nor believe there is
such a Power any other way but this.
Therefore they must have * *living Copies*, * Mat. 5. 16.
and

and open, undeniable *Proofs* before them of some Power in the Gospel, by *shining* with the Light and Truth thereof before them. This will *convince* || many of them that your Separation from the World hath been to embrace the Truths of God. For the Truth of God works in the Lives of Believers, as *the Lord the Spirit* uses it by a working Power on the Heart. The Children of God should be as *bright Lanthorns* in a dark World to hold forth *the Candle of the Lord*, or the *Understanding* that *He has given 'em to know Him that is true*, as *John 5. 20.* *to know that they are in Him that is true, even in his Son Jesus Christ.* For being Light says the Apostle, any small matter will darken and *eclipse* you in the World, your Light be not *held forth*. For inasmuch as the Gospel hath made you so *bright* and observable to every Eye that beholds you you should be always *shining* with some of that Lustre, *holding forth the Word of Life*. I hope by this Time, none can argue *brightly* for their || *Offers of Grace* to be Preach'd to Sinners on this Text.

Plea 5. “Offers of Christ is a Phrase that’s us’d to Sinners by those who were very far from *Arminianism*, you are well aware, as Mr. Cole of Faith and Repentance, p. 105. so Tender of Grace, p. 105.”

Reply. We are not to follow Paul Himself further than He hath followed Christ. *1 Cor. 11. 1.* *Be ye * Followers of me, even as I also am of Christ.* Besides, the further Men have been from *Arminianism*, the further they should have been from *Arminian* Phrases that eclipse the Effectual Grace of God. Neither do I think the Gospel shines at all so brightly in those *Two Pages*, as it shines in the *Book* every where else. *Wh*

|| 1 Pet. 2. 12.

* 2 Cor. 3. 18.
last Words.

Prov. 20. 27.

|| John 5. 20.

|| Job 33. 3.

* Eph. 5. 1.

ever it be, I'll suppose a Man was to argue with those of our *Congregational Brethren* (who use || *Offers of Christ and Tenders of Salvation to Sinners*, and who plead for the *Congregational Way*) and should argue thus, "Mr. Calvin who was very far from *Po- pery*, as you are well persuaded, hath set up a *Presbyterial Model of Church-Govern- ment at Geneva*, and there practis'd it accordingly. Now the Question is, Whether our * *Congregational Brethren* * *Acts 2. 1. last Words* would look upon this Plea, a Substantial Argument for the Introduction of *Calvin's Model into the Churches of Christ*? I trow not. And yet the *Exemplariness* is every jot as [Pleadable] a Form of practising from *Human Authority*, as the Other, that we may use || *Offers of Christ and Tenders of Grace*, for they are so us'd by Mr. Cole in his Book of Faith. *Rev. 3. 2. last Words*

Plea 6. "The Use of the Word should not be an Offence, on account of some Impropropriety which may be in it.

Reply. This is just what they have said in Defence of their Word *Sacrament*, which I have largely answer'd in my *greater Vo- lume*. Howbeit, I will give a few Distinct Answers to it in this Place. 1. When a Thing is prov'd Erroneous by clear * *Ar- * 1 Cor. 10. 15.* guments, there is a great deal more in it than *Impropropriety* in the [Word] or Phrase. 2. The Use of the Word, or Phrase, con- tended against, should be an Offence, on account of a great deal of *Impertinence* in it; inasmuch as it appertains not to the way of honouring the Holy Ghost in speak- ing of Divine Mysteries. 3. We should be *offended* at what covers over so ill a Thing *Eph. 4. 26. first part,* at the Bottom, and that is *Arminianism*. [*Offers of Grace to Sinners*] doth look na- turally

turally all like *Gold*, but search it, and it's rank *Arminianism*, Drofs cover'd over. 4. We are justly offended at what argues a very great *Corruption of Manners*. But so doth the Use of this Phrase. For while Men believe that the *Scripture* abounds with Phrases of an *Equipollent* Nature, and in Their Reckoning expresses it variously with what they esteem *tantamount* to *Offers of Grace*, *Tenders of Salvation*, &c. (tho' indeed it's of a *Supra-pollent* Nature or in Phrase quite above it) yet they will bring in these *Unscriptural* Phrases, rather than adhere to the *Holy Ghost's* Light, which discovers so much of Their *Darkness*. Oh ! It's a gross Sign of *Oscitancy*, *Sleepiness* and *Heedlessness* in some ; as it is of *Obstinacy* and *Human Veneration* in Others.

|| Mat. 23.20.

Plea 7. " Tho' not all, yet many Things intended by Offers among Men, may agree thereto as used in this Matter.

Reply: I have prov'd in this Treatise that no Offer of Grace, as used among Men agrees unto the pure Gospel of *Effectual Grace*, but falls in with *Arminianism*, tho' * Gen. 49. 6. Men talk and * PROTEST never so much against it.

Arg. 1.

Plea 8. " That the Preaching of Christ in the Gospel has something of the Nature of an *Offer*, and that it is truly so appears from the Following Particulars
 " 1. Where God sets forth and proposes Jesus Christ, and that for Acceptance
 " i. e. where it is his *Revealed Will* that Men should accept him and believe on him, there is an Offer of Christ, or something so very like it that it is not easy to distinguish therefrom. Christ is proposed and set forth in the Gospel, and appears *Rom. 3. 25. Whom God hath set forth*

forth to be a Propitiation through Faith, &c.
 Reply. The Spirit's breaking in upon the Souls of the *Elect* by the Preaching of the Gospel, can never be sunk into an Offer of Grace, by any solid *Proof* of the Matter in this Text. Neither doth the Text speak of the *Revealed* Will of God, but of the *purposing* Will of God. The Word is not set forth, but it's *fore-ordain'd*, as the Fountain-Language tells you. Now *fore-ordain-*
ing, or *fore-appointing* was an Act of God *purposing*, fixing, setting and settling it in Christ the *Mercy-seat*, how and after what manner the Doctrine and *Preaching of Christ* should be made Effectual; namely, as God's *fore-Ordination of Christ* is an Object of Truth Spiritually convey'd into the Soul thro' the Eye of the New Creature, Faith, *Faith in his Blood*. So that the *Original* makes it far enough from encouraging any *Offers of Grace* held forth in this Word. Let me here make an *Observation* or Two upon this Text. 1. I observe, that in all the Variety of Learned Authors in the greater *Criticks*, there is but one Man of 'em, and that's *Vatablus*, who takes Notice of the *Original* Word *ἡ ἐκείνου* to render it; and He translates it *decreed*; whom God hath decreed: Far enough from this Conceit, whom God hath *offered*. Nor have I seen any Author among the Multitude of our *English* Writers who touches on it, except Dr. Owen, who hath this Note on the Force of the Word, *viz*: "The Eternal Purpose of making way by the Blood of Christ to the Dispensation of Pardon. On *Psal.* 130. Page 93. I observe that in all my Hearing of Sermons and conversing with *Practical* Writers, I never met with one Man that

has *Preach'd* upon this Text : Whereas undoubtedly if *Election* had not been concern'd in it, but the *Greek* had run as clear for *Offers of Grace*, I might have seen *Treatises* and *Sermons* enow upon it, as well as upon other *Common Texts*. 2. I observe that the next Word translated *Propitiation* is not the Word *ἱλασμός* used for * *Propitiation* in 1 *John* 4. 10. and 1 *John* 2. 2. where it signifies a *Thing accomplish'd* in the Death of Christ. But the Word here is *ἱλαστήριον* a *Mercy-Seat*, which the Apostle likewise calls *ἱλαστήριον*, *Heb.* 9. 5. and signifies the mysterious *Way of accomplishing* Salvation in the Sufferings of Christ thro' the *Human Nature* of God-Man : And so is a close Allusion to the *Typical Figure* of the *Human Nature* of Christ in the *Mercy-Seat*, *Exod.* 25. 17. For indeed the *Holy Ghost* in this Text of the *Romans* hath us'd the same Word which the *Septuagint* have us'd to express the *Mercy-Seat* by, there in *Exod.* 25. in their translating of the *Hebrem Word* כַּפֹּרֶת *Caporeth*. Now the *Mercy-Seat* in *Exodus* was not an *Offer of Grace* among the *Jews*, but was an *Effectual Gift* of God's Love, so far as then to be a positive Type of a greater *Mercy-Seat*, which God had within himself (long before) in his certain *Pre-ordination* of the Sufferings of the *Human Nature* of Christ, as the *Way of our Justification* by Grace.

Plea 9. “ And here's the Testimony of
 “ all the Three in Heaven, thus and thus
 “ hath Christ done, obey'd, suffer'd, &c.
 “ 1 *John* 5. 6, ——— i. a SAVIOUR,
 “ SAVIOUR is the loud Proclamation
 “ the Gospel. My Son, &c. *Mat.* 17. 5. said
 “ the Father. Behold me, Behold me, said
 “ Christ

* A Declaration of God's Propitious good Will through Christ.

Lee's Temple of Solomon, p. 255, 266. Howbeit the Criticism upon ἱλαστήριον which he there ascribes to Eusebius is a wide Mistake. For it belongs to Crellius who is answer'd. Vid. Essen. Triumph. Crucis. p. 290. Edit. 1666.

“ Christ, *Isaiah* 65. 1, 2. The Spirit also
 “ beareth Witness.

Reply. Who would think any Man was so void of Sense as to plead that any of this made for || *Offers of Grace*? Every Word || *Jer. 5. 20, 21.* is an Effectual *Constitution* of Grace that secures Salvation, and effects it without *Offers*. The Witness of the Apostle *John* is a Demonstration of the Grace of God to found our Faith, and not to propose to our Acceptance. It is to strengthen us in our Souls against *Hereticks*, such as *Ebion* and *Cerintus* were, against whom the Apostle *John* wrote about the Year 96, and it is not * *Offer-wise*, to lie before our Thoughts, and * *Phil. 3. 17.* wait for Acceptance. This was not the Design of that Testimony, nor of *John's* Writing it. It was to decide a controversy made of it in the World, not to tender Salvation by it to the World. For says he, in the same Epistle, *we are of God, and the whole World lies in Wickedness.* He did 1 *John 5. 19.* not go and offer them Salvation, but wrote it strenuously to confirm the Elect in the Joy of their Faith, and to preserve the Truth of the Things with all || *Authority,* 1 *John 1. 4.* || 2 *John 7.* for Their Use to whom they belonged. Here's nothing at all in this Testimony of the *Three* in Heaven like a * [Tender] of * 1 *John 3. 5.* Salvation to the *Elect* or *Non-Elect*. Furthermore, the Truth of that Relation in Christ, a SAVIOUR, a SAVIOUR to the Elect, we own in its *Capitals*, but yet not to exclude Christ's *Headship*, as he is * *Alpha* to the Elect of God, upon which his *Saviourship*, as *Omega*, is built. But how * *Rev. 1. 8,* is this proclaiming a Saviour an offer of 11. || *Luke 19. 27.* Grace? Is a || *King* or *Queen* that is proclaimed in the Government, offer'd to the Crown, or Tender'd to the Subjects? Is
 Christ

- ¶ Isa. 29. 10. Christ [proclaim'd] in his *Blood* as well as in his *Sceptre*, and still must he be || offer'd do we think to cleanse Sinners of their Sin and to reign in *Zion*? What can be a *Blinder Conceit*, or a more *Ignorant Thought* among us? And then as to that Text *Mat. 17. 5. This is my Beloved Son, &c.* it is not the Father's *Offer* of his Son, but the Father's * *Attestation* to him. God witness'd of him, that he was delighted and well pleased in him. 'Tis not *Grace proposed for Acceptance*, but *Grace proclaimed in Acceptance*. It's a *Testimony* of *Grace*, but not a *Tender* of it. Lastly, That other Text *Isa. 65. 1. Behold me, behold me, &c.* is so far from the * *Blind Offer*, that it's a *Proof* of *Effectual Grace* how Christ's Spirit puts an *Eye* in the *Soul*, and how he stands in the *Mount* before this *Eye* of *Faith* in the *Preaching* of the *Gospel*, with this *Encouragement*, with this *Assurance*, that the Soul shall not be || left to seek *Salvation* in *Another*, but must take *Notice* that here it's all his own in *Him*. *Behold me, behold me!*
- * *Heb. 7. 25.* Art thou a *Sinner* all over? See I am a * *Saviour* all over! A greater *SAVIOUR* than thou canst be a *Sinner*! And so he strikes in upon the *Heart* immediately, and gathers up the *Heart* unto *Himself*, by presenting himself thus || *prevailingly* in the *Prospects* of his *Love-Power*. And what's this at all of *Kin* to the *Offer*?

Arg. 2. *Plea 10.* " 2. In the *Gospel* Christ is set forth as the *Brazen Serpent* was lifted up upon the *Pole*, *John 3. 14.* and what is it answers to that lifting up in *Type*? namely this, that *whosoever believeth on him* (*Verfes 15, 16.*) *shall not perish, &c.* Did not God offer healing to the *Israelites* by the *Institution* and *Ordinance*

“ of the Brazen Serpent lifted up among
 “ them ?

Reply. How can this Doctrine of a cruci- *Answer'd.*
 fied Christ, or that of the Brazen Serpent
 that typified it in the Wilderness be an Of-
 fer of Grace, since in all Offers and Propo-
 sals there is a consulting the *Will* of the
 Party to whom the Offer and Proposal is
 made? But God consulted not with Man
 in the Matter of his Son's Death: But he
 was *deliver'd up by the Determinate Counsel* *Acts 2. 23.*
and Foreknowledge of God. So in the Brazen
 Serpent that typify'd him, God consulted
 not with the *Israelites* about the Type, but
 positively * told *Moses* what he would do, * *Num. 21. 8.*
 and bid him go to work upon it presently.
 And as the *Type* was positively and abso-
 lutely set up to be *look'd on*, so the * *Anti-* * *John 3. 16.*
Type is positively and absolutely prepar'd
 for Sinners to be ey'd believingly, while
 the *Holy Ghost* works in them a freed Will
 to cast the Eye of their Faith upon Christ
crucify'd. What's here of an *Offer*? 'Tis all
Effectual Grace closing with the Remedy,
 and joyning the Heart unto it. It's *Truth*
 overcoming, and not *Tender* to consult with
Flesh and Blood. *Gal. 1. 16*

Plea 11. “ How did *Peter* wind up his
 “ Doctrinals to *Cornelius* and his Neigh-
 “ bours and Kindred, *Acts 10. 43.* ?

Reply. Far enough I am sure from Offers
 in that *Acts 10. 43.* *To Him give all the Pro-*
phets Witness that thro' his Name whosoever
believeth in him shall receive Remission of Sins.
 It's strange that Places of Scripture which
 plainly *demonstrate* a Truth of the Gospel,
 and *bear Witness* to the Truth of the Gos- *1 John 5. 8.*
 pel should be so perverted into so distant
 a Meaning, as to interpret them about Of-
 fers of Grace and Tenders of Salvation!
 The

The Words are an *Establishment* of the
 * Acts 20. 21. [Doctrine] and a * *Testifying* of the Great
 Name of Christ, not the Proposal of Ten-
 ders. Also, they are the *Conveyance-Part*
 of the Gospel in *bringing home* the Remis-
 sion of Sins as a clear Thing *in Christ*, and
 let in upon the Soul *from Christ* thro' the
 Col. 2. 12. Eye of the New Creature, even *Faith* of the
Operation of God. All this still is *Effectual*
Grace working all *for* them and *in* them,
 according to the Good Pleasure of God,
 far above Tenders. Peter wound up his
 || Acts 10. 42, || Doctrinals to *Cornelius* bravely, and to
 his *Neighbours* and *Kindred*, making all the
 Gospel to be of *One Piece* of Grace ; He made
 || Ma. 53. 1. the Delivery of his || *Report* to be *Preach-*
ing to the People, and *Testifying* the Truth
 of the Gospel. He did not wind it up in
Offers, He made *Faith* to be of Grace, as
 well as *Remission of Sins* to be of Grace. And
 that *Faith*, being wrought of the *Spirit*, who
 cannot work it *Evangelically* in the Soul, but
 * 2 Pet. 1. 1. * thro' and under the *Righteousness of God*,
 [receives] a Thing which hath a *Mystical*
Being in [Christ], and doth not [make]
 a Thing to have an *Existence* towards [me]
 || 2 Cor. 5. 18. out of the *Creature* which had no || *Pattern-*
Being of it before in *Christ*. Peter wound
 up his Doctrine thus. But the *Evil* is, there
 have come Preachers since who wind up
 * Gal. 3. 3. their *Doctrinals* in a way of * *Free-Will-App-*
lication, or what too much looks that way,
 that as much exalts the *Creature* for Be-
 lieving, as their Way exalts the Blood of
 Christ for Remission. The Frame of their
 Discourse doth, and all the *Contexture* of
 that *Kind* of Exhortations which they af-
 fect, doth exalt a Man's *Self* in the Busi-
 ness of Faith : Which *Kind* and Way of
 Preaching, *Jehovah* the Spirit will more ef-
 fectually

fectually pull down in * Time to come, and * Isa. 30. 24. will not loose the Things he hath wrought. 2 John 8. The Spirit is Jehovah, as appears Isaiah 48. 17. compared with 1 Cor. 2. 13. he is God, Acts 5. 3, 4. he is the Lord the Spirit, as *Κυριε πνευμα!* the Original of 2 Cor. 3. 18. testifies. Consequently, his Glory he Isa. 42. 8. will not give to another in the winding up of Doctrinals by a Company of Dead, Blind and Ineffectual Offers, and as what you call your Grace-Offer are.

Plea 12. " So Paul issues his Sermon Act. 13. 38, 39. which also he enforces with " awakening Motives, Verses 40, 41.

Reply. So Paul? Why, if he issues it so as Peter did, we have seen it's far enough from the Device I oppose. It's Evident he issues not his Sermon in the Place cited with the Fault I have been complaining of. For when that Apostle winds up his Doctrinals with Application (as you call it), he makes the latter to be of one Piece of Grace with the former; that as he had preach'd the Doctrine of Christ to the Jews, so he continued to Preach the Doctrine of the * Forgiveness of Sin thro' the same Man, * 2 Cor. 5. 19. Jesus, to the Jews. What else can be gather'd out of his Application, Acts 13. 38, 39. Be it known unto you therefore, Men and Brethren, that through this Man is Preached unto you the Forgiveness of Sins: And by him all that believe are justified from all Things from which ye could not be justified by the Law of Moses. Till the Elect believe they are not justified in their own * Consciences, as * Heb. 10. 2. they are, when under the same Righteousness by a Work of the || Holy Ghost they || 1 Cor. 6 11. do believe. This is far from offering them the Forgiveness of their Sins. The Doctrine of Forgiveness Preach'd to a mix'd Auditory

Auditory is one Thing, and the *Benefit of Forgiveness* which the Elect obtain in their own Consciences at Believing, is another

* *Acts 20. 21.* Thing. He Preach'd the *Doctrine* * witnessing to their Ears; but never offer'd the *Salvation* of it to their Acceptance. Besides, it's manifest his awakening Motives at *Verses 40, 41.* were not because the Jews were in danger of not receiving the *Blessings* of the Gospel, to which the *Non-Elect* were never appointed; but because they

* *Acts 13. 41.* were in Danger of * *aggravating* their Sin and Account, by rejecting the *Doctrines* and *Miracles* of the Gospel, as the Truth of God, to the Preaching of which *Doctrine* they were appointed, and to the Accepting of which *Doctrine* they were commanded. And so his *awakening Motives* were to prevent the Judgments of God upon the Jews, by accepting the *Doctrine* of Everlasting Life, before he carried all away unto the *Gentiles*, and left them under greater *Hardness*; as is plain in those Words at *Verses 40, 41.* *Beware therefore, lest that come upon you which is spoken of in the Prophets, behold; ye Despisers, and wonder, and perish: For I*

* *Isa. 6. 9.* * *work a Work in your Days, a Work which you shall in no wise believe, tho' a Man declare it unto you (at Antioch), as Paul afterwards declar'd it to others of the Jews (at Rome), which they would not believe when it was told them, Acts 28. 26, 27, 28. viz. what in-*

|| *Rom. 11. 8.* *vincible and || judicial Hardness* God would give them up unto for despising the *Doctrines* in which others found *Salvation*. Oh! That Preachers now could [*distinguish*] in winding up their *Doctrinals* with *awakening Motives* to believe the *Doctrine* and Report of Christ which Men despise, and not

not unskilfully to wind up what ought to be again unravell'd.

Plea 13. " This is as Essential to our Work and the Message we have to deliver as the Doctrine of Election, and to be first proposed.

Reply. We see what is *Essential* to our Work and Message which we have to deliver. It is to deliver the *Apostle's Doctrine* Acts 2: 42: in the *Apostle's Spirit*; and we should then never wind up Doctrinals so unskilfully or *forwardly*, as to overthrow the Doctrine of Election, and go about to convert a People to God beside his own * *Foundation*, 2 Tim. 2. 19: and without any regard thereto; and that as the *Offence* I am striking at evermore doth.

Plea 14. " What did *Paul* mean [To you is Preached Forgiveness]? Did he mean you are forgiven? Or that it was held forth and proposed for their Acceptance?

Reply. I have shewn he meant *neither*; but Preach'd the *Doctrine* to them, without offering the *Blessing* of Forgiveness at all. This was convey'd to the Elect under the imputation of the Righteousness of God, and the rest heard the Doctrine preach'd and were || *blinded*. || Rom. 11. 7.

Plea 15. " I cannot think but that the denying of such a necessary, applicatory way of Preaching tends to harden the *Arminians* in their Disbelief of the Gospel, while we shall own the Absurdities they use to fasten, as indeed flowing from the Doctrine we hold.

Reply. Suppose it doth. Is the Gospel the worse for that? Is the Sun worse for warming the Clay? Read those Places of Scripture, Rom. 11. 8. John 12. 40. Matth.

13. 14. *Isa. 6. 9. Mark 4. 12. Acts 28. 26. Luke 8. 4.* and see if the *Bible* doth not hold as *severe* Doctrine (which without a Work from the Lord the Spirit tends to harden the *Arminians* in their Disbelief of Effectual Grace) as we profess to hold. Ah! This *Comardise* is a Stain upon Profession, and is like to be one upon all our *Glory!* Where are the Men upon *Earth* that should be *valiant for the Truth?* Even for that Truth of God which most stumbles and hardens the *Arminians?* Shall we trim it, conceal our Principles, give up Truths; and alter 'em to gain a better Esteem of our Doctrine among the *Arminians?* Away, Away! Lord help me to stand fast in those Glorious Liberties wherewith *Christ* hath made me free! I have heard a *Hundred* of Choice and Free Experiences told in *Zion* (for tho' we desire the Saints, we [force] none to * declare the Work of God upon their Souls) yet I never heard of one Soul that got any Benefit by the corrupt *Human* Forms of Application in offering and Tendering them *Christ.* But I have heard many bewail how this Preaching has entangled them, puzzled them, darkned the Work of Grace, thrown 'em down from *Stedfastness* in attending upon Sermons, and hath made them lose all the felt Benefit they had got before in *Doctrinals.* And meerly because the *Holy Ghost* that hath been pleased in their [Doctrine] of *Christ,* hath been || griev'd by their mangling way of [Application]. And since *Arminians* will be hardned at the Doctrine of God's Grace, let it be so; if *Gospel* be hid, it is hid to them that are lost. And better all the *Arminians* in the World were hardned, who strike at God's Grace and *Christ's Righteousness,* and plainly de-
- 2 Cor. 3. 18. last Words.
- Jer. 9. 3.
- Gal. 5. 1.
- * Isa. 43. 21. with Rom. 10. 10.
- || Eph. 4. 30.
- 2 Cor. 4. 3.

clare they have no Work of God's Spirit upon 'em above Nature, and wrought in them to bow to God's Sovereign Grace, than that one of God's Righteous, Little Ones, under the Imputation of that Righteousness, should be made sad, offended, injur'd, intangled and bewildred, in whose Souls God hath wrought Effectual Grace to feel the Deceit, tho' he has not bestow'd upon 'em such a Discerning Measure of the Holy Spirit, to see that the Fault lies in your unskilful Applications and Dark Offers; as well as in their Dark Selves!

Ezek. 13. 22.

Jer. 5. 5.

Plea 16. " 3. An Invitation suppose to a Dinner or Supper, is an Offer of a Participation of the Provision there made. The Gospel is such an Invitation, Matth. 22. who will come to this Marriage-Feast? Who will feed upon Christ?

Arg. 3.

Reply. This Third Argument to uphold Offers of Grace is wide from the Cause. For an Offer of Grace is no Invitation, nor is an Invitation any Offer of Grace. I defer the Proof till the next Chapter, where the full Answer comes in upon the Head of Invitations.

* Jer. 2. 18.

Plea 17. " 4. The Gospel proposes the Heavenly Canaan to Souls, in such sort as the Earthly Canaan was proposed to the People of Israel. I speak not of the Terms, but of the Nature of the Proposal. See Heb. 3. 18, 19. Chap. 4. 1, 2, 3. The Divine Determination was according as we see the Event to have been; yet quoad Homines they had an Offer of Canaan, which their Unbelief prevented. So here, A promise is left us; the Gospel is Preached concerning the Spiritual Rest, as to them in Type concerning the Literal Canaan Rest.

Arg. 4.

Answer'd.

Reply. Under these Good Words the Pleader hath very corruptly shrouded a most woful Parcel of *Arminianism*; which who-soever doth take up, as this Scheme (in a notorious perverting the Things spoken of in the *Hebrews*) frames them; I will be bold to say of him, he doth by none of this Doctrine (so perverted) *enter into Rest*. I will be *Particular* in my Reply.

1. Those sweet Phrases; *the Heavenly Canaan* and *the Spiritual Rest*, so far as the Pleader means them of the *Saints Everlasting Rest in Heaven*, do no ways match the Design of the *Holy Ghost* in the Texts that are brought out of the *Hebrews*, nor do they at all bear up the Supposition they are made in the *Plea* to serve. And if so, where's the Proof in producing the said Texts for the Nature of a *Proposal of Heaven* to Men in such sort as the *Earthly Canaan* was propos'd (as saith the Pleader) to the People of *Israel*? What will become of the Offer of the *Spiritual Rest* (if *Heaven*, or the *Rest of Glory*, be that same Rest?) Or How will it comport with the Promise of *Canaan*, supposing that Both these Texts be prov'd to be nothing to the Purpose, to set forth *Offers of Grace* and propose *Eternal Life* to sinners? For, 1. God's *Canaan-Rest* which he sware the *Israelites* should not enter into, *Heb. 3. 18.* and which we see they could not enter into, because of *Unbelief* *Verse 19.* could not be that *Earthly Canaan Rest*, as a Type of [*Heaven*], and therefore was not so propos'd: Because [*such Israelites as did enter into Canaan* by Faith in the Promise of that Land, whence it is called *the Land of Promise*, *Heb. 11.* ~~did~~ enter'd not into it by the *Blood* of the *Legal Sacrifices*, a Type of the *Blood* of *Christ*]

Christ: Whereas all that enter into Heaven, the *Holiest of all*, do enter in by the *Blood of Jesus*, the Gospel-Sacrifice, whether they enter by *Faith*, or by *Fruition* at the Soul's putting off its *Earthly Tabernacle* the Body. So that the *Canaan-Rest* could be no Type of the *Glory-Rest* in Heaven. It must therefore be a Type of some other Rest besides. 2. The Rest which is spoken of *Heb. 4. 1.* is a *Glorious Rest*, yet not the *Glory-Rest* neither which will be in Heaven, and that to all Eternity. Howbeit it's a *Glorious Rest*. What *Glorious Rest* you'll say? I answer, the *Glorious Rest* at ** Latter Day* in Christ's Kingdom. It's the ** Promise-Rest* of Soul and Body in a *Glorious Kingdom* of *|| Rewards*, when the Saints that now have *Bodies* resting in their Graves, shall be raised in the same Bodies, fashioned like unto his *Glorious Body* who is their *Head*, and shall enter with their Souls into this *Promise-Rest* at latter Day. Now the Land of *Promise* and the *Israelite's* entering into the Land of *Canaan*, were a Type of this ** Paradise*, and Fruition of the *|| Promise-Rest* in Christ's *Glorious Kingdom*, or *Great Sabbatism* of the *Thousand Years*, even that long *Lord's Day's Rest* upon *Earth*, wherein the ** Earthly Canaan* will be turn'd into a *Heavenly Canaan*, (*2 Pet. 3. 13.* with *Isa. 65. 17, 18.* and *Isa. 51. 16, 17.*) a *Heavenly Canaan* indeed! Yet tho' *Heavenly* it will be a *Canaan* upon [Earth], and not the *Eternal Rest* in ** Heaven*. Now inasmuch as this *Thousand Year's Rest*, or *Glorious Sabbath*, is what Christ in the *new Heavens* and his Saints in the *new Earth*, will openly enter into, after the *Week of Labours*, or of *Six Thousand Year's Toil* (now almost ended from the

Heb. 10. 19.

2 Pet. 1. 14.

* Job. 19. 25.

|| 2 John 8.

Phil. 3. 21.

* Heb. 4. 11.

|| Isa. 57. 2.

* Gen. 17. 3.

* Rev. 21. 3.

Creation) is compleatly [over]: Therefore this *Fourth* Chapter of the *Hebrews* doth reveal to us that *the Lord's Day* (our present *Christian Sabbath*) is a *sacred Day* of *Communion-Rest* with *Christ* in *Ordinances*, as an *Earnest* of the other great *Sabbath* to come at last: And this *Earnest*, or *Earnest-Rest* now on *Lord's Days*, is the *Spiritual Rest* of the *Gospel*, and ought to be a *Bodily Rest* from *Labour* too, since our

2 Cor. 6. 20. *Bodies are bought with a Price*, as much as is consistent with our present *imperfect State* and *Circumstances*. This *Spiritual Rest* of the *Sabbath*, as it's made up of *Spiritual Refreshments* with *Christ*, in *Worship* and *Ordinances* of his *own Appointment*, is that *Rest* which is spoken of *Verse 3*. that we *which have believed do enter into*, as an [*Earnest*] of that *Kingdom-Rest* laid down as the main *Text, Verse 1*. which he illustrates by the *Sabbath*, and proves by the *sacred Day of Rest*, till he issues it in the same *Kingdom-Rest* in *Verse 11*. which he began with, *Verse 1*. so that the *Apostle* here is not at all speaking of *Heaven's Rest*. Once more observe, that this *Sabbath-Rest* of *Church-Communion* with *Christ*, in the *Worship* and *Ordinances* of *Christ*, which we *that have believed do enter into*, is made out *substantially* for the *Lord's Day*, and founded by *Christ* upon his *ceasing* from the *Works* of [*Redemption*], and entering into his *Rest*, or *Sabbath*, by keeping this *First Day Sabbath* with his *Disciples*, after he was *risen from the Dead*; as *God* ceased from the *Works* of [*Creation*] and entered into *Rest* or a *Sabbath*, upon the *Seventh Day*: By the same *Patterns* and after the same *Manner*, will it be in the *End* of our *Labour* in *the Lord*: to wit, when the *Great Week* Ende

Heb. 4.

Rev. 1. 10.

John 20. 19. with Verse 26.

1 Cor. 15. 58.

Ended, and all the Saints have done their Weekly Toil, then comes the great keeping of a *Sabbath*, in that *Rest* which remaineth for the People of God: And how shall we enter into it? Why, as God enter'd into His Rest, and as Christ enter'd into His. 1. As God enter'd into His, at the End of Six Days work, so we shall enter into our's at the End of the Great Week, the *Millenary* Week, after all the saints in all Ages have finish'd their *Six Thousand* Years of Labour. 2. As Christ enter'd into His on the Morning of the * *Sabbath* by rising from the Dead at finishing of the Works, so we shall enter into this Rest who have the *Promise made*, when we rise from the Dead in the Morning of the latter Day, or very early on the *last Sabbath* to be enjoy'd in Time: And then we shall be all *Seventh* Day's Men, when the Date of our || *First Day* is ended, and the *latter Sabbath* come. This Glorious Rest now is so far from being propos'd, as the *Offer-plea* urges on Behalf of the Heavenly *Canaan*, that it's plainly made known in the old Testament by a *Promise*, compare Heb. 4. 1. with Gen. 17. 8. which Promise made good under the new Testament in an *Earnest* of the Promise by enjoying the blessings of the *Sabbath*, and shall be made good in the Distribution of * *Open Rewards* at the Coming of Christ in *latter Day*. So that the Good Words being open'd, which the *Pleader* has urg'd, his *Mask* will be quickly taken off, and the *Arminianism*, underneath disclos'd, tho' I can't warrant you, but some *Anti-Kingdom-Men* may be offend'd at the Report of this *Promise-Rest*.

2. What a Grand Mistake is it to make an *Offer* and a || *Promise* to be both one! as if *Canaan* of Old was [offer'd] to *Israel*,

- and so the *Promise* was to be over-look'd. Yet 'tis call'd *the Land of Promise*, not the Land of *Proposal*. And if *Canaan* was not [offer'd] to them of Old in the *Type*, How can Heaven and Glory (supposing *Canaan* typified Heaven, which yet I have proved did not) be now * offer'd in the Preaching of the Gospel to Sinners in the *Truth* of the *Type*?
- * Job 6. 24.
- || Jer. 2. 19.
with
Jer. 9. 6.
3. Here is a woful Parcel of || *Arminianism* sugred over. To evince it I need only go over the Parts. The Gospel (saith the *Offer-Plea*) *propoves* the Heavenly *Canaan* to Souls, in such sort as the Earthly *Canaan* was proposed to the People of *Israel*, as to the [Nature] of the *Proposal*. Now the *Nature* there of the *Proposal* lay in a [Promise] of *Canaan* to the Seed of * *Abraham*, *Isaac* and *Jacob*. Also the *Nature* of that *Promise* lay in the [Terms] of it. For strip it of the Terms of the *Canaan-Promise*, and you strip it of the *Nature* of the *Canaan-Promise*. Therefore it was a Caution without any Foundation for its self in the Pleader, to say, I speak not of the *Terms*, but of the *Nature* of the *Proposal*. For this is a plain *Arminian* Gloss foisted in upon the Place of the *Hebrew* lest (forsooth) we should || harden the *Arminians*. For as They call it *Terms*, so we must put on something that *apes the Fashion* and colour over the whole Gospel of Christ in the *Nature* of a *Proposal*, and in such
- * Gen. 15. 7.
- || Luke 2. 34.
- || Zech. 10. 2.
- * Rom. 5. 6.
- Nature too as supposes an || *Offer* of the Land of *Canaan*. Now 1. This confoundeth the [Law] and the [Gospel-State] in a new Law, as the *Arminians* from the *Papists* do. For in the Law State they had no Grace or * *Strength* given 'em from *Sinners* Law to be obedient to the Commandment

in the Wilderness; but they were only *Commanded* to be Obedient, and so enter the Promise after their Obedience; and were *|| punish'd* if they were not so, both *||* with an Exclusion from *Canaan*, and with Death in the Wilderness. Well then, if *Heb. 4. 1, 2, 3.* built upon *Chapter 3. 18, 19.* (as made a *Type of Heaven*) be supposed to speak of an ** Offer* of Heaven and Glory to us, in the Nature of the Transactions of God towards *Israel*, you do therewith (so far as supposal can do it) cut off all the Grace, Springs, Influences and secret Causes of Gospel-Faith and Obedience, and *|| level* our State with the Law, in point of all these, as *Arminians* do. 2. You make the Enjoyment of Heaven to depend as nearly upon the Sinner's *Acceptance of a Proposal* of Heaven in Faith and Obedience, as the Enjoyment of the Earthly *Canaan* depended upon what you call a [*Proposal*] of *Canaan* to them upon their Behaviour in the Wilderness. For this was the very Nature of their entering *Canaan*, viz. upon ** Ifs* and Suppositions of *Personal Obedience*. Hence *Their Terms* and *your Proposals* are (in Matters of the Gospel) grown out of *one rank Stalk of Arminianism*. 3. They all *|| fail'd* in the Wilderness after their Coming out of the Land of *Egypt*, except ** Two*, and never entred *Canaan*: So would *Thousands* and *Ten Thousands*, and *all* under Heaven, miss of Heaven, if We and They were to enter *Heaven*, as the *Israelites* entred *Canaan*. For who is there ever came up to *Acceptance* upon the [*Nature*] of a *Proposal*, if you strip Heaven of the pure *Gift* and the *Deed* of Settlement? *The Gift of God is Eternal Life*, 'tis not the *Pro-*

|| Psa. 73. 21.

** Isa. 24. 5.*

|| Gal. 5. 4.

** Rom. 4. 24.* in which Text the IF is absolutely excluded by the Original. So that Gospel-Blessings are not, as *Canaan's Blessings* were, upon IF'S: But are the *sure Mercies of David*. Imputation of the Righteousness of God depends upon no IF.

|| Num. 32. 11.

** Verse 12.*

Rom. 6. 23.

Col. 1. 12. Grace whereby we are made meet for Heaven, it's as much the Gift of God, as Heaven its self is the Gift of God. 4. If any desire to see those Texts, *Heb. 3. 18, 19,* and *Heb. 4.* elsewhere cleared from the common Mis-applications, he may, if he hath my last Book of *the Glory of Christ unveil'd,* consult pages 870, 871.

Arg: 5. Plea 18. " 5. The Gospel must be first
 " Preached, and the Proposal of Christ
 " made to the Jews, which they rejecting,
 " it was then carried to the Gentiles.

Answer'd. Reply. Preaching of the Gospel and proposing of the Gospel are Two Things very wide one from another, as this *Treatise* hath shewn enough. The Gospel must first be Preached to the Jews, which did contain in it Eternal Life and Glory: Because in Preaching it to the Jews, there was among them an Elect Number, even a * Remnant to be laid hold on by the Gospel Preach'd. But the Scriptures speak of no proposing of the Gospel to the Jews. This is a sort of *Neonomian* Quill dip'd in the *Arminian* Ink, and cast Abroad into Nature's Blot, on purpose to amuse the People about the True Preaching of the Gospel.

Plea 19. " Thus was the Commission.
 " Luke 24. 47.

1 Sam. 12. Reply. Let us read this Commission. The Words of the Text are, *And that Repentance and Remission of Sins should be Preach'd in his Name among all Nations, beginning at Jerusalem.* That the Gospel must be first Preached to the Jews is so clear from this Text none can deny it. But that the Gospel therein must be at all || proposed to the Jews, appears not. For God stood not to the Courtsey of any Man, or Creature under Heaven, in his receiving the Gospel. Therefore

Therefore in order to its *Acceptance*, it would have been an unapt and *Unbecoming Means* for God to have propos'd it to *Jew or Gentile*. On the other Hand, the *Elect* were to be || *Conquer'd* by it, and to be || *conquer'd at Jerusalem*; that the *Others* seeing it might not be able to maintain their own *Doctrinal Infidelity* out of the *Old Testament*, and therein might have their *Sins ripen'd* to their own *Destruction*, as is plain by the *Scriptures*, in God's || *hardening them* || *under the Gospel*, and casting away the *Non-Elect*. And what is this *Commission* then to *Preach the Gospel in Christ's Name* among all *Nations* beginning at *Jerusalem*, to *Offers of Grace and Proposals of Christ*? Nothing. Oh! How *Powerfully* did the *Preaching of the Gospel discriminate* the *Elect* from the *Non-Elect at Jerusalem*! It presently sever'd 'em into *Two Companys*. It broke their * *Carnal Union*. But your * *Offers* never do it in a *Congregation*, when you make 'em to *Blind Sinners*. No. *Sinners* come, and go as they come. Oh! But if we *Preach'd the Gospel as we should*, they would very *Few* of 'em come and go from *Time to Time* as we first found 'em, all holding in a *String* to exalt *Self*, instead of *exalting the Lord alone*. I say, they would || *not always* come and go thus. No. They would be *Divided* into *Two Companys*, the *Comers unto a Living Stone*, disallowed indeed || *1 Pet. 2. 4.* of *Men*, but chosen of *God and Precious*, and the *Goers that* || *went back and walked no more* || *with him*. || *John 6. 66.* The *Gospel* would discriminate them. The *Elect* would have some * *No-* * *able Work* upon 'em speedily. There would be a true *Work* which would break out in a * *clear Work* afterwards. The *Non-* * *Verse 48.* *Elect* on the other Hand, would growl, marmure,

murmure, *cavil* and [*be gone*] and nestle
 under the *Silk and Sattin* Preachers, as they
 do sometimes here in this Place after a
 Morning's Trial of the *Everlasting Gospel* in
 the [*Leaking*] Times of *Sturbridge-Fair*.
 Where perhaps the Place, while a *live Coat*
 is taken off the *Altar* that just warms God's
 Children, and || burns up some of their Lusts
 in the Fore-part of the Day, is too hot to
 hold some other Professours in an * *After-*
noon ! Nay, I have seen some of 'em run
 out of the Place, and have had no || *Patience*
 upon the Points that give all the *Glo-*
ry to God in *Three Persons*, and exalt the
 Work of [*Conversion*] upon *Election, Re-*
demption and *Regeneration-Love* ! Now there
 must be some *Notable* * *Trial* and *Discrim-*
ination of Men by and under the *Preach-*
ing of the *Gospel*, if it be *right* *Preach-*
ing such as the Lord himself *Commissions* us to
 and owns. Such a *Discrimination* there was
 at *Jerusalem*, at *Antioch*, at * *Rome*, &c.
 But now your *Uncommission'd* Offers cheat
 Men, your *Proposals* beget in them false
 Conceptions of the *Freedom* of the Will
 and leave them Strangers to the Influence
 of the Lord the Spirit thro' and under * *Im-*
puted Righteousness. You propose (the
 coming to Christ and going to Heaven)
 such a *Nature* of *Preaching*, that they flee
 to Themselves (where they never felt the
 Power of *Corruption* nor have been in *Bo-*
ndage under the *Law*) an *Imagination*
 || *Self-Strength* to be a going and a *Doing* un-
 der your *Doctrine*, as easily, if they be
 wanting to Themselves, as they might to
 a Place for *London* in the *Stage-Coach*.
 The Truth is, till I was under *Great*
 Convictions than *Arminians* generally are
 thought so too. Now the *Scripture* to

Rev. 14. 6.

Isa. 6. 6.

|| Isa. 4. 4.

* Mal. 1. 13.

|| Zech. 7. 11.

* Dan. 12. 10.

* Acts 28. 24.

2 Cor. 3. 18.

* Rom. 4. 21.

with

2 Pet. 1. 1.

|| Judg. 16. 20.

that as in *Water Face answers to Face*, so *Prov. 27. 19.*
the Heart of Man to Man. Then if these
 were *My Thoughts* to hear Men offering *Me*
Christ, why may I not believe that they are
 also many *Other Men's Thoughts*, when
 they hear you || offer Christ and Grace to || *Deut 27. 18.*
 em? You may tell 'em perhaps you don't
 mean this, nor mean that, nor mean t'other,
 nor would have 'em mistake you; yet they
 will] mistake you, so long as you harp
 pon your * Offers, and mistake your * *1 John 2. 11.*
 selves].

Plea 20, " Thus it was meet it should
 be and necessary, *Acts 13. 46.* But They
 to whom Forgiveness was Preached, *Ver.*
38. put it from them and judg'd them-
 selves unworthy of Everlasting Life, *Ver.*
46. unto Them **FIRST** God sent his
 Son Jesus, *viz.* in the Gospel, &c. *Acts*
3. 26. was here no Tender of Christ?
 No Offer of Grace or Salvation?

Reply. 1. It was meet that the Gospel
 should be first Preached to the *Jews*, be-
 cause they were in an * Elder Church-State * *Isa. 54. 1.*
 than the *Gentiles*. And whether they would
 bear the Doctrine or forbear the Doctrine
 Preach'd (for 'twas no Offer of Grace and
 Christ to 'em) it was meet for the stopping
 of their Mouths against the Free Dispensa- *Tit. 1. 11.*
 tion to all sorts of Sinners, that they should
 not be able to say the Dispensation of the
Apostle's Doctrine was worse than the Dis-
 pensation of *Ezekiel's*: For He was to go
 and tell them the Truth, tho' they were a *Ezek. 2. 7.*
Rebellious House; whether they would hear, or
 whether they would forbear. So the same *Re-*
bellious House which had killed the *Heir*, *Matt. 21. 38.*
 should be first told of it, and told of it too
 roundly thro' Both their Ears. If the Ho-
 ly Ghost would open the Event prosper-
 ously,

ously, and *discover* an Election of Grace among them, then this Gospel should *lay hold* of them in the || Vertue of the Blood they shed: If not, yet it should clearly *discriminate* them, by the very Opposition to the Gospel they should be left to raise, and make it known to the Apostles that they were of the || *Non-Election* whom God would *cast away*, and shew the Apostles their *Duty* from whom they ought to [turn] *unto the Gentiles*. And so it was meet the Gospel should be *first* Preached unto the || *Seed to be cast off*, to clear the Righteous way of God's Dispensations in the Jew's Rejection. 2. Again, it was *necessary*; for without this Discrimination of *Elect* and *Non-Elect* by a Powerful and *Effectual* Gospel Preach'd, to stumble the *Jews* and enlighten the *Gentiles* at *Antioch*, (which could not have been done by a *Proposed* Gospel) there had been no way made for the *Apostles* fairly to reject the *Jews*, for some People must be *rejected* where the Gospel comes. But if Men will *club* together to accept of a Gospel upon their own *Agreed Proposals*, it must be *Another* Gospel that every Body can easily agree upon afore their *Eyes are opened*, which is *not* the Gospel; for the Gospel of Christ cannot be so served. Well, it was necessary according to the deep and wise || *Counsels* of God, that the Apostles should first Preach the Gospel to the *Jews* at *Antioch* in this 13th of the *Acts*, where I am Opening the 46th Verse, that the Issue might be *Effectual* and *Discriminating*, in an || *orderly* Way, upon *another* sort of People, and so the Apostles might leave the *Rebellious Synagogue*, and go among the *Gentiles*. And as this was the *Foundation* of that *Famous Church* in *Antioch*,

|| 1 Pet. 1. 1.

|| Rom. 11. 1, 7.

Acts 13. 46.

|| Rom. 9. 7.

Gal. 1. 6.

|| Eph. 1. 11.

with

Psal. 33. 11.

|| 1 Cor. 3. 10.

Antioch, the * *Corner-Stone* being laid in * 1 Pet. 2. 6.
 when the *Jews* had stumbled thereat, it
 was after the same Manner in *other Parts*
 of the World. The Elect || *Gentiles* were || Rom. 11. 19.
 not to receive the Gospel, and be taken
 in to a Church-State, till the *Non-Elect*
Jews had stumbled at Christ, and rejected
 the Gospel in his Name. 'Tis Their * *Fall*, * Rom. 9. 32.
 brought about by the Discriminate Preach-
 ing of *God's Settlements* and *Christ's Suffer-*
ings in the Man *Jesus* stumbling them, which
 hath let in * *Salvation* upon the *Gentile* * Rom. 11. 11.
 World. Rom. 11. 12. Now if the *Fall* of them
 be the *Riches* of the World, and the diminish-
 ing of them the *Riches* of the *Gentiles*; how
 much more their *Fulness*? But now wherein
 was it necessary that the Gospel should be
 first Preach'd to the *Jews* by a company of
 Cold || *Offers*? What would these have || Lam. 1. 6.
 done? Would they have stumbled the *Jews*?
 No. They would but have *diverted* 'em in-
 to a Fit of Laughter, and have made them
 look upon the Apostles, *Paul* and *Barnabas*,
 to have been a couple of *Simple Fellows*:
 Whereas a *Powerful Opening* of the *Myste-*
ry of *God* in *Christ*, of which [that] *Ser-*
mon at *Antioch* consisted (far enough from
 the * *Offer*) presently stumbled them, that * Phil. 3. 3.
 the *Counsels* of *God*, as to *Election* and *Non-*
Election, touching *Jew* and *Gentile*, Openly
 took Effect. And why? Because they Preach'd
 according to that *Doctrine* of Good old
Simeon, This Child is set for the *Fall* and *Ri-* Luke 2. 34.
sing again of many in *Israel*, and for a *Sign*
 which shall be spoken against. *Offers* would
 have propagated a *mix'd Gospel*. But they
 were *Operations* of the *Holy Ghost* which
 sever'd the *, *Wheat* from the *Chaff*, the * Mat. 3. 12.
 Elect from the *Non-Elect*, and preserv'd the
 pure Gospel entire. The Apostles were of
 a brave

- a brave and faithful Spirit. They would
 * John 3. 6. * not run it into an old *Adam's* Mixture
 into a Carnal Composition *in the Nature of*
Proposals (one side abating, and the other
 side advancing) such as hath since obtain'd,
 || Dan. 11. 27. tho' it might have Carnally || united
 Congregation, and hypocritically there at
Antioch have comprehended *Jew* and *Gen-*
 * 2 Cor. 1. 18. tile. But they were brave and * *perempto-*
ry, such as if Men are in any Degree for
 Christ now, they are presently branded
 for *Schismatics*, or Breakers of Churches.
 Acts 13. 46. Seeing you put it from you, and judge your
 selves unworthy of *Everlasting Life*, lo! We
 turn to the *Gentiles*. But how is that to be
 understood, you judge your selves unworthy
 || Psal. 88. 14. *Everlasting Life*? Not as *Sinners* || trouble
 in Conscience, but as *Adversaries* enrag'd
 with Displeasure against the Gospel, and
 * 2 Tim. 3. 13. so had made a Judgment of * Themselves
 to the *Apostles*, how base and unworthy they
 were in the *Apostle's* Eyes to have the
 [Gospel] of *Everlasting Life* Preach'd unto
 'em again: Infomuch that by this plain and
 || Acts 13. 45. full || *Discovery of the Jews*, the *Apostle*
 saw it to be their *Duty* to turn unto the
Gentiles. Then as to that Acts 3. 26. unto
 || Eph. 1. 3. you || FIRST, God having raised up his
 Son *Jesus*, sent him to bless you, in turning
 away every one of you from his *Iniquities*.
 1. Here is no Offer of Christ, but a positive
 * Gal. 2. 8. Sending of Christ unto them in * *Effectual*
Grace. For, 2. Here is blessing them in turn-
 ing away every one of them from their *Iniqui-*
 ties. How is that? Why, every one
 Acts 2. 41. those *Three Thousand Souls* that had been
 converted in the former Chapter, and were
 added to the Number of the Names which
 in the *First* Chapter had been about
 Acts 1. 15. *Hundred and Twenty*. All these had been
 bless'd

bles'd in being turn'd away every one of them from their Iniquities, according to Christ's [*Prayer*] for the Elect part of them, John 17. 9. though they Crucified him. And further, Mark 15. 25. every One of those who should be found Converted, as a Fruit of it, in that next Sermon in this Third Chapter of the *Acts*: Which upon * *Scrutiny* made of their fur- * Psal. 87. 6. ther Number appears *Acts* 4. 4. to be no less than *Four Thousand* Souls. Thus it's plain, the same Forgiveness pray'd for in their Behalf by Christ upon the [*Cross*], Father, forgive them, for they know not what they do, was brought Home unto 'em from Christ now upon the [*Throne*]. So that it opens in Blessing the *Elect*, and in turning away every one of the *Elect* from their Iniquities. And what is all this to an Offer to bless? Or an Offer to turn away every one of the *Elect* from their Iniquities? Or what is this to the || Offer of Grace to bless the *Non-Elect* Sinners, who are never bless'd? And the Offer of Grace to turn away every one of the *Non-Elect* from their Iniquities, when yet not one of them ever are, nor shall be || turn'd away from them? Oh! That all this might be as a [*Sponge*] upon *Press-Letters*, to give future Editions of the Church's Writings in a fairer Copy: And again, as a sponge upon *Paper*, to blot out all our *Non-Conformist-Tenders*!

* Rev. 3. 19.

Plea 21. " This same slighted Gospel was brought to the Gentiles, *Acts* 28. 28. so that if it were an Offer of Christ to Them, it is so to Us.

Reply. Very Good! It was brought to the Gentiles. And then the Reverse of this Plea will make the Answer; that if it were not an Offer of Christ to Them, then

|| Isa. 53. 23.

it is *not* so to Us. Now to the Place. The Words of the Text are, *Be it known therefore unto you* (to you Jews) *that the Salvation of God is sent unto the Gentiles, and that they will hear it.* Is there any Thing here

|| Luke 10.26. looks like an || Offer of Salvation to the Gentiles among all this? Let's examine

1. This is positively called *the Salvation of God* which should go to the *Gentiles*, where as under a Latitude of Expression at Verse

* Luke 17.21. 23. it is called *the * Kingdom of God*, which concern'd *Elect* and *Non-Elect*, *Subject* and *Rebel* too, as it came unto the Jews, according to what I have distinguished in *Doftrine* and *Salvation*, in some of the Fore

Parts of this Treatise. And yet when it is stiled *the Kingdom of God* there at Verse 23

* AAs 9. 22. to the Jews, it's said of it in Paul's Ministry, he *expounded* and ** testified*, and not he *propos'd*, *offer'd* or *tendered* the Kingdom of God. Now if *Scripture-Rule* had any where directed us to make *Offers* of Christ to Sinners, it would have been [here] about the *Kingdom of God*. But here's no such Thing. And then when it goes high

|| Mat: 20. 16. er, even to the || *Elect*, it's accompanied with a Merciful Operation, and is call'd

last Words. *the Salvation of God.* 2. This Salvation of God is *sent*, 'tis not offer'd. If a Lord send his Coach to fetch home his Children, doth he *offer* his Coach? No. This would be to a *Stranger*. It can't be to his Children

* Song 3. 9. Neither doth Christ *offer* his ** Chariot*, but *send* it, *pay'd with Love*, to bring home the *Elect Daughters of Jerusalem*. The Gospel

Verse 10. is our *Message*, not our *Proposal*: It's God's *Operation* and none of our *Offer*. For ;. *And they will hear it.* Will hear it? How with *Free will* or with *freed Will*? It must be *One* of them. If it be *Free Will*, then

Men it seems must be supposed all of a Piece who talk of their * Offers: For they * Luke 23.12. shew us professedly where they had them, even under the Standard of *Arminius*. If with a *Freed Will*, then it's done by *Operation*, and not by *Offers*. For God doth not free the Will by an *Offer* of Grace, but by an * *Operation* of Grace. Let me then * Heb. 8. 10. Preach home to the Points of Grace, as they lie in *God's Hands*, and not wander into a Parcel of Offers that lie in *Creature-bounds*.

Plea 22. " 6. Where the Issue is either choosing or refusing a Proposed Advantage or Benefit, there was an *Offer*. Arg. 6.

Reply. 1. Truths of the Gospel are to be Answer'd.

Preached first of all *absolutely*, as Matters of God's Glory. Besides, how can we think that the Advantage and Benefit of the Creature can rise up *separately*? 2. The Truth of the Doctrine, because it belongs to the *Kingdom of God*, should be argued, open'd, witness'd and inculcated to a Per-
 ception of the *Notion* and * Report of it, * Isa. 53. 1.

If possible, whether it redounds to the having *Advantage* and Benefit of the Person, or no. So *Acts* 28. 23. of which before.

3. On Supposition of Benefit to the Elect, if there was a closing with the Heart by the || *Power* of Christ; before there was || Rom. 1.16. any closing with Christ by a choosing the benefit; then it's plain that the Benefit was not propos'd, but *apply'd* by means of preaching, and so in bringing home of the benefit by the Holy Ghost there was no Offer. * Prov.14.18.

Plea 23. " Some choose Christ, so *Mary*, Luke 10. ult. They will hear it, *Acts* 28.

Reply. *Mary* chose not upon an * Offer, * Prov.17.19. but upon a Pursuit of God's Choice of *Mary*

that took hold of her Heart. And so it is in all who have a *Will* freed from the Bondage of Corruption, and will hear Christ speaking in the Gospel. 'Tis by no Offer of Grace, that a Man is *born not of the Will of the Flesh, nor of the Will of Man, but of God.*

John 1. 13.

Plea 24. "Some refuse him, *Luke 19. 27* "so the *Jews*, and are accountable for "doing.

|| Luke 19. 27.

Reply. They refus'd him not upon a *Offer of Salvation*, that's plain, but upon the *Devil's Sin* that they would not be || *Subjeſt*. When the Revelation of this Glorious Mystery of Christ was made to the *Angels* at first, they needed not *Salvation* as they stood happy : But in that first State of Their's they quarrel'd about * *Dominion*. They would not be obedient and subject to God manifested in an *Inferior Nature* than their Own : They would not bow and stoop to the * *GLORY-MAN*, they would be subject to *God's Nature* immediately, but they would not stoop to the *Glory-Man*, and God threw them out of Heaven upon't, and they have gone *stumbling and Limping* and been cursed, crooked Devils ever since. So Christ's *Enemies* are

* Jude 6.

* Psal. 3. 1.

with

John 17. 5.

and

Psal. 80. 17.

|| John 8. 44.

* John 8. 41.

John 9. 29.

* Prov. 20. 23.

Rom. 6. 14.

the || *Devil's Children*, and like their Father the Devil do quarrel about *Dominion*. The *Jews* would stoop to * *God*, they pretended ; but when it came to *Christ*, they cried out, *as for this Fellow we know not whence he is.* It's upon this Refusal now that the Text *Luke 19. 27.* is discover'd to be a *Law of Dominion*, and not an * *Offer of Salvation*. The Kingdom of God to the *Non-Elect* is not *Grace Proposed*, but *Dominion and Subjection imposed*, because they are *under the Law*, and are not *under Grace*.

Grace. They disobey upon Christ's *Right* to govern, and will be crush'd under the *Sceptre* of the Disobeyed Prince for their daring || *Rebellion* ! How is it then a Re- || *Psal.* 45. 5.
fusing upon *Offers of Grace* ? He has pro-
pounded no such Thing. He was *sent to*
none but the Lost Sheep, and what had the *Dogs* to do to fly upon the *Shepherd* ? He'll
hang 'em up for their *Currishness*. Beware *Phil.* 3. 2.
of *Dogs*, says the Apostle.

Plea 25. " I contend not that Ministers
" must use that Form [I tender or offer
" you Christ]. But that the Gospel in-
" cludes such a Tender in the Nature of
" it while Christ is Preached.

Reply. You may as well *contend* for the
Form, as Practise the *Scope* of it. If I have
warrant to practise the *Scope* of an Offer
from the Scriptures, then || *Offers* are in || *1 Tim.* 4. 15.
the Scriptures, and I may contend for the
Form of 'em. Why should not a Minister
of Christ contend for that Form which the
Gospel includes in the Nature of it, while
Christ is Preached ? Here's either giving
up the Cause or *betraying* it. The *Form* of
an Offer is less than the *Nature* of an Of-
fer: Sure then if the *Gospel* included the
Nature of it, the *Minister* of the Gospel
should contend for the Form of it : Because
it would then be *the Form of Sound Words*, *2 Tim.* 1. 13.
which a Man ought to *hold fast*. This
discovers the Offer to be an *Anti-Evange-*
lical Cheat, in that Ministers need not con-
tend for that || *Form* of the Gospel, which || *2 Tim.* 2. 10.
yet the *Nature* of the Gospel includes.

Plea 26. " God will have it told to his
" Elect and to Others who his Son is; and
" what he has done. And now (saith
" he) Soul, is he worth thy accepting ?

“ See what thou wilt say; and they all
 “ Practically return some Answer.

Reply. 1. It is granted, that it's far better in the Pleader to *bring in* the Elect here, than to *despise* Election with a *Negative* or to say it's * *Trifling*, as in *Plea 3d*, to suppose the Elect may *not*, or that others besides them *may* be saved, when we *abstract* from the Consideration of *Hearers Children and Servants*, the Point concerning them *as Elect*, tho' we pray for the *Conversion* of them. For without doubt, that must carry with it a very great *Contradiction*, which *abstracts* * Election from Persons in our [Praying] for them, and yet doth *pronounce* an Election of them in our [Preaching] to them, in order to their Conversion. 2. I have all along own'd and prov'd that the *Doctrine* of Christ is to be Preached to the *Others*, if by the *Others* you mean, as the Holy Ghost doth, the Rom. 11. 7. *οἱ λοιποὶ, the rest*, which hear that *Doctrine* and are *blinded*. 3. What is this [Preaching] the *Doctrine* of Christ to the *rest*, to a [Proposing] of Christ to those *Others* (besides the Elect) for *Acceptance unto Salvation*? How will that Conclusion hold from || *Gospel-Premises*? 4. It's ill drawing up *Forms of Proposal for God*, and then building our Confidence that *God* will stand to those *Forms*, and convert *Sinners* to his Son by them.

Plea 27. “ But the Business is, some are
 “ left to their own Choice, and they are
 “ sure to refuse Christ. Others are deter-
 “ min'd by Divine Grace, and inabled by
 “ by Divine Power in a Day of Power to
 “ choose him.

Reply. There's enough in this. Let Men keep close to *this Preaching*, and not *crave* with

with the Times; for, tho' they be *Earthen* 2 Cor. 4. 7. *Vessels*, yet they'll carry such *Treasure* in 'em as will null all the *Offer-Doctrine*. Here the Persons of God are exalted in their *Counsels* and *Operations*. Let not Men now be *wearry* Gal. 6. 9. *of well-doing*, deny matter of Fact, and undo all again.

Plea 28. "But God will make Men see what is in Men: We have nothing to do to discern or distinguish *Vessels of Wrath* and *Vessels of Mercy* in Preaching Christ to Men, and [that] Preaching is * *Propo-* * Answer'd in *sing*, and that is in effect an Offer. C H A P. II.

Reply. Oh! *In and out!* Have we nothing to do to discern or distinguish *Vessels of Wrath* and *Vessels of Mercy* in Preaching Christ to Men? Then how could the Pleader say before, *some are left to their own Choice*, and they are sure to refuse Christ? These are the *Vessels of Wrath* distinctly. So that is not here a plain *discerning* and || *distinguish-* || Verse 21. *ing* of the *Vessels of Wrath* from the *Vessels of Mercy*? Again, how could the Pleader say, *others are determin'd by Divine Grace*, and *inabled by Divine Power in a Day of Power to choose him*? We know of no *discerning* or *distinguishing* of the *Vessels of Mercy* but what is of the * *same Piece* of * 1 Kings 20. *Free Grace* with the aforesaid Concession. 40.

What a strange Contradiction do these *Two* last Words. Pleas hold forth one against another! How Dangerous and *Anti-Evangelical* is the Assertion in it self, that we have nothing to do to discern or || [distinguish] *Vessels of* || John 10. 26, *Wrath* and *Vessels of Mercy* in Preaching 27.

Christ to Men! For 1. We are to discern the *Doctrine* in our Preaching, and eye it to give God the Glory of our Labours. Otherwise, what means those Texts, 2 Cor. || Mat. 11. 25: 3. *If our Gospel be* || *hid*, it is hid to them with

- that are lost, John 10. 26, 27. Ye believe not because ye are not of my Sheep. My [Sheep] hear my Voice, and I know them, and [They] follow me. 2 Cor. 2. 16. To the one we are the savour of Death unto Death, and to the other we are the savour of Life unto Life. Rom. 9. 27. Tho' the Number of the Children of Israel be as the Sand of the Sea, a * Remnant shall be saved. Matth. 15. 24. I am not sent, but unto the lost Sheep of the House of Israel. John 8. 47. He that is of God, heareth God's Words; ye therefore hear them not because ye are not of God. Rom. 9. 16. It is not of him that willeth, nor of him that can, but of God that sheweth Mercy. As Verse 18. Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth. Matth. 20. 16. Many are called, but few are chosen. 2. If we Preach the Doctrine of Christ right, we shall soon divide the [Two] Companys sever'd by it: The Vessels of Wrath and the Vessels of Mercy.
- ¶ Psal. 56. 10. And we may be confident || Offers are not of the Right Doctrine, because they plead contrary to a discerning and a distinguishing of the Elect and the Rest. And this is quite against the Strain of the || Scriptures too. See Acts 13. 48. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: And as many as were [ordained] to Eternal Life, believed. It is proposed to Eternal Life, and so found in Good Temper and Disposition to be wrought on, says your Oracle * Limborch. But in answer, that can never be the Meaning of the τεταγμένοι there in the Acts, because the Word used in other Texts [radical] is quite of another Signification. I'll give Instance but in one Place, viz. Rom. 13. The Powers that be are ordained of God. W
- * Rom. 9. 29.
- ¶ Luke 13. 24.
- ¶ 1 Cor. 2. 5.

is that? *Disposed* of God? And so wrought to become the *Powers*, being found in a good *Disposition* towards it? Where then would the [Right] of || *Monarchy* quickly || *Isa. 49. 23.* be, if a *Republican* Usurper should be *disposed* to set up a *Common-wealth* against it? Which for the Honour of * *Christ's* Monarchy in the Person of God's *Son*, the Lord forbid should ever come to pass in *Great Britain*! Furthermore, *Christ* saith of Men, * *Isa. 9. 6.* *Matth. 7. 16.* *Ye shall know them by their Fruits.* As to say *Grapes* shall be discern'd from *Thorns*, *Figs* shall be distinguished from *Thistles*. Now || *Thorns* and *Thistles*, which || *Isa. 33. 22.* bring forth their *Prickles* by the same Influences of *Earth*, *Rain* and *Sun*, which cause *Vines* to bring forth their *Grapes*, are such as elsewhere are called || *Vessels of Wrath*: || *1 Pet. 2. 13.* And *Grapes* and *Figs* which are brought forth upon their proper *Branches*, while the same Influences that produc'd 'em work hurtful Effects in * *others*, are called elsewhere *Vessels of Mercy*, in Opposition to the said *Vessels of Wrath*. So that I may say of the Doctrine in the *Plea* to the *Fleaders* who stand by it, as the *Apostle* said to the *Galatians*, *Cometh this Perswasion of him that Gal. 5. 8.* calleth you?

Plea 29. " Now this answers God's End,
 " even the Discovery of what is in Men,
 " and rendering them inexcusable, as all
 " shall be: But not all necessarily under
 " greater Condemnation by the Gospel,
 " but so far as it is Doctrinally and Pro-
 " fessedly embraced and encouraged, it will
 " be an Extenuation of Sin and Misery,
 " which you also think, and which smiles
 " on this Doctrine of the Gospel contain-
 " ing an Offer of Christ-Man.

- Reply.* 1. It is the Holy Ghost who uses
 * John 16.14. * *God's Means* that discovers *God's End*.
 His Means I have prov'd are *Preaching* of
 the Gospel home to the Elect. And it's
 this only that discovers what is in Men.
 || Heb. 7. 18. || *Offers* never make any Discovery of Men
 further than what is consistent with un-
 * Jer. 23. 22. *renewed Nature* and * *Hypocrisie*. 2. The
 Scripture declares that that which leaves
 Men without *Apology*, or without *Excuse*,
Rom. 1. 20. is sinning against the *Light of*
Nature, and [not] refusing *Tenders of Sal-*
vation. The Phrase hath nothing to do
 here, according to the Wisdom of the
 * John 16.13. * *Spirit*; but is altogether mis-apply'd, as
 if all shall be inexcusable for not having an
Interest in Christ, because you have proffer'd
 'em Interest under your Dark Preaching.
 3. It is against the *Light of Nature* in
 || Acts 5. 38, || *Reason*, to hate, persecute, disturb and re-
 39. vile the Open Effects of the *Power* of the
 Gospel, and under Doctrinal Discoveries of
 the Power of that Light, still to cleave to
 Man's own *Dark way*, and serve the Lord
 not as he is God reveal'd, nor regard to
 || Rom. 1. 21. || *glorify God* according to those open Do-
 ctrinal Discoveries, which Men's own Judg-
 ments are Professedly convinc'd of, touch-
 * Heb. 6. 1. ing the * *First Foundations* of the Christian
 Religion, as to the *Persons* of God and their
Operations: But to serve him with *Mixtures*
 || John 4. 24. of Men's own, tho' he is a pure || *unmixed*
 Being, having no *Glory* but his [own]
 within him, and his *Grace* so far from Com-
 2 Cor. 11. 3. *position*, that it is the *Simplicity of the Gos-*
pel of Christ. To do thus now is against
 the *Light of Reason*, and Reason is the
Light of Nature, assisted by the Checks of
 || Rom. 2. 15. || *Conscience*. Then to hate all those of the
 Faithful who will not by open and professed
 Mix-

Mixtures do so is against the Light of Reason (or Nature) in it's Creature-Dependence upon God, and so brings Men necessarily under *Greater Damnation* where the Gospel comes: Not as it comes among *Christless Men*, but as the *Christless Men* oppose it. This is that which renders Men without Excuse; this also increases it, that they will not have the King to teach them by his Holy Spirit, how to glorify and serve the Lord as *Supreme God in Christ*. But now you come with your Offers, and proffer Men an Interest in Christ if they'll accept him. You'll pretend to proffer an *Everlasting Possession* in Christ, if Sinners will accept him. Wherein doth your Offer here fall short of the * Offer of *Van Harmine*, in Latine call'd *Arminius*? Or the *Conditional Offer* of *Neonomus*? The Truth of it is, in Offers of Grace [Their] Principles are all of a consistent Piece, but in Offers of Grace [your's] are no more of a Piece than a *Rope of Sand*!

Math. 23. 14.
last Words.

Mat. 21. 44.

Ezek. 9. 11.

* Isa. 41. 21.

Ezek. 16. 44.

Plea 30. "It is as to the Elect not an Offer barely, and left there, and they left to Themselves as it is with Others. But when Christ is tendered to them in an Outward Administration, he is given to them by a Positive Work, an inward Revelation and Operation of the Holy Ghost.

Reply. The outward Administration is a contradiction to an Offer at all. For the outward Administration is God's Positive outward Work, as the God of Grace, in conveying the Doctrine and Scolding of the Trumpet; which makes the Preacher a labourer together with God. For in the outward Conveyance of the Gospel from the Mouth of the Speaker to the Ear of the Hearer,

1 Cor. 14. 8.

1 Cor. 3. 9.

- Hearer, there at the outer *Gate of Knowledge*, the Spirit within, still further as the *God of Grace*, takes up the Word by an *inward* positive Work that answers to the
- || Gal. 1. 16. Outward ; and so by an || *inward Revelation* and Operation of the Holy Ghost, he then distinguisheth the *Elect* from the *Non-Elect*, to whose *Ears* only he had convey'd
- * Rom. 10. 18. the * *Sound* of the Gospel, as the *Sovereign* God, and had there left it. Yet still this is done without *Offers of Grace* and *Tenders of Salvation*. The Lord goes not so
- || Mat. 15. 26. || *far* towards the *Non-Elect* : Again he comes not so short to the *Elect* of God. For tho' the [*Preacher*] doth not discern who the *Elect* individually be *not*, and who they *be*, yet the [*Holy Ghost*] * *doth*, both in his *Outward* and his *Inward Work*.
- * 2 Tim. 2. 19.

Plea 31. " At the same Time God saith
 " here is my Son, *Soul*, wilt thou have him?
 " He [*also*] saith, here he is, thou shalt
 " have him, and bows the Will to choose
 " him. Then he owns that Choice, *Mary*
 " hath chosen, &c. though it's altogether of
 " God.

- Reply.* 1. I find nothing *like* such a *Question* to the *Elect* of God (of whom the
- || Isa. 28. 9: *Plea* speaks) in all the || Bible. I am sure all the Texts which in this Matter are to the Purpose, and speak in the Language of *Effectual Grace*, do prove that God puts no such *Question*, nor makes any such *Proposal* to the *Elect*, but the Lord works all his *Grace* positively in them by *making* them willing, and || *not* putting the *Question* Whether they *are* Willing, or no? 2. That which is made an *Amplification* of the Matter, he [*also*] saith here is my Son thou shalt have him, and bows the Will to choose him
- * Prov. 8. 20. * ought to have been laid down only as

|| *Restricti*

|| *Restriction* of the Matter, that he [only] || *Psal.* 96. 7.
 faith thus, and bows the Heart upon it *in*
the Day of Christ's Power. See *Matth.* 3. 17.
 compar'd with *Psal.* 110. 3. 3. We read
 of no * *Offers* upon which *Mary* chose. * *Psa.* 4. 2.
 She chose upon a *Discovery*, not a Propo-
 sal, upon an *Operation*, not an || Offer. The || *Ezek.* 7. 17.
 Lord broke in with *that Good Part* upon *Luke* 10. 42.
 her Soul; whereby in the *Views* she had of
 Christ's Person and Doctrine, she saw it
 better to *sit at Christ's Feet*, and to *hear his* *Verse* 39.
Word, than to be * *Cook* with her Sister * *Luke* 10. 40.
Martha in the Kitchen. *Martha* saw not
 what her Sister did behold, and so chose
 according to her *other* Sight of Reason,
 [*Dinner* might be spoil'd if she herself did
 not look after it], &c. 'Twas || *prevent-* || *Isa.* 65. 1.
ing and *Effectual* Grace took hold of *Mary* ;
 out of which * *Preventing* Grace she chose: * *Psa.* 21. 39
 And that *Act* of *Choice* the Lord own'd in
 her own *Personal* making it, because she did
 it as a *Child* of || *Electing* Love, and be- || *Rom.* 9. 13.
 cause He *lov'd* her as a *Child* of God. Even
 as when a *little* * *Child* of our's hath done * *Prov.* 20. 11.
 any Thing thro' a great deal of *Assistance*
 to bring the || *Child* to it: Yet any one || *Isa.* 8. 4.
 of us that's a *Parent* of the *Child* (why ?
 Because we love our * *own* *Off-spring*, and * *1 Kings* 3.
 are for encouraging the *Child*, we) own 26.
 it all as upon the || *Child's* *Score*, and say, || *Isa.* 10. 19.
Now my Child has done it !

Plea 32. " We have no Hope nor Aim
 " to save the *Non-Elect*.

Reply. When Men are *driven* to it, then
 they * *confess* this: Whereas still the *Drift* * *Jer.* 3. 10.
 of their *Preaching* speaks || *Another* Thing || *Isa.* 32. 6.
 (so wide is it from Truth) in *Cod's* Sight, with
 and in common *Apprehensions*. If it was *Habak.* 1. 13.
 not so, why is the Gospel ordinarily *Preach-*
 ed among you with no more visible * *Dis-* * *Ezek.* 13. 16.
crimination ?

crimination? Why are the *Elect* so seldom insisted on by Men who speak so much of
 || Prov. 14. 22. || *Offers*, unless when they are driven to some *Apology*, some *Self-Defence* in their way of Preaching the Gospel? Why should the [Epistles] be so full of * *Distinguishing* Doctrine, and our [Sermons] and *Praying* commonly so empty of it? This is no Sign that we have no *Hope* nor *Aim* to save the *Non-Elect*. For my own Part, I profess to the Glory of *God the Father* thro' *Jesus Christ* by his own *Good Spirit*, that
 * 2 Pet. 1. 2. with
 1 Cor. 1. 3. and
 Phil. 1. 2. neither my Soul nor Ministry * *grew* in the Lord, till *the Lord the Spirit* brought me on *without Fear*, and under *Distinct Discernings* of the Gospel, to adhere firmly unto that Doctrine which *maketh a Man to differ*.
 * Acts 19. 20.
 1 Cor. 4. 7.

Plea 33. " But (we) use all Means of
 " *God's appointing* that the *Elect* may obtain the *Salvation* which is in *Christ*,
 " *viz.* already wrought, among which I
 " reckon the *Preaching*, *Proposing* and
 " *Tendering* of *Christ* freely.

Reply. [God] hath appointed the *Preaching*
 Luke 4. 18. *ing* of *Christ* freely as a *Deliverance* to the *Captives*. But to propose and *tender* *Christ* freely to sinful and enslaved *Captives*, as all
 || Eccl. 7. 29. are by Nature ; and to || *Offer* *Christ* freely to 'em, in order to their *Deliverance*, is a Thing altogether of [Man's] free *de-*
 * Job 23. 14. *vising*, and not of *God's* free * *Appointing*.
 Oh ! If you knew how to [Preach] as you ought from *Isa.* 49. 9, 10. *Isa.* 42. 6, 7. and *Isa.* 45. 13. you would never [offer] *Christ* more, nor expect to see *Captives* in *Sin* releas'd out of the Condition they are in by || *Proposals*. The Holy Ghost slights this *Means*, 'tis none of the Way he blesteth, to *tender* the Gospel to them that are bound.
 || 1 Sam. 12. 21.
 Isa. 61. 1.

Surely,

Surely, if your Souls had been in *Bondage* so long as I have been, before I received the Gracious *Spirit of Adoption*, you would never stand up thus for *Bond-Offers*, and the Propofal which *gendreth to Bondage*: Tho' I confess *the Heart is Deceitful* too. I remember some Years ago I visited a *Minister* in Despair, and knowing that his Way in the Pulpit had been to run upon * *Propofals*, and make the *Offer* to Sinners: I ask'd him what he thought of it now? Oh! Says he, *all, all wrong!* Why then said I, what d'u think of *Power*? Ah! He could talk nothing but of the Power of God's *Wrath* against him! However, God rais'd up that *Bruised Reed* again; But instead of magnifying the * *Power of Love*, he fell to his old Way of *Propofals* again, and never that I could hear, exalted the *Power of God* in the Conversion of the Elect; but sunk into the || *Conditions, Terms,* and * *Offers* of the Gospel as a *New Law*, where I could never yet see the *Holy Ghost* follow Men. And as to the *Instance* of this Nature so well known at Hand, I am bound in Duty to *Christ*, and Conscience to the *Holy Ghost*, no longer to || *smother* it. The *Salter's-Hall* People have laid out Abundance of their *Money* now for *Ten Year's* together, and under a Succession of near *Twenty* Ministers they have provided and sent down to *Cambridge* (tho' it may be lately they are weary of it) to uphold a Parcel of Divinity at * *Green-Street*, which both *This Treatise* and *Another* (far larger) hath overthrown: What has been the *Issue*? Why, we who have liv'd all along upon the Spot, do not hear of *one* Miserable Soul that hath been so much as *awaken'd* under it, Much less brought to *Christ* after all!

Whereas

Rom. 8. 15.

Gal. 4. 24.

Jer. 17. 9.

* Rom 3. 23.

|| Jer. 2. 24.

Mat. 12. 20.

* Song 8. 6,7.

|| Hos. 5. 13.

* Jer. 11. 3.

|| The sad Fruits of Ministers who preach *Notions*, but ever more neglect to Preach their own *Experience* of the Gospel of *Christ*.

* Hos. 4. 10.

Whereas if there had been *known* to be a
 thorow *Experience* of a Work of Grace upon
 the Heart, as has been *known*, * *felt* and
 confessed by *Hundreds*, under the contrary
 Doctrine of Christ in the room of || *Condi-*
 tions, *Terms* and *Proffers* ; Then it had been
 also *known* that the Holy Ghost had own'd
 the [*Undertaking*] of the Men *above*, and
 of the [*Doctrine*] they have * *sent below* ;
 and that God had *prosper'd* the Word in
 that Place, as he hath done in * many
 Places elsewhere !

Plea 34. " When I offer Christ to all
 " within the Sound [here's Christ, Souls
 " a sweet Saviour, *whosoever thirsts come and*
 " *drink*] I firmly believe *Election* to keep
 " it in mine Eye, knowing that *as many as*
 " *are ordain'd to Eternal Life* shall close with
 " this Tendered Jesus, not as meerly an
 " Offer, but as the Gift of the Father ;
 " and no more.

|| John 3. 3. *Reply*. Then why don't you Preach || *Re-*
 generation, *Effectual Calling*, the *Workman-*
 * Acts 4. 33. *ship* of God in * *Passive Work*, Grace that
 conquers the Will, and the rest of the *Opera-*
 tions and *Power* of the *Holy Ghost*, which
 || Eph. 2. 8. are all of *one piece* of || pure Grace with
Election ? Why d'u keep so good a Thing
 in your *Eye* as *Election*, and so bad a Thing
 in your *Mouths*, as that *Doctrine* which
 * Luke 24. 45. hath * nothing to do with *Rev.* 22. 17.
 as I have shewn in the *last Chapter*, nor with
 the *Holy Ghost's Honour* in what Men count
 the [*way*] of a Soul's *Conversion* ? Against
 who speaks most consistently, the *Arminian*
 and *Neonomian*, that talk of an || *Offer* to all
 within the *Sound* upon the Belief of a [*Ge-*
 neral *Redemption*] to support it ? Or the
 || Job 6. 15. *reputed Orthodox*, who plead for the || *Ge-*
 neral *Offer* of *Salvation* to Sinners upon their
 Pre

Profession of a [Particular Redemption] by the Free Grace of God, thro' the *Blood* of Christ? Surely, one would think that this *Non-sense* had a greater Tendency to harden the *Arminians*, than something else hath to harden them (that was objected before). What *Arminian* of 'em all will not say he firmly believes *Election* too, [such] an Election as seems to be *here* laid down, that to free it of Absurdity, is consistent with an *Offer* of Christ to all within the Sound? Judge of this Particular Man, whoever he is, by his *Bowling*, that he has openly set his *Bias*s towards the *Arminian* Ground, though he || professes himself to be || Psa. 17. 1.
 o'the side of the *Calvinists* at delivering it. Neither is He alone, but *Hundreds* more join him; nor can mine be a greater Opposition to *Him* in the Principle, then it is to *Hundreds* more in the same Matter.

Plea 35. " I stedfastly believe Particular Grace, and lodg'd in the Holy Ghost's Hands to bestow it on none but the Elect. Nor is the Tendering of Christ any Contradiction hereto, any more than the *Preaching* of Christ to all.

Reply. 1. We may stedfastly believe more than we closely *Practise*: We may receive that Truth in our *Understandings*, about which we may be such *Prudential* * *Cowards*, * *Jonah* 1. 3.
 as that we will not *Preach* it, if we can well avoid it, and divert to a more || agreeing || Jer. 14. 13.
Subject. I am afraid we have too many of us guilty of this, who scarce ever *Preach* to the full of our * *Light*, and a stedfast * *Jer.* 1. 6. 7.
 Belief within our selves of that to be true in the Gospel of Christ, which we dare not utter. There's never a Minister of Christ in the World that grows in his *Soul*, but he'll find *Temptations* enow to check him

Whereas if there had been *known* to be a
 thorow *Experience* of a Work of Grace upon
 * Psa. 34. 2, 3. the Heart, as has been *known*, * *felt* and
 || Job 26. 4. *confessed* by *Hundreds*, under the contrary
 with
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 * Jer. 23. 21. *tions, Terms* and *Proffers* ; Then it had been
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- in his *Duty*, under the soft and Deceitful Charm that *he do not* || *go too far*. So if a Man be resolv'd to offer *Salvation* to all within the Sound, he must resolve likewise, unless his *Prudential* Auditory agree it not to put him to the Blush, to [conceal] upon the * *House-tops* his stedfast Belief of *Particular* Grace. For should he insist upon such a Peremptory Contradiction, the *Rational* Part of the Auditory must in Charity conclude he had *over-slept* himself, wak'd in some Disorder, or Missaid his *Notes*!
- Plea* 36. "Seeing the Gospel, as Preaching, in the very Nature of it, carries all we mean by an Offer, *viz.* a setting forth, or *Proposing* of Christ for Acceptance, where nevertheless Grace determines to that Acceptance.
- Reply.* This hath been answer'd enough throughout the *Second Chapter*, that the Nature of Preaching the Gospel lies not in an || Offer of Grace: And that the Gospel carries nothing like it in the Nature thereof, nor in the *Preaching* it, as Preach'd according to the Mind of the *Holy Ghost*. I need only observe here, 1. That tho' they profess to * *mean* nothing else by an Offer, except *Preaching*: Yet they do palpably utter a Thing very || *alien* from Preaching the Gospel. 2. That the *Proposing* of Christ for Acceptance is so contrary to the Nature of the *Gospel*, that it hath been plentifully disprov'd in this Treatise. 3. That Grace never *determines* upon any [Proposal], hath been likewise proved in the *Third Chapter* of this Book against *Offers*; wherein is shewn that *Proposals* are not the Holy Ghost's * *External Way and Means* of [determining] the Heart to a Saving Acceptance of Christ in the Gospel.

Plea 37. “ Nevertheless Preachers may carry this Offering of Christ and tendering of Christ *too far*, as when they seem to lay all there, and carry it to *Three* Extreams. For I confess, 1. The Offer of something equally to many among Men seems to imply that the Heart of the Offerer is equally affected towards those many. 2. Where some Act required should determine the Possession or Enjoyment to One rather than Another of those Many, the Offer seems to be properly Conditional, and the Thing Offer'd not absolutely a Gift. 3. The Offer or Tender of somewhat to Men's Acceptance seems to imply that *the Persons to whom* the Offer is made have Power to accept, and that it is of their own Will they do so. If the Gospel therefore is an Offer after this Sort, the First brings in *Universal Grace*, the Second brings in a *Covenant of Works*, and the Third brings in *Free Will*. An *Arminian* need desire no more. But none of these Things are necessarily imply'd in the Nature of Offers, nor are own'd by the Orthodox who use this Term.

Reply. 1. It is too far to go One step out of *God the Spirit's Way*. When we are dealing with Men about their Souls, we should be exalting of God the * *Spirit's* * Gal. 5. 25. Work in all the New Creature-Acts. Instead of setting out *Offers* to justify Men's own Practices, they ought to set forth the glorious *Operations* of the *Third Person* of God, to pull down the Creature, and exalt the *Lord alone*. For whosoever exalteth *himself* shall be abased: And he that humbleth *himself* shall be exalted. Luke 14. 11.

2. If Preachers do lay [all] upon Offers, they still lay

[more] than God has laid, if they lay any Thing at all. And that hath appear'd enough out of the *Scriptures* brought. 3. The *Arminian* Offers founded in Universal Grace and Free Will, Together with the *Neonomian* Offers founded in Conditions do give Being to all *other* Sorts of Offers. Whatever it be, Other Sorts of Men having far less Learning and Cunning to manage them than *Arminians* have had, do most injudiciously expose Themselves, and amuse the Common Sort of People, in Calling the *New Offers Evangelical Offers, Ministerial Offers, Free Offers, Effectual Offers, Obligatory Offers, &c.* all true but *disguised* Daughters of one and the same Mother *Arminianism*. Nevertheless in all these, because Men have departed out of the *Holy Ghost's* Way they would fain make People believe it's no such Thing, but that their Steps have been just *Orthodox* and *Gospel-like*.

Plea 38. And Last. " Here then is the
 " Mind that has Wisdom to keep the *Golden*
 " Mean, and a just Ballance in Preach
 " ing the *Divers* but not *contrary* Doctrines
 " of the Gospel. So may we be guided by
 " Christ's unerring Spirit.

Reply. Here then is a very great *Fallacy* and not the Mind that has *Honesty*, nor Wisdom neither, in predicating *contrary* Doctrines of the [Gospel]. For Doctrines may be contrary to the Gospel, but not that are contrary are Doctrines of the Gospel. Again, suppose it to be spoken of Things contrary to the Gospel, as *Arminianism* and Offers are, how can there be

|| Prov. 11. 1. *Golden Mean* and || *Ballance* between them
 with
 Hof. 12. 7. For the nearer it comes to what is contrary
 to the Gospel to make your *Golden Mean*
 the farther you depart still from the Gospel

For the Gospel, after all this Unwary Choice of a *Medium*, lies in an Absolute *Extreme* to what is *contrary thereunto*, and not in a *Medium*, tho' you Sugar it over with the *Golden Mean*, between its *self* and that that's *None* of it self. And as to all the *Divers Doctrines* of the Gospel, they are all of one Piece of *Grace*. But the *Misery* is, Few Men see either the Nature, or Place of what is reveal'd and instituted in Things that *concern* the Gospel, and to *serve* the Gospel; which yet is no diverse Doctrine [of] the Gospel, but to be kept still *distinct* therefrom. The Good Lord teach us all by his *Holy Spirit*, and lead us more into the Mind of Christ in every *Separate Congregation*; and then it may be said, lo! *Here is the Mind that hath Wisdom* to Preach by the *Golden Rule*, let Man's own *Wisdom from beneath* call what he will the *Golden Mean*. And let the *Holy Ghost* be exalted on the Bottom of the *Father's Works*, and on *Christ's Works* in all the Power of God, throughout the whole Works of *Application*: And this will be a just *Balance of the Honour*, according to the Scales of the Sanctuary, *equally* due to all the Three Persons in One God, beheld, worship'd and possess'd in *Jesus Christ*. And herein shall all Men that are Christ's * *Disciples indeed*, see that we are *guided by Christ's unerring Spirit*. For the Spirit depends not upon the Mind of Man that hath Wisdom, but the Mind of Man that hath Wisdom depends upon the unerring Spirit. *Come, Lord Jesus, come quickly.*

Jam. 3. 16.

* John 8. 31.

Rev. 22. 20,
21.

C H A P. XI.

Of the Invitation of Sinners to come to Christ.

HAVING handled the Matter of this Treatise thro' the *Father's Donation* of Christ, and through the *Spirit's Operation* with Christ, I have beaten down, as an Instrument in the Lord's Hand, the *Minister's Oblation* of Christ. The Substance hath been to shew, that whilst an *Offerer* of Christ Preacheth Christ (as he calls it) immediately for *Acceptance*, a Handler of Christ (*not handling the Word of God deceitfully*, but Workman-like) Preacheth Christ first of all in the *Father's Preparations*, next in the *Son's Procurements*, and Last of all, under the same Communications of the * *Anointing*, he Preacheth Christ in the *Spirit's Principles* to discern and receive him: I now therefore come to some brief Account of the *Invitations of Sinners to come to Christ*. Hear what is said.

2 Cor. 4. 2.

* 1 John 2.27.

Plea 1. " I find you not so express about the Invitation of Sinners to Christ
 " But surely Invitation of Sinners to Christ
 " stands or falls with the former about Offerers. So I have learned from 2 Cor. 5
 " 18, 19, 20. that there are Two Parts of
 " a Minister's Work. 1. A Declaration
 " concerning what God and Christ have
 " done in Reconciliation made by Christ
 " *Verses* 18, 19. 2. An Invitation and earnest
 " Exhortation to accept it, *Verse* 20. 1
 " is the Ministry committed to them before
 " fore

fore they preached to the *Corinthians*, and which had been their Work in Preaching to them, whereof he puts them in mind. As tho' God did beseech by us (as for instance while we speak to you) be ye reconciled to God. This is our Work and Message. Thus to Sinners.

Reply. Since [I] have learned Christ, I Eph. 4. 20; never understood that that Place, 2 Cor. 5. 18, 19. was an Exhortation to Sinners, distinct from *Saints* and apart from the *New born*. I never took it since * Conversion, to * 1 John 2. 20. be spoken of the Elect's first Coming to Christ, or of their Coming to Christ as a Priest in his Righteousness and Blood, to receive the Atonement. Indeed before || Rom. 5. 11. * my Knowledge in the Mystery of Christ (for * Eph. 3. 4. this was the Ground of my Conversion to Christ) I had taken it so as Others do, while they profess Conversion to Christ : But thro' Free Grace || rectifying the Mistake, I now || Pl. 119. 102. see to take it otherwise. My Arguments are These.

1 Arg. Though the first Argument hath been laid down already, at pag. 270. yet I'll just here * reinforce it. The Words are * 2 Pet. 3. 1. spoken as a Part of the Epistle, and that under the same Style, as it was directed in the Salutation. But this Style of Salutation was not to *Sinners* : It was directed unto the [Church] of God at Corinth, with || 1 Cor. 1. 2. all the [Saints] which are in all Achaia, 2 Cor. 1. 1. (See page 270 before.) Whereas if this had been an Invitation of Grace to *Sinners*, or an Invitation of Christ to Men's first Coming unto Christ (who while invited were not yet *Saints*) then it would not have been to the Purpose, to run it along thus without any || Difference in the || 2 Tim. 2 15. Style, as to say US: He hath reconciled

U S. And Verse 21. he hath made him to be
Sin for U S. No. Then he would have
 * 1 Cor. 7. 35. said here, as the * *Non-Conformists* do, if
 it had been right, "Y O U sinners, come
 " to Christ; Y O U that are distinguished
 " from U S who [are] come to Christ
 " already: Do Y O U lay hold, that it
 may be for Y O U. This is too much like
 || Rev. 3. 19. || *Non-Conformist's* Language on the Text
 But (blessed be God) there's no *such* Lan-
 guage in the *Corinthian* Chapter, nor any
 Thing of compare *like* unto it that can
 come up unto *this* Doctrine.

2 *Arg.* The whole 18th and 19th Verse
 are purely *Doctrinal*, and Absolute Doctrine
 too; They are no *Invitation* at all, as ap-
 pears in the Words; *And all Things are of*
 * Rom. 11. 36. * *God who hath reconciled us, &c.* The Text
 being briefly opened, I shall take Notice
 1. That the *Minister's* Work in the Decla-
 ration-Part of it, as the *Plea* calls it, is no
 1 Tim. 1. 19. only || *concerning* what God and Christ have
 done in Reconciliation: But what God [is]
 Gal. 3. 17. in that Work, even God * *in* [Christ]
 Verse 19. and God *distinct* from Christ
 2 Cor. 12. 19. Verse 18. which yet is not at all minded
 in the *Plea*. 2. I observe, the Text doth
 not say only as the *Plea* doth, that *Recon-*
ciliation is made by Christ, but that God hath
 made it by Christ. *God hath reconciled us*
Himself by Jesus Christ, Verse 18. which
 very [distinct] from a *Declaration* [con-
 cerning] what God and Christ have done
 in Reconciliation made by Christ. For the
 latter touching *Declaration*, tho' it be the
 whole of what is allow'd us in the *Plea*,
 is *short* a Note, that it's exclusive of much
 of the Grace of God, and sets all upon the
Redemption in Christ separately; whereas
 that *Redemption in Christ* depends entire
 upon

upon the * *Grace of God*. But to argue * Eph. 1. 7.
 further that the 20th Verse is no Invitation
 and Earnest Exhortation to accept of
 Christ in the Sinner's first Reconciliation
 to him, appears by a

3 *Arg.* What's that? It's the Obsecration
 at Ver. 20. for that's no *Invitation* or Earnest
 Exhortation to the *Doctrinal Reconciliation*
 God hath made by Christ; but it's a || *Se-* || 2 Cor. 10. 6.
condary [woing] of the *Corinthians* in godly
Jealousie, whom he had *espoused as a Chaste* 2 Cor. 11. 2.
Virgin to Christ, to be reconciled to *Christ's*
Orders in his House, as he was their * *Huf-* * Isa. 54. 5.
band whom they had already taken. It's
 no *Primary* or *Initial* woing them, as at *first*
 of all (while *Poor Beggars*) they were
 courted to match with Christ in his *Righte-*
ousness. And this Argument suits with the
 Other Two already given.

4 *Arg.* These *Corinthians* were very || *Dis-* || 2 Cor. 6. 14.
loyal to their *Husband-King*. They were
 not come clean out from *Occasional Confor-*
mity with the *Pagan World*; as is manifest
 in this Epistle, 2 Cor. 6. 15, 16, 17, 18. Now
 as they had corrupted the * *Lord's Table*, * 1 Cor. 11.
 even the *Lord's Supper* in the former Epi- 30.
 stle, so he writes to them that they might
 be *asham'd* and mend it here. As if he had
 said, now *Saints*, you see your *Relation*,
 || learn your *Duty*. Be reconciled to the || 2 Cor. 7. 1.
King in the * *Orders of his House*. He'll * 2 Cor. 10.
 have it so and so. Don't stand upon your 2, 3. Some in
 own *Wills*, nor set up your own unbecoming the Church of
 Practises in the Profession of the Gospel of God at Co-
 Christ. It's *scandalous*. What will become rinth thought
 of the Credit of the Gospel? &c. Now if Paul an arbi-
 we take it thus, it all opens of a Piece: trary Man, be-
 Here's no Byass towards the *Arminian* side. cause he stood
 The Gospel and the Government of the Gos- up so much
 pel must be *coupled*, tho' the *Loops* are first for Church-
 made

made in the *New Creature*, 2 Cor. 5. 17. to tack these *Two* together in the Church of God. Moreover, we find that all of us by Nature, tho' it be of us *Saints* who have Tastes of God's Love, if it be while we are *left alone* in our own Spirit, are ready to grow *Secure, Carnal, Presumptuous and Disobedient*. We are not always so ready and forward as we should be for *Strictness* in *Church-Order* and Holy Walking, to *adorn* the Gospel and *the Doctrine of God our Saviour in all Things*, even in the *Out-works* of Profession. Now the Apostle here labours to reform a Fault in the *Corinthians* that's very rife among U S, viz. * Contempt of *Church-Order*; as much as to say, the Spirit hath done so and so to make you *Saints* in the *In-works*, in the *New Creature*; he hath enlightned your *Understandings*, purg'd your *Consciences*, renew'd your *Hearts*, drawn your *Wills*, sanctify'd your *Affections* in the [main]: Now upon this Bottom be more *strict and Conscientious* in the || *Out-Works*. Thus it was with godly *Paul* and godly *Timothy*. They would not allow Loosness nor Breach of *Church-Order* in *Church-Members*: They would not * bear to see them *walk inconsistently* with their *Church-Relation*, as espoused unto Christ against the Time of latter *Day-Marriage*. But alas! It's otherwise now in a great Measure. The *Strictness* of *Gospel-Government* and the *Duty* of *Church-Watch* are sinfully laid down and remitted by looser Times. Ministers give Grains of Allowance to the Conversation of their People, and || take Grains of Allowance in Conversation to Themselves. Some of the People did in *Corinth*, and among the *Saints* in all *Achaea*, tho' they had a *Paul* and *Timothy* of other *Strictness* to watch

Tit. 2. 10.

* 2 Cor. 12. 20, 21.

|| 2 Cor. 13. 7.

* 2 Cor. 13. 2. with Verse 10. also

1 Thess. 2. 10, 11, 12.

|| 2 Tim. 5. 11.

watch over them: And they were not re-
 conciled to the [Sceptre] of Christ in Go-
 vernment, even whilst they were reconcil'd
 by Grace to be saved by his [Blood] alone.
 Now say Paul and Timothy in those Matters,
 we are Ambassadors for Christ, as though God
 did beseech you by us; we pray you in Christ's
 stead, be ye reconcil'd to God. Which is the
 5 Arg. and Last. These Servants of Christ,
 Paul and Timothy, plead with the Corinthi-
 ans on the behalf of Christ as they were
 Ambassadors, and employ'd by Christ as
 * King; and therefore his beseeching them * Psa. 45. 10,
 at the 20th Verse to be reconcil'd to God, 11.
 was to God in his || Constitution of Christ || Isa. 9. 6, 7;
 to be their * King, Head and Husband; * Psa. 2. 6.
 Christ having received all this Power, Hon-
 our and Glory of God for the Church: A with
 Lesson it should seem the Corinthians were John 5. 22, 23.
 yet to learn (Search the Marginal Texts
 in the last Argument) and are yet to bow
 to, tho' they were Saints, i. e. tho' they
 were already loved, and washed from their
 Sins in his own Blood. And we find it's the
 same Thing now. Are there not too many
 Saints in the * World, who are very much * 1 King. 19. 9.
 Estranged from, and Opposite unto Christ's Go-
 vernment in the Churches? Some are in the
 [World], and not embodied in the Churches
 at all; some are in the [Churches] under a || Hos. 4. 16.
 Corinthian Looseness, as if they were in the
 [World]: And do choose rather to live
 without the * Yoke of Christ, than to live un- * Mat. 11 29,
 der it. These still in the main, as a Teyl- 30.
 Tree, and as an Oak, whose Substance is in Isa. 6. 13.
 them, when they cast their Leaves, having
 God's Grace in and thro' Christ at the Bot-
 tom (which though it secures them from
 sinning the || Devil's Sin which is unpar- || 1 John 3. 6,
 donable) must be [Invited] to come into 8, 9.
 the

- the *Government*, and exhorted under the
- * 1 Cor. 11. 3. Government to put on the * *Esposal-Yoke*.
That is, to bow to Christ's *Sceptre*, and
live more strictly than ever they have done.
- || 1 Pet. 2. 12. both in the *Churches* and in their || *Conver-*
sations, Jam. 3. 13. And indeed under the
- * Psa. 119. 103. *Spirit* of Christ this is (all on't) the * *sweet-*
est way of Living. It's *made* so, it's *found*
so, [I] have found it so thro' Grace, let
them talk what they will. Now Minister's
Invitations of *Saints* to be reconcil'd to
[God] in the taking up of [Christ's]
Yoke, is quite a distinct Consideration from
their *first Conversion* to Christ. || *Minister*
therefore do make a woful Mistake upon
this 20th Verse, and carry on their Work
* Luke 24. 45. very * *inconsistently*, when they make the
Meaning of it to be an Invitation of *Sinners*
as Sinners, to come to Christ. For let them
|| Prov. 13. 17. consider, are they || *Ambassadors* from the
King of *Saints*? Why then they are not
sent *Ambassadors* to treat with *Rebels*, but
to treat with *Kings* who are *constituted* in
the Everlasting Covenant between God and
Christ, *Kings that shall reign on the Earth*.
And so *Ambassadors* are sent to treat with
them from the *Great King*, that they may
all come into this * *Grand Alliance* against
the Devil and the World, and be open
made unto our God *Kings*, by becoming *Sub-*
jects unto Christ. The Words then are
plain *Obsecration* of his *Ambassadors*.
Their *Beseeching* of the *Saints* to submit
to Christ, to be reconcil'd to God in Him
and be *rul'd* by Christ according to the
Law of their *Esposals* unto this *Lord and*
Husband. And what's all this *Saint's* [*Duty*]
of *Practical Reconciliation* to the *Sceptre*
(I would ask) to prove a * *Sinner's* Inv
tation to *accept* of that [Grace] of D
Arm
- Rev. 5. 10.
- * 2 Kings 9.
32.
with
Psa. 94. 16.
- * Job 13. 7.

Original Reconciliation which God hath made by Jesus Christ, as the *Plea* hath urg'd out of this Text?

Plea 2. "Another Part of the Application is to Believers, *Chap. 6. 1.* that ye receive not the Grace of God in vain.

Reply. It's plain in the Face of all the foregoing || *Light*, to Him that doth not || John 3. 19. shut his Eyes, that the *Object* of the Application is not changed, but is the * same * Job 9. 22. in this Text, 1 *Cor. 6. 1.* as was in the other Text, 2 *Cor. 5. 20.* They were the same Persons *before* as here, and they are the same Persons *here* as before. The Application to the Subject is all *one* Part and of *one* Piece. And oh! That it taught us to make || our Applications so too, and not so Wan- || 2 Tim. 2. 15. *ding, Dead and Formal* (under a Notion of the *Invitation* of Sinners to come to Christ) as our Vain and || Degenerate *Customs* have rendred them; and then we || Job 6. 18. might not receive the Grace of God so much with Jer. 23. 36. in vain, as most Preachers do, who, notwithstanding all they have been taught of it, * pull down at one End (exactly in the * 2 Cor. 1. 18. Nature of these *Pleas*) what they have *Doctrinally* [built] at the other; and all thro' a || wrong and unskilful Way of Ap- || Jer. 2. 8; plication. And however the *Carnal Part* in with Psal. 29. 2. the Minds of *some Good Men* may be such as cannot yet stoop to a Conviction in this Matter, and may look upon all this to be too much * exposing (as they have said) an * Job 11. 3. *Inviting of Sinners to come to Christ!* Yet the Lord keeps up the || same Thoughts of || Jer. 15. 19. Severity towards this Way of the Invitation last Words. (so notoriously Crooked) as I have detected to urge against it in my last Book at pag. 140. and in other Places of that Work. For * such a Way, as appears by the Taste * Eccl. 1. 15. of

of it already in those *Corinthian*-Texts, can
 || 1 Cor. 2. 16. never be made out to be according to || the
 Mind of Christ; but is very injurious to the
 Wise Revelation of Grace; in that the *Prac-*
tical Part is not manag'd according to the
 || Phil. 2. 13. || Influential Springs of Grace, which flow
 from that Wise and Gracious Revelation
 I mean the Revelation of God in Christ
 2 Cor. 5. 19. reconciling the World, even that whole World
 with of Sinners unto Himself, for whom the Pro
 1 John 2. 2. pitiation was effected: A whole World di
 stinct from that other whole World which
 1 John 5. 19. lies evermore in Wickedness, and is a Gene
 Prov. 30. 12. ration that is not washed from their Filthiness.
 Now Ministers of us may be sure, that God
 * Jer. 23. 21. Himself works not with us in our * *Invita-*
 tions, when we are so left as to go on con
 || Isa. 63. 10. trary to God the || Holy Ghost, and therein
 do spoil his own Work in the Bible, to make
 our's hang together in the Pulpit.

Plea 3. "Nor can I be persuaded but that
 " *Mat. 11. 28.* Come unto me, &c. is an *Invita-*
 " tion to Saving Faith: For he speaks to the
 " Multitudes, *ver. 7.* whose Legs had brought
 " them to him. And why should it have
 " a Particular Meaning here from all other
 " Comes in the New Testament that are all
 " all Parallel? Coming is Believing, *John*
 " 6. 35. Besides, Christ proposes Himself
 " as a Soul-Saviour for Soul-*Rest*, and there
 " lay his Work and Employment. It is
 " therefore a suitable Coming. Besides, the
 " Experience of many Souls under their
 " Troubles and Conflicts finding it a sweet
 " Invitation unto *Spiritual* Coming to, or
 " believing on Christ, bears Testimony to
 " this Sense. And doubtless it stands up
 " on Record for Usefulness, as well as it
 " might be so when spoken by Christ.

Reply

Reply. This Text hath been partly ex-
 pounded in my || *other* Book at pages 446, || Phil. 3. 1.
 47. and page 139. and was produced there
 as an Invitation to no *Spiritual* Act, such
 as *Saving Faith* is, but to the *Natural* and
Local Act of coming to Christ, when * 1 Chro. 17. 4.
 Christ should be gone to *another Place*, and with
 to a *frequent* or constant Attending on his John 3. 19,
 Ministry. It was to come to Christ, even 20, 21.
 out of *their Cities into the Wilderness*, in the
 Ministry of his *Flesh*; which Coming and
 Attendance had a Promise of Blessing (in
 an *Experimental Rest* made unto it) if they
 should come from || *Principles*: I say on this || Isa. 28. 12.
supposition, or what you'll call it, laid un- with
 derneath, *Christ speaks to the Multitudes* * Psa. 147. 10.
whose * *Legs*, while the Lord was in *their* last Words.
Cities, Verse 1. *had brought them to him*. But
 what then? It is consistent enough to in-
 vite such as were present (out of *Curiosity*)
 to come again another Time and in another
 Place out of * *Principle* of Judgment. And as * John 8. 31.
 now they were building all their Expectati-
 ons of Rest and Salvation upon their *Temple*
 and its Legal Services, so they should come
 to one || *greater than the Temple*, Mat. 12. 6. || Mat. 11. 27.
 and make an Exchange, expect that Rest
 and Salvation from || *Christ alone*; and there- || Act. 4. 12.
 to come and take up *Christ's Institutions*
 from a Principle of * *laying down all other* * Luke 14. 25,
Things that be Inconsistent with them. To 27.
 what hath been *briefly hinted* according to
 the former Treatise, I will add a *little more*
 of what the Lord hath || *shewn me*, by way || Isa. 43. 21.
 of Reply and *Answer* to the foregoing Plea.
 The *Come* (as I have expounded it *Matth.*
 11. 28.) hath no *such* Particular Meaning,
 as to say a * *singular* Interpretation here * 2 Pet. 1. 20.
 in this one Instance, and not the *same* else-
 where, when it's apply'd to a *Natural* and
 Local

- || 1 Cor. 2. 13. Local Act from all || Other Comes in the New Testament; but is parallel to the same Meaning in Divers Other Texts. Indeed sometimes come in the Evangelists must be interpreted to signify Believing. I'll produce some Instances. John 6. 44. No Man can [come] unto me, except the Father which hath sent me draw him. Here Coming to Christ must be believing on him with that kind of Believing which is called * Saving Faith because no Man can exert or act it towards Christ, except He that is drawn by the Father to him. So Verse 45. Every Man therefore that hath heard, and hath learned of the Father [cometh] unto me, is a Place which plainly speaks of Saving Faith, for the like Reason with the Cause foregoing. Again Verse 65. Therefore said I unto you, that Man can [come] unto me, except it were given unto him of my Father. This is plain owning of coming to Christ to be Believing on him: For still it insists upon the same Cause. The Place instanced in the Plea is next, viz. Joh. 6. 35. He that * cometh to me shall never hunger. This is expressly call'd Believing (in the next Words). So we cannot doubt of the Sense of the Word to be used for Saving Faith here. And is the same below at Verse 37. All that the Father giveth me shall come to me; and he that cometh to me, I will in no Wise cast out. For whatsoever Faith is thus laid upon the Father's Gift must be Spiritual and Supernatural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
- * Luke 7. 50. Believing which is called * Saving Faith because no Man can exert or act it towards Christ, except He that is drawn by the Father to him. So Verse 45. Every Man therefore that hath heard, and hath learned of the Father [cometh] unto me, is a Place which plainly speaks of Saving Faith, for the like Reason with the Cause foregoing. Again Verse 65. Therefore said I unto you, that Man can [come] unto me, except it were given unto him of my Father. This is plain owning of coming to Christ to be Believing on him: For still it insists upon the same Cause. The Place instanced in the Plea is next, viz. Joh. 6. 35. He that * cometh to me shall never hunger. This is expressly call'd Believing (in the next Words). So we cannot doubt of the Sense of the Word to be used for Saving Faith here. And is the same below at Verse 37. All that the Father giveth me shall come to me; and he that cometh to me, I will in no Wise cast out. For whatsoever Faith is thus laid upon the Father's Gift must be Spiritual and Supernatural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
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- || Eph. 2. 8. || given unto him of my Father. This is plain owning of coming to Christ to be Believing on him: For still it insists upon the same Cause. The Place instanced in the Plea is next, viz. Joh. 6. 35. He that * cometh to me shall never hunger. This is expressly call'd Believing (in the next Words). So we cannot doubt of the Sense of the Word to be used for Saving Faith here. And is the same below at Verse 37. All that the Father giveth me shall come to me; and he that cometh to me, I will in no Wise cast out. For whatsoever Faith is thus laid upon the Father's Gift must be Spiritual and Supernatural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
- with
Heb. 10. 39.
- || Eph. 2. 8. || given unto him of my Father. This is plain owning of coming to Christ to be Believing on him: For still it insists upon the same Cause. The Place instanced in the Plea is next, viz. Joh. 6. 35. He that * cometh to me shall never hunger. This is expressly call'd Believing (in the next Words). So we cannot doubt of the Sense of the Word to be used for Saving Faith here. And is the same below at Verse 37. All that the Father giveth me shall come to me; and he that cometh to me, I will in no Wise cast out. For whatsoever Faith is thus laid upon the Father's Gift must be Spiritual and Supernatural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
- with
Phil. 1. 29.
- * John 1. 12. Plea is next, viz. Joh. 6. 35. He that * cometh to me shall never hunger. This is expressly call'd Believing (in the next Words). So we cannot doubt of the Sense of the Word to be used for Saving Faith here. And is the same below at Verse 37. All that the Father giveth me shall come to me; and he that cometh to me, I will in no Wise cast out. For whatsoever Faith is thus laid upon the Father's Gift must be Spiritual and Supernatural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
- || 1 John 17.6. ther || giveth me shall come to me; and he that cometh to me, I will in no Wise cast out. For whatsoever Faith is thus laid upon the Father's Gift must be Spiritual and Supernatural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
- * John 10. 28. natural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
- || John 4. 10. let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He

Here the Holy Ghost calleth Coming unto Christ a Believing on him. Therefore here they are one and the same Thing, as ver. 38. proves. *He that [believeth] on me, as the Scripture hath said, out of his Belly shall flow * Rivers of Living Water. But ver. 39. * Isa. 44. 3. This spake he of the Spirit, which they that [believe] on him should receive. It's Twice call'd Believing, and it can be interpreted in no Other Sense. And besides these Places I have brought, I scarce know Another Parallel for Spiritual Coming.*

Nevertheless Come is much oftner used in the New Testament of a Natural and || Local Act, than of a Spiritual and Mental Act. || Rom. 9. 13
How then hath the Come in Matth. 11. 28. a * Particular meaning there, if interpreted * Job 32. 12 of a Natural and Local coming, from all other comes in the New Testament tho. are at all Parallel? That is, which hath any Relation or Business belonging to Men's || Souls || 2 Tim. 3. 16 about Christ, tho' it doth not lie immediately in Saving Faith in the Word come? Come then, let us examine the Places which are all ready at Hand, and see if Come, as interpreted in Matth. 11. 28. of a Natural and Local Act, hath no such * Parallel Sense * Job 6. 30 in [other] Texts of the New Testament, as coming unto Christ in a Place.

I begin with John 3. 26. *And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan to whom thou barest Witness, behold the same baptizeth, and all Men COME to him. What Coming can this be to Christ, but a || Natural and || Local coming to him? First, it was coming to Christ. For 1. John here, upon a Question arising between some of his Disciples and Verse 25: the Jews about purifying, bare witness to Christ, ver. 30, 31. He must * increase, but * Isa. 9. 7. I must*

- I must decrease. He that cometh from above*
- || Phil. 2. 9. *is || above all, &c.* 2. It is the Person to whom John bare Witness before, that (lo when this Question was moved about purifying) did then * baptize. But this Person was Jesus, behold the same baptizeth, said They to John, Ver. 22. with Ver. 26. compared. 3. They are said to come to Him who baptized distinctly from John, and that
- * John 3. 22. [without] Confession of Sins, as || John had done it upon Men [confessing] their Sins. Therefore it was coming to Jesus Christ that is spoken of in this Text of the Gospel according to John. Secondly, It was a Natural and Local coming to Christ into the Land of Judaea, for they came to him there where he was baptizing, Verse 22. Besides How could all Men, i. e. the Multitudes come unto him at that Time and Place spoken of, otherwise than by a Natural and
- * Luke 3. 7. * Local coming unto Christ in his Humbled State? So that I prove the Sense of Come in Matth. 11. 28. as interpreted of a Natural and Local coming to Christ, to be an Interpretation of such Particular Meaning but what agrees with some || other Parallel come in the New Testament, in point of the Act.
- || Deut 19. 15. I proceed to Matth. 19. 14. And Jesus said, suffer little Children, and forbid them not to COME unto me, &c. None can think this was Believing, yet it's call'd coming to Christ. In the Words before it thus, there were brought unto him little Children. It's plain this was a Natural and Local bringing of Children, and so a coming of Children with Legs and Arms to Christ. So that Matth. 11. 28. tho' interpreted of a Natural and Local Come, yet hath other Parallel Places in the New Testament to justify it.
- * Luke 3. 7. with Mark 2. 13. and John 10. 41.
- Mat. 19. 13.

Next I bring *Mark 2. 18.* They COME and say unto him, why do the Disciples of John, and of the Pharisees fast, but thy Disciples fast not? Here was coming to Christ. But what coming? It was not coming by an Act of the * Mind, but by an Act of the Body. It * *John 17. 3.* was not a Spiritual Coming, but a Natural Coming. It was not Faith's Motion, but Loco-Motion, even a Local coming unto Jesus. It was Place-coming, and not a Believing Coming.

Likewise I produce *Mark 5. 15.* And they COME to Jesus. i. e. the Men of that Country of the Gadarens did come unto him, *Mark 5. 16.* upon his delivering the possessed with the Legion of Devils, and his Permission of the Devils to enter into the Herd of Swine; *Verses 5. 12, 13.* Fame made many to go out and see what it was that was done; And it follows, they come to Jesus; and see him that was possessed with the Devil, and had the Legion, sitting and clothed, and in his right Mind, and they were afraid. Here again is a Natural and a Local Come. They came out of Custody, and trembled, not out of a Holy Principle, and believed. So that by way of parallel-Exposition, it was the same kind of natural and Local [Act] which they were exhorted to in *Math. 11. 28.* only to be kept of its [vitiosity] or Faultiness.

Again, *Mark 2. 3.* And they COME unto him, * bringing one sick of the Palsie, &c. * *Heb. 6. 15.* There is palpably coming to Christ with a natural and a Local Motion, coming with their || Legs. It's the Action of their Bo- || *Mat. 9. 2.* dy, not the Action of their Mind is spoken of. Come then in *Math. 11. 28.* (tho' to be interpreted Naturally in Motion on their * Legs to come and partake of Means) * *Deut. 2. 28.* *hath last Words.*

hath Places enow to support the Interpretation against a weak Displeasure.

So How can *Matth. 22. 14. COME unto the Marriage*, and the same in *Luke 14. 17.*

|| *COME*; for * *all Things are now ready*
 || *COME*; for * *all Things are now ready*
 * *Prov. 9. 2.* Be interpreted consistently, except of a *Natural* and *Local* Coming to the Means of Grace, in order Unto a Due Conviction that || *Messiah* was come in the *Flesh*? For as the *Jews* require a *Sign*, they might have seen * *enough* of it, according to the *Scriptures*, in that *Marriage*, if they had not been *Moody, Quarrelsome, made Excuses, &c.* but had gone forth to || *see Jesus*. The Invitation of Coming was to the *Means*, not to the [*Act*] of *Saving Faith*. Come with your *Legs*, wait there to be *born in Zion* and then to be *fed* in the *House of God* where the *Children* are *new born*.

To these Places I add *John 1. 46. Come and see*; and *John 1. 39. Jesus saith * Come and see?* 'Tis plain these Texts speak of *Coming to Christ*, and it's equally clear that they speak of coming to him in a *Natural* and *Local* manner with || *Body and Legs* the very way that my Exposition heretofore on *Matth. 11. 28.* hath been so || *ridiculous* by the *Ignorant Zealot*.

|| *Mat. 12. 42.* with
 || *Luke 9. 55.* *Matth. 11. 28.* hath been so || *ridiculous* by the *Ignorant Zealot*.
 * *Song 1. 8.* *and see?* 'Tis plain these Texts speak of *Coming to Christ*, and it's equally clear that they speak of coming to him in a *Natural* and *Local* manner with || *Body and Legs* the very way that my Exposition heretofore on *Matth. 11. 28.* hath been so || *ridiculous* by the *Ignorant Zealot*.
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* *John 20. 6.* Invitation to dine with Him that was * *risen from the Dead*. This was not an Invitation to *Saving Faith*, but to a *Natural* and

|| *John 20. 27.* || *Local Act of Approach*. So that there are *Parallel* Texts enow to justify my Interpretation of *Matth. 11. 28.* to be meant of

* *Psal. 84. 2, 3.* *Natural* and *Local* coming to the * *Means* of *Grace*, and not an Invitation to the *Act* of *Saving Faith*, as hath been hotly contended

with
 * *Psal. 27. 4.*

tended in SOME Pulpits, out of a meer Opposition, the last *Winter*, to Truth broken out the *Summer* before.

Now since there are so many *Texts* to favour it, why may not the Interpretation of *Matth.* 11. 28. be justified the same way? And why may not *Other* Good Men who interpret the *COME* there of an Act of *Saving Faith* be carried away to it more by *Incogitancy*, than *Cogent Reason*? Only *Prov.* 18. 17. some younger Men than the *Divines* of the Last Age, by meer *Prepossession* are resolv'd to maintain, if they * *can do it*, what the * *Titus* 2. 8. *Elder Men* have said. And this at best is all can be made of it.

As to *John* 5. 40. ye * *will not COME* *|| Isa.* 1. 19. *to me that ye might have Life*, the Sense of the Word can never justly be meant of *Saving Faith*. No, it's plainly meant of a *Naturally-Reasonable Faith*, distinct from a *Spiritual* and *Supernatural* Believing. It's such a *Humane Faith* as they must needs have had on Christ, if they * *would*, being convinced * *John* 12. 19. that no Man could do the Works He did, *|| John* 3. 20. *except Messiah*. It's spoken also of such a *Life* as they might have had if they would have *humanly* embrac'd him, when they saw his Works. Thus they might have taken care to have sav'd themselves * *Outwardly* * *Isa.* 1. 19. by a [Natural] stooping unto Jesus, as a Man may save himself from Drowning who will be advis'd and rul'd, and not run himself into a Deep Water that lies before him, tho' he be certainly told he must perish, if he tries to ford it over. This was just the Case of the *Jews* in that *Flood* * *mighty* *|| Isa.* 28. 2. *Waters over-flowing*, the People of the *Roman Power*, risen up to an *Overspreading* of *Desolation* for the *Overspreading* of *Ab-* *Dan.* 9. 27. *minations*, which in a little Time swept a-
Z 2 way

¶ Acts 22. 18. way all the *Doctrinal Unbelievers* before it, who would obstinately try, in rejecting of *Messiah*, to ford thro' it. Whereas Christ

* Psa. 40. 2. Was a * *Rock* above the Floods, and they might have seen by the Light of his Doctrine and his Mighty Works, that *surely in the Floods of Great Waters they shall not come nigh unto Him.* And whereas in the Prophetick Psalm that describ'd these Matters, God saith in Christ unto the single-hearted Believer, *I will instruct [thee], and teach [thee] in the Way which [thou] shall go: I will guid [thee] with mine Eye:* So he speaks with a *Rational Advice* unto the Multitude, that they don't like the *Beasts* rush into the *Mighty Waters.* *Be ye not as the Horse, or as the Mule which have no Understanding, whose Mouth must be held in with Bit and Bridle, lest they come near unto thee.* The Lord restrain'd 'em a while, otherwise they had come in so near to his Interest in *Judea*, as visibly to have *destroy'd* it, so far as lay in the *Jewish Power.* And while he predicts upon a foresight of their *Headstrong Wills* to reject all Means of their *Rational Conviction*, that *many Sorrows shall be unto the Wicked,* Christ doth but take up the same Prediction and carry it on agreeably in this *John 5. 40. Ye will not COME unto me that ye might have Life.* So that here's *Coming unto Christ* suggested in a *Kind of Believing*, which is short of *Saving Faith.* *You will not come to me.* As much as to say, 'You act with as *unreasonable* a *Stupidity* as the

* Isa. 1. 3. * *Brutes*, and will not, according to the Faculty of *Mankind*, exercise a *Believing Reason.* I have produc'd so many *Reasonable Arguments* both in my *Doctrine* and *Miracles* to persuade you unto *Reason*, that there's

* Isa. 5. 4. nothing more to be * *done* towards *convincing*

vincing you, and subduing you to Reason, that can fall within the Sphere of a Reasonable and Common Operation. This is the Consistent Meaning. And all this makes it appear that the Come in *Matth. 11. 28.* hath divers Parallels, instead of || no Parallel in the New Testament, to justify that there is a *Coming to Christ* in Scripture [naturally], distinct from Coming to him [Spiritually] in *Saving Faith*; which latter is the Coming that Men now in the Preaching of the Gospel * mean, when they invite Sinners from *Matth. 11. 28.* tho' present under the Means, and in the very Assembly of the Multitude gathered together, still to *Come to Christ.*

|| Acts 5. 40
last Words.

* Rom. 10. 10.

To all that I have said I add further, it could be no *Spiritual Coming* meant in the Invitation of Sinners, *Matth. 11. 28.* because the Spirit of Christ was not || then indeed (in the Humbled State of Jesus) given for any Act of Coming in a *Spiritual* Sense, as is suited to the *Spiritual* Act of a Believer in the Times of an *Exalted Jesus.* The Freedom of Sinners for *Spiritual* Acts lay in a *Supernatural* Power of Believing. *Gospel-Coming* was another Thing in *One* Text, than || *Natural* coming (whether locally or Reasonably) in *Other* Texts. The true Freedom of Souls created for the *Spiritual* Act, lay in an * *After-Drawing* up of their Hearts in a *Spiritual* Sense to Christ; that is, to follow him by *Motion-Faith* which stays in nothing of our *Own*, and to ascend after him, entering into that within the Veil, when he should be gone out of this World. And therefore none could *Come* to Christ in his *Humbled* State with that inward freedom to take up Salvation in and with him, according to the *Mystery* of the *Gospel*

|| John 7. 39.

|| John 6. 5.

* Heb. 11. 40.

Heb. 6. 19.

with
Heb. 10. 19.

pel, any more than afterwards he could go to Christ in his Exalted State to take up the same Salvation, *except the Father drew him*. Now drawing argu'd a *Distance* of the Object, as well as a *Disease* within the Faculty.

Again, That the coming to Christ in
 * John 4. 40. *Matth. 11. 28.* signified but a coming * *Locally* to Christ in Means of Grace with a *Natural Act* of Motion, with their *Legs*, only at *another Time* and in another Place with better || *Principles* than Curiosity, and with better *Persuasions* of *Messiah* than these *wearry, Heavy Laden* [Templers] had entertain'd to that Day; appears in that the
 # Jer. 29. 13. Use of the Phrase, * *Coming to Christ* is found only in these *Historical Books* of the New Testament, which treat *Historically* of what Christ did *both do and teach*, whilst he was *below upon Earth*, and so could and ought to be *come* (or *resorted*, and *repair'd*) *unto*. It was most proper for Christ in his *Humbled State* to say to Sinners
 * Mark 10. 14. || *Come unto me* : but it's improper for Us in the Ministry to say now unto Sinners in Christ's *Exalted State*, they must *come to Christ*. No. *Christ is not here, he is risen and ascended*. Sinners therefore ought to be *instructed* and *taught* in the Preaching of the Gospel to *go to Christ*, instead of being [invited] to *come to Christ*, which carries along with it an ill favour'd Construction as if Christ was still on Earth, and was not *gone into Heaven*! Our Common Inviters call Sinners to *come to Christ*, not aware of this if they don't mean a *Local* and *External Act* of coming to *Means*, do really speak *Non-sense*. For Christ is in *Heaven*, and they should rather call upon Sinners to *go to Christ*, if they mean *Saving Faith*, the

to come to Christ. Christ is above, he is risen, he is risen above Ordinances, he is not here: *God is gone up with a shout.* And Psa. 47. 5, then why d'u bid 'em Come, as if he were here? I observe agreeably hereunto, that in the Historical Book of the *Acts*, when Christ was gone to Heaven, there the Phrase of || *coming to Christ*, or the *Evan-* || Luke 7. 7. *gelist's* Phrase of Invitation us'd before to *come to Christ*, ceased; there was no more to be heard of it. *Faith* under that *Form* of Words appears no longer. The Phrase is not once used in all the *Acts of the Apostles*. It's there only express'd *Faith* and * *Believing*, but no *Coming* to Christ is spoken of. This admirably strengthens the Sense of that Same *come to Me* in *Matth.* 11. 28. to be meant *literally* of a Local coming to Christ, fitted in the *Jews* to Christ's || *Humbled State*. Besides too, in the Do- || Zech. 9. 9. *ctrinal Books* of the New Testament, I do not find this Form of Invitation of Sinners to *come to Christ* used in all *Paul's Epistles* to the *Gentiles*. There's spoken indeed in his Writing to the *Jews* of a *coming to God* by *Christ*, who is to be found in the Use of Gospel-Means: And this Coming is spoken as a Thing effected *Supernaturally* by Grace, Heb. 7. 25. And also once more it is written in the *Hebrews*, *Let us therefore come* Heb. 4. 16. *boldly unto the Throne of Grace*, &c. the Meaning is, Let us now, by Reason of the *Priesthood* and * *Blood of Jesus Christ* (whom * 1 John 1. 7. as a *High Priest* the Apostle had been setting forth in the Verses before, viz. Heb. 4. 14, 15.) *come boldly*, and without Disturbing Fear, to the Majesty which is laid open in Christ's Discoveries of Himself: For because he *sitteth on the Right Hand of* Col. 3. 1. *God* in the Heavens, he *sitteth also below*

in his House on the Ordinances of his Grace: Which Ordinances he hath erected in his Spiritual * *Tabernacle* and Temple the Gospel-Church, which is *his Rest*. Let us therefore *come unto it boldly* there in Worship. But still this doth not reach *Minister's* Sense of inviting Sinners to *come to Christ*, to close with his *Person* in their first *Believing*. It's not at all as a Form of Invitation to be used in Preaching of the Gospel: As to say, * "Come to Christ, Sinners; here is Christ; I have been Preaching Christ, now let me [invite] you: Come, now will you come and have him? Will you come and take him? I invite you to * come. Why can I not prevail, &c. I say, I see nothing like this. But it's quite another Thing. And this more plainly makes it appear that the * *coming* spoken so much of in the *Historical* Books, treating of Things as they were transacted whilst Christ was upon the *Earth*, was for the most Part a *Local* || *coming* to the *Man Jesus* of *Nazareth* where he was, and following him as he went about doing Good, which is sometimes called a *coming after him*, *Matth. 19. 21.* and *Matth. 16. 24.* so they should be more and more convinced by all his Conduct, that at the Bottom of the *Man Jesus*, that *Man* in * *Another* and Higher Nature was *God*. By all it's plain, that in *Matth. 11. 28.* the Invitation then was to a || *coming* unto him on their [Feet] for the Use of *weans* in Hearing of the Word of God, and in beholding of the *Miracles* which were wrought by *Jesus* of *Nazareth*, towards a Reasonable * *Conviction* that he was the true *Messiah*.

Now says he, "Come unto Me all ye that * labour for a Thing of nought, and spend your *Money* for the Lambs of the Flock" and

"and the Calves of the Stall, and know not Mal. 4. 2.
 "what they mean. Come unto me all ye
 "that weary your selves, and labour in the Heb. 2. 13.
 "Fire of mine Altar for very Vanity, cast-
 "ing off me, who when Sacrificed will put
 "a sure End unto it. Come to me you
 "weary Worshipers that are Heavy laden
 "in all your common Attendance upon the
 "Mosaick Institutions, and are under a Ce-
 "remonial: || Yoke of Legal Bondage, in || Gal. 5. 1.
 "carrying on the Observation of so many
 "Typical Rites, or * Ceremonies, as the * Heb. 9. 1.
 "Temple-Worship requires. Some of you
 "have a Load of || Offerings to go up with- || Hof. 8. 13.
 "al, and All of you have a Heavy Load of
 "Flesh to go up constantly with to the
 "Top of Zion-Hill. Come to me in the
 "* Worship of the Gospel, and I will give you * John 4. 21.
 "Rest. Come to me in my Daily Teach-
 "ing; Come to me, and hear the Doctrine
 "I bring from Heaven: For albeit you are
 "here in Person to Day, yet in Heart you
 "are || running away again, and to Morrow || John 6. 68.
 "will think to rest in the Labours and Bur-
 "den of the Temple! What d'u think
 "always to do there? Be ready to lay it
 "all down, and take up your Cross (in
 "Mockery and Persecution) and come and
 "follow me. I'll make the Service easier.
 "Come to me in another Place than This:
 "I'll stay to Teach and to Preach in their Ci- Mat. 11. 1.
 "ties here is short. And it's known in the
 "next Chapter, it was not long e're Jesus
 "withdrew himself from thence. And this Mat. 12. 15.
 "proves the Invitation of Christ there to
 "come unto him, was surely meant of a Local
 "coming unto Christ, or a following him
 "with their Legs when Christ should be gone
 "from thence.

Object.

But Christ there proposes Himself as a Soul-Saviour for Soul-Rest, and there lay his Work and Employment.

Answ.

1. It appears not but it might be Bodily Rest they should have in his Risen State at Hand. For the Service and Yoke of Christ (Take my Yoke upon you, &c Verse 29.) is not one Quarter of the Toil for the Body though you travel Seven or Ten Miles to a Meeting, as the Service of **Wages** was un- to it; travelling with weary Limbs Hun- dreds of Miles perhaps, and with costly Sacrifices to ascend into the Hill of the Lord at Mount Moriah.

Psa. 24. 3.

2. When we take it of Soul-Rest, it can not necessarily be understood of Salvation-Rest or any other Soul-Rest beyond the Easiness of the Mind fully resolv'd about the Rati- onal Enquiry, or the puzzling Scruple whether the Messiah is, or where he is, or whether he be come or no. So that I will give you rest may be thus, I will give you Quietness in your Minds about the main Scruple [Art thou He that should come, or do we look for Another?] Come then to Me, even when I am gone from hence, and see my Work there in the Wilderness, keep close to my Doctrine when I shall leave your Cities, and you'll be convinc'd that I am He, even the * Messiah you look for. Come to me again and again for Satisfaction, don't come on either thro' a Kind of Necessity now I'm gone, or with Curiosity or Prepossessions, as the Pharisees, and never come more: But come at all Times, and you'll see and hear that which is more apt to convince, quiet and satisfy your Minds, who is the Christ of God and to give you Soul-Rest and Conscience-Rest in the Enquiry (even more at other Times

Mat. 11. 3.

* Isa. 35. 5, 6.

Luke 9. 20.

Time) than you may hear and see to Day in your Cities, or at Another Time in Town. Come unto me all you too that are especially troubled in Mind upon this Matter; Come to me, when I have a *Blind Man* next to cure, or when a * *Dumb* or a *Maimed* * *Mat. 12. 22.* Man is brought me: See how I will raise with *the Infirm* with a Word, and then consider with your selves, Whether the [*Prophecie*] of *Messiah*, and the [*History*] of *Messiah* don't agree? And whether the *Scripture* upon your Minds about the Coming of Christ into the World doth not vanish? Thus in *Matthew* it's an Invitation to the outward Means of a Doctrinal Conviction, and that was the main Thing then to be look'd at and accomplish'd, among the Dissatisfied restless Enquirers, || *where,* || *John 7. 41.* and *who is Messiah?* Come, says Christ, to Untie the Knot upon this Argument, be not detain'd by the ordinary and common *Pull-Backs*, from attending on me and on my * *Faithful* Ministry, so long as I keep in * *Heb. 3. 23.* these Quarters, and you'll be at Ease from your Pain upon this Enquiry by what you'll see and hear, even before I visit another Region of *Judaea*, that then too you'll hear and follow me, when I go to another side of the Country. I tell you, come, and let not the stir and || *clamour* of the *Town* and || *John 7. 12.* Country keep you back from *Me* at these Meetings, and you shall find Rest unto your Souls in this grand Point resolv'd, *Whether I am the Christ, or no?* Accordingly, *his Sheep did hear his Voice and follow him.* And *John 10. 27.* from Doctrinal Conviction where it began, it went on and came from *Faith to Faith*, or *Rom. 1. 17.* from Faith into the [*Report*] that he was *Messiah*, to Faith into the *Person* of *Messiah* himself: And after his Crucifixion for our Sins

- Rom. 4. 25. Sins and Resurrection for our Justification, the Faith of the Elect arose under a more Glorious Work of the || *Unction*, in their *Anointings* by the Holy Ghost, even as Christ had then promis'd it should be afterwards. And all this began with Coming unto him on their *Feet*, their Bodily Feet, according to
- || 1 John 2. 20, 27. the Invitation, *come*. This now is || plain and Consistent with our own Experience. For we find Rest comes in from Christ into our Souls by a continuing and * *waiting* upon God in Ordinances of Christ filled with God's Love, Power and Presence. And therefore when we take it as meant of *Soul-Rest*, yet this affords a Third Answer:
3. Tho' you understand it of *Soul-Rest*, you'll find *Spiritual Privileges* are the Issues of a Natural Action, and that from *other Springs* and Principles than the Action it self. For
- || Num. 21. 9. Instance, Natural looking to the || *Brazed Serpent* cur'd the *Israelites* of the Contagion of their Wounds; not from the Nature of the *Act*, but from the Virtue of the * *Institution*. So coming on the Legs to an Ordinance of Christ, even with a Design to *scoff* hath been issued in God's Time with the || *Privilege* of the *New Birth*, tho' the *New Birth* never flow'd from the *Scoffing* Principle of coming to hear the Word of the Lord. Accordingly there in *Matth.* 11. 28. *Soul-Rest* is a *Spiritual Privilege*, and
- * *Mark* 6. 33. yet was a * *Natural Act* of coming to Christ in the Days of his *Flesh*, and of Attendance on the Ordinance of *Instruction*, or hearing the *Gospel Preach'd*, and *Miracles*, and might be issu'd, and often
- || *John* 10. 41, 42. had been so in this || *Soul-Rest*. The coming also is consistently agreeable in another Kind, tho' not specifically agreeable in the same Kind. That is, it follows not, that
- because

because it is a *Soul-Rest*, therefore it is a *Soul-Coming*: For now it may be a *Soul-Rest* upon *Bodily* coming to a Place to hear the Gospel, when there is only formed and begotten in the Soul a *Spiritual* * *Looking* * Isa. 45. 22. up to Christ there, and no *Coming*. For the *Coming* and *Looking* Acts of Faith are not the same Act of Faith.

Object. Experience hath found it a sweet invitation to *Spiritual* Coming.

Answ. 1. Experience hath found it a sweet invitation to *Local Ordinances*.

2. Experience hath found the *Local Ordinance* sweet under an *Operation* of the Spirit. 3. The Faith which the Spirit hath wrought hath been sometimes * *Dis- * 1 John 3. 6. * last Words.* *cerning Faith* in *Soul-Views*, when it hath been [no.] *coming* Faith in *Soul-Motion*.

Tho' it can't now so properly in Christ's exalted State be called a *coming unto Christ*, as it may be call'd a * *Going Unto Christ*. * Psa. 43. 4.

Oh! That we learn'd Wisdom when we make of these Things, and did look more to the Things we speak of, and not take them up from *Sounds*. Oh! That we could distinguish of the *Humiliation-State* of Christ

the Evangelists, where Faith is call'd *Coming* to Christ agreeably with his || *Lo- || John 5. 43. * wish*

Descent on Earth, and of the *Exaltation-State* of Christ, where Faith is not call'd a *John 1. 11.*

Coming to Christ, but only a *Believing* on him. It confines much to the latter Phrase.

For [coming] to Christ doth but *some- times* signify a [Believing] on him. It doth not in the * *Word* always, and ne- * Isa. 8. 20.

cessarily signify *Believing*, as I have enough shewn. Nor (for ought I see in the *Word*)

may *Believing* on Christ, as *Faith* is set out in the Holy Writings under the || *Exalta- || Phil. 2. 9.*

State of Christ, be call'd (as Men do) a *Com-*

a. *Coming unto Christ*: And so it stands upon Record for Usefulness to distinguish of the Two States of Christ, the one on Earth and the other in Heaven. Also to prize Christ in his * *Institutions*, and to rectify our own Carnal Mistakes about the absolute Limitation of a *Soul-Rest*.

* Psa. 27. 4.
with
1 Cor. 11. 2.

|| 1 John 3. 24.
with
1 Cor. 14. 37.

But wherein doth all this yield any Argument that *Matth. 11. 28.* is an Invitation to *Saving Faith*, and not rather an Invitation to come and take up Christ's || *Institutions*, from a *Principle* of laying down all other Things that be inconsistent with 'em? I am persuaded in the Face of all the Light, Good Men have nothing in the main to say for the *other Way* of carrying this Text, except that Good Mr. *Fer. Brounks* (whose Memory I also honour as Faithful Servant of Jesus Christ according to * *his Light*) hath written his whole Treatise entituled [*Four Books on the 11. Chapter of Matthew*] upon the || *Other Sense* of the Words.

* Isa. 2. 5:

|| Phil. 3. 15.

To conclude it. It's very plain to me that this *Come* in the Place open'd, is *Coming on their Feet* to Christ when preach'd and wrought Miracles on Earth. Because it would have been Preposterous to invite to *come* in Faith, before they * *see* in Faith. For when *Coming* is interpreted in *Other Texts* of Believing, it's *Motion* of Faith which surely is not the *first Act* of Believing, but the *After-Act*. Seeing is the *First Act*, *John 6. 40.* we can't suppose that Christ would begin in *Faith* with *Motion* of the Heart, without an || *Eye* of the Understanding: The *Foot* is not the *First Member* in the New Creature, but the *Eye*. Accordingly, the Scriptures do everywhere set forth the Beginning of *Saving Faith*.

* John 6. 40.
with
John 12. 44,
45.

|| John 14. 7, 9.

Faith with Sight, *John* 3. 14, 15. with *Numi.* 21. 9. compared. Also *Isa.* 45. 22. 1 *John* 6. *Isaiah* 65. 1. *John* 17. 3. 1 *John* 5. 20. *Psal.* 34. 5. *Job.* 12. 45. *Job.* 14. 17. *Job* 42. 5. *John* 11. *Heb.* 11. 27. Faith is an Eye to discern the Object, before it is a Foot to approach the Object.

And here it may be Proper and Seasonable briefly to lay open the Office, Place and Use of Faith, the Faith of the Operation of God towards Christ, according to the Scriptures in their Latitude (for they speak not of all Faith in one Text). I am here speaking of that *Spiritual Faith* towards Christ which is wrought in the Soul * after it hath come naturally and Locally with the Body to the Means of Grace.

1. Faith is an Eye in the Soul, a Spiritual Eye, and the Object is let in to the Soul thro' it. Hence that Plenteous Phrase of the New Testament, thro' Faith, *Rom.* 3. 25. *Acts* 3. 16. 2 *Tim.* 3. 15. *Col.* 2. 12. *1. Cor.* 2. 8. *Rom.* 3. 30, 31. *Gal.* 3. 8, 14. 1 *Pet.* 1. 5. *Phil.* 3. 9. and often in *Heb* 11. Is it now thro' Faith? Then justification is establish'd

Christ || above Faith and * before it; because it is clearly convey'd thro' Faith into the Soul. Establishment of a Deed in the

whole of its Articles must be before the conveyance of it; tho' the Conveyance too must necessarily [be], after the Establishment and Fixing of the several Articles.

Faith is a beholding the Glory and Divinity of Christ's Person, *John* 1. 14. Now this Discerning and beholding of Christ, is the Object is let in upon the Eye of the

Soul, thro' the || Workmanship and Operation of God the Spirit. In Spiritual Vision there is (after the manner of Corporal Vision) a fixing of the Rays, or Species, of the

Col. 2. 12.
* *Rom.* 1. 17.

|| 2 *Tim.* 1. 9.
* *Rom.* 8. 33.
34.

|| *Eph.* 2. 10.

the

the Object by a Gracious irradiancy upon
 * Psa. 139. 14. the very * *Retina* (as is known in *Opticks*)
 or the inmost *fine wrought* Part of the Eye
 of Faith. Thus *through* Faith; the Eye of
 the new born Soul, Christ is let in, or
 * John 1. 12. Christ is * *received*. 'Tis a Receiving of
 with him by the *Eye*, as we receive Objects in
 Verse 29. our Common Eye-Sight. So it's called at
 the Lord's Table a *Discerning of the Lord's*
Body, 1 Cor. 11. 24. with *Verse 29*. Men of
Natural Understandings, or of the most
 || 1 Cor. 2. 14. || *Psychical* Abilities and Enlargements, as
 the *Word is in the Original* (take them in all
 their best *Ornaments*, their clearest *Parts*
 and most *Intellectual* Studies) yet before
 || John 3. 3, 5. *Spiritual* || *Renovation*, are unfit *Spiritually* to
 discern Christ, 1 Cor. 2. 14.

2. Faith is a *Spiritual Will* and *Heart* to
 submit and stoop. And there must be this
 Will to stoop, and there is so upon a *Spi-*
 ritual Discerning of Christ, before there is
 Heb. 4. 16. the *Coming Faith* even to the *Throne of Grace*
boldly, tho' Christ in the *Outward Mini-*
 stry calls. Oh! What need, what *Abso-*
 * Psa. 51. 10. lute Need is there of God's * *Creating Spi-*
 rit! For if Christ be only let in to the
 Soul thro' a *Rational Eye*, for so he may, so
 far as the *Nature-Part* of Christ and the
Out-Works of Christ are fitted to Reason,
 yet that Soul thro' a prevailing *Law in the*
 Rom. 7. 23. *Members* doth still *rebel*. See *Heb. 6. 4. Rom.*
10. 3. Jam. 4. 6, 7. (for *Brevity* obliges me
 to contract it all in *Hints*). Christ must
 be let in thro' a renewed *Eye* upon a re-
 newed *Heart*, and then the Soul receives
 him, *Rom. 10. 10. Isa. 25. 9. Luke 2. 25, 26,*
27, 28, 29, 30. Psa. 73. 25.

3. Faith is a *Spiritual Cure* with God's
 strength put into the Soul thro' the Holy
 || 1 Cor. 3. 16. Ghost's || *Indwelling* and *Inward Operation*

to enable the Soul for its Spiritual Journey thro' *Flesh, World,* and the Oppositions of the *Devil,* to set out in a farther Operation of * *Faith,* under the *Spirit* still. See * 1 John 5. 4. *Psal.* 138. 3. with *Psal.* 107. 20.

4. Then comes *Faith* Spiritually, and to the Throne of Grace boldly with its *Foot.* So it came to Christ in the Days of his *Flesh,* as coming to Christ was then fitted both in Soul and Body to his *Humiliation-State,* while Christ || waited below upon Earth || *Isa.* 30. 18. for the *Motion* of poor Sinners. See *John* 6. 35, 37. Compare also *Luke* 8. 47. with *Esth.* 4. 16. and *Esth.* 5. 2. And so it goes to Christ in the Days of his *Exaltation-state,* as *Faith* in this sort of *Motion* is fitted to Christ's being gone into || *Heaven* before us. || *Heb.* 4. 14. *Psal.* 40. 1, 2. *Psal.* 43. 3, 4. with *Luke* 24. 5, 6. and *Hcb.* 6. 19, 20. 1 *Pet.* 3. 22.

5. *Faith* is a *Spiritual Hand,* 1. To lay hold. See *Prov.* 3. 18. with *Luke* 11. 49. which tells us that *Wisdom* there laid hold upon, as a *Tree of Life,* is the Person of *Jesus Christ* * crucified, and then risen for * 1 *Cor.* 2. 2 our *Life,* and set forth as a *Tree,* in Opposition to the *Fruit* of that forbidden || *Tree,* || *Gen.* 2. 17. whereof we eat and died. See also *Heb.* 6. 18. *Isa.* 64. 7. 1 *Tim.* 6. 12, 19. *Phil.* 3. 12. *Faith* also is a *Hand.* 2. To open the Door to Christ, upon Visits either of *Reproof,* or of || *Communion-Love* unto the Church. *Rev* || *Song* 5. 2. 3. 20 Behold I stand at the Door and knock. Behold I stand, says Christ, at visible *Ordinances,* which are the *Door* of the Church to keep out Strangers, and admit her own to sit and Sup together : I stand and knock at my own Institutions to have them set * open to me, that I may be more us'd and * *Song* 5. 5. own'd in what is own'd and Profess'd within : For you have barr'd out me in your

Government and have neglected to take me in. If any Man open the Door, tho' it be but the Door of his Lips for me, who have stood knocking at the Other Door unheard, and speak for the Honour of me and my own governing in the House of God, I'll come in to his very Soul and sup with Him, and He and I will have a Feast together, while the Rebellious who shut out Me, and ye cry up * the Church, the Church, and will admit of no Reformation in it, shall die and starve in a Barren Ground. The Church of Christ upon his own Foundation open the Door upon || Heart-Smiters, and open the Door by Repentance, after any Disorder hath barr'd it up. This the Spirit bring the Church of Christ unto. Christ doth it by his * Spirit. So she prepares the outer Part of the Ordinances, thro' which Christ enters for Communion, while she is brought and kept to walk according to the Gospel Rule, taking due Care that all the Ordinances of Christ fitted to Communion, and of which the Church hath || Seals, be kept pure and uncorrupt, and also that they be not cast aside, but duly kept up in order to the same Communion.

6. Faith is a New Creature presented all in the Stature (as I may say from the Crown of the Head unto the Sole of the Foot) full of Burden, Want, Weariness, and Self-Insufficiency, to lie down upon a well known Christ and * rely on the Mercy and Strength of God in Him, and there rest and cast its self upon J E H O V A H our Righteousness. See 1 Pet. 5. 7. Psa. 55. 22.

7. Faith is the same new Creature under || pursuits by the Flesh, by Satan and the World, to hide its Self in Christ. See 1 Lam. 4. 19. Psa. 32. 7.

8. *Eastly*, Faith is the Spiritual Loyalty and * *Fidelity* of a Wife to trust her most * *Song 8. 4.* Faithful Husband Christ. *Isa. 12. 2. Job 13. 15. Psa. 11. 2.*

So that as all this Faith is wrought of God thro' Christ under Means of Grace, *viz. * Gospel-Preaching, Gospel-Praying, * Rom. 10. 17.*

Gospel-Praising; So poor Souls should make Use of this Text; *Matth 11. 28.* as an Invitation to em to come out of their Cities and Houses; and out of their Villages to a Christ in open || *Ordinances*. For there they || *Heb. 10. 25.*

may find by Experience under their Troubles and Conflicts, a sweet and Gracious *easing* them of many a *Doubt* and *Burden*; and likewise in the nearer Matters of *Salvation* too; they may find an *easing* them

with the Power of Christ in the *Gospel-Rest*, which they that have believed (to any *Ripeness*) do enter into, as the *Apostle* speaks; and as before at *Page 308.* hath been opened.

Under this Experience of the Virtue of Christ receiv'd by coming to outward Means, *viz. by coming to a Meeting* and hearing the Gospel in such a *Village*, or in such a *Street of the City*, they'll find it far *Luke 14. 21.*

outweighing their *Pains* in Coming, tho' they have taken many a weary step to *Zion*, and outweighing their *Cost*, in being at || *Charges* to maintain the *Ordinances* of || *2 Sam. 24.*

Christ. All which bears a full and clear *24.* Testimony to this Sense of *Matth. 11. 28.* and that the *Come into Christ* there is not immediately *Spiritual Believing*, as the first Thing of all: But is an *Outward Coming* to try the Means of Grace which God hath set up in Christ.

Thus doubtless, it stands upon Record for * *Usefulness*, as well as it * *Rom. 15. 4.* was of Use in the same Nature when the Words were spoken by Christ.

Invitations are not made immediately to Saving Grace, but to *Means* of Saving Grace. Not to *Special Acts* which fall under a Work of the *Spirit* above Nature, but to *Common Acts* which are Promiscuous, and related to Good and Bad. Thus Sinners cannot be invited immediately to *Saving Faith*; for neither the *Scriptures*, nor the Nature of the Thing admits it. *Invitations* have a Foundation in the *Scriptures*, but then it's to *Common Acts*. Thus *Samuel* [invited] the People to eat of the Remainers of the Sacrifice, 1 *Sam.* 9. 24. But *Invitations* to any *Supernatural Acts*, such as the Exercise and putting forth of *Saving Faith* into the Person of Christ, have no Footing in the Sacred Oracles. This is altogether fit Matter for an *Operation of the Spirit*, but altogether unfit for any *Invitation* to deal with. An *Invitation* is a Means used towards the Absent, either absent in Body or Spirit, to make them and keep them present on the Outworks of Grace. It's *Operation* of the Spirit must deal with them farther, and make 'em discern Christ and willingly embrace the Son of God. *Invitation* hath for its Object a Person or Persons *habitually* residing in Local Distance, tho' actually and by the bye (just) met upon the Spot. Whereas the same Person, as the Object of Divine Operation, is consider'd in his *sinful* Distance, where all *Invitation* must leave him, when *Invitation* hath gain'd him fixedly to a Local Presence at the Means of Grace. The immediate (or next) Means which the Spirit now useth in *Operation* upon the Sinner under the Word, is *Instruction* by the Word, not *Invitation*. It's *Teaching* the Elect of God in the great Mysteries of Salvation,

¶ Mat. 22. 10.

* 2 Sam. 13. 23. with
Ezra 5. 12.

¶ Rom. 8. 37. and

Rom. 5. 20.
Ist Words
above Nature.
with

Gal. 2. 15.
and Eph. 2. 3.
Which Ist
Places speak
of Things by
Nature.

* John 3. 8.

* Prov. 1. 20,
21.

¶ Ezek. 16. 6.

* Prov. 8. 33.

vation,

vation, *Psa. 86. 11. Psa. 27. 11.* It's leading them into the Knowledge of Christ's Person and Righteousness, set in Opposition to all that other Conviction which the Spirit hath wrought in me about my Sin in *Adam*, and in my own Nature, as well as *Ecc. 7. 29.* Facts; especially as to my Nature in the Sin of * *Unbelief*, or my not going to Christ * *John 16. 9.* to receive Life; but rather my taking it for granted, that I have more Sin and Unrighteousness in my Self, than I have Righteousness, Strength, Holiness and all Grace in *Rom. 8. 34.* Him, as a Second *Adam* that hath died and *with Rom. 14. 9.* rose again for me, even in my room and stead. Instruction in the Ministry of the Word, which the Holy Ghost useth to lead any Sinner into this Transcendent and amazing *Knowledge* of Christ, is soon issued *1 John 5. 20.* in a farther work of the Spirit of Christ knitting the Heart of that Sinner to him, and drawing him after Christ. This is saving *Song 1. 4.* Knowledge, and saving Faith which can't be wrought by Invitation to come to Christ, but must be wrought by * *Instruction*, such * *Prov. 12. 1.* an Instruction as I have shewn about Christ, *with Prov. 33. 23. and Prov. 10. 17.* who is the Way of the Lord. Teaching Christ is quite another Thing, and far Superior to an Act of *Inviting* to Christ. Teaching is tincturing the Mind with some Efficacious Experience of the Things taught. Teaching Sinners in the way Christ, as *Christ is the Way* from the Father to Us, and *John 14. 6.* from Us thro' Him again unto the Father, is the Way to convert them to Heaven and Salvation in Truth. *Inviting Sinners to come to Christ*, as Men talk at random, is but ignorant Noise, no proper and effectual Means. Let * *Invitation* have its proper Object and * *Eph. 5. 17.* Bounds in Duty, and then it's right. Invitation you see is but to Means of Christ, not to

Christ Himself. *Invitation* carries me to
 || 1 Theſ. 2. 13. Means, || *Operation* carries me to Christ.
Invitation is but as it were bidding the
Meeting, and therein pointing Sinners to
 the Means at ſuch or ſuch a *Place*: This is
 Iſa. 40. 3. alſo in Scripture called a *preparing the Way*
 of the Lord againſt Jeſus came. So the
 Meetings of *John Baaptiſt* were bid in the
Wildernefs, and thither they went out to
 him in the *Deſart*; Hereby the Multitudes
 Mat. 3. 3. made a *Path* (*make his Paths ſtrait*) to the
 Meetings of *Jeſus*; and *make ſtrait in the*
 Iſa. 40. 3. *Deſart a High-Way for our God*; even a
beaten Way to go out ſoon after *John*, and
 Luke 9. 20. hear the *Gospel of the Chriſt of God* Preach'd
 at the Mouth of *Jeſus* in the ſame Places.
 But now it is an *Operation* of God in his
 Grace that brings the Soul in to [Christ].
Invitation where it is moſt Successful brings
 the Perſon but to the [Means]. The
 converting Power of the Ministry to the
 1 Cor. 2. 4. *Unconverted*, lies in a *Demonſtration* of the
Holy Ghoſt before the *converted*, and the
Demonſtration never appears (that I can
 ſee) in Men's ordinary Managery of the
Invitation. *Demonſtration* of Salvation
 * Eph. 2. 7. ſome of the * *Glory* of Free Grace. The
 || Heb. 6. 17. [Cause] of it is in || *God's own Good Pleaſure*.
 The native [Riſe] of it is in the
 * 1 John 4. 10. * *Father's Love*, Tit. 3. 4. The *Prepare*
 || Pſa. 36. 9. || *Fountain* of it is in the *Mediator's Blood*.
 The *Procurement* alſo of [Conveyance]
 even the *Conveyance* by *Deed* of *Purchaſe*
 in the *Obedience* and *Sufferings* of *Chriſt*
 Rom. 3. 24. is thro' the *Redemption* that is in *Jeſus Chriſt*
 notwithstanding all *Temporary Obſtacles*
 the *Current* of Free Grace by the *Entrance*
 || 1 John 3. 4. of || *Sin*. Now Theſe and the like Pieces
 with
 of the *Gospel* are all a *Glorious Display*
 Jam. 1. 15. what bright *Salvation* I and Thou a
 * Int

* Interested in, as it's settled and prepared * Psa. 34. 2, 3.
 for us in [Another], and convey'd unto
 us [thro'] that *Other*. It's God's Demon-
 stration of it || to my Soul thro' Operation || Jer. 33. 3, 6.
 of the Spirit on my Soul, to behold it as
 mine own by His * Gift. This I am to * 1 Thes. 5. 9.
 Preach. And thus I am to deal with Poor with
 Sinners towards their Conversion. This is Luke 1. 69.
 that also which I do Preach to *Sinners*, and
 This being the Great *Frame* and Coherence
 of Truth ~~Struck~~ at, I daily find it to be
 fill'd up with more || ~~Power~~ in my own and || Jer. 5. 18, 19.
 other Men's Souls and Ministry! Shewing
 of these Glad Tidings in God's Salvation to
 the Soul is the *Means* in which the * Spirit * Acts 10. 43.
falls, and converts the Sinner unto Christ.
 It's by this Means the *Object* seen suitably
 falls into the very *Soul* thro' the Eye of
 Faith, and gives it a most lovely and ef-
 fectual || *Prospect* of the same Object, such || Rev. 3. 18.
 as no Eye of any Sinner that ever went to last Words.
 Hell hath * *seen*. Now here I might bring * John 14. 17.
 in *Offers* again, and take Notice that the
 said sweet and *Transcendent* Objects do ne-
 ver shine forth thro' Them. Nor do their
 Golden Beams glister with the Transcen-
 dencies of || *Everlasting Love* in a faint and || Jer. 31. 3.
 Dusky *Proposal*. Offers do not strike in up-
 on the very *Retina* of the New Eye of Faith,
 nor present the *Object* in the Salvation of
 God, as the Object it self presents its *self*,
 whilst shewing and * *granting* of this Sal- * Psa. 85. 7.
 vation do sweetly run together. But I will
 rather keep to the Argument, as the Title
 of the Chapter falls, about the *Invitation of*
Sinners to come to Christ.

Invitation to *Grace-Means* can be no In-
 vitation into *Christ* himself. Invitations to
come and see, Invitations to come and hear, John 1. 39, 46.
 Invitations to come as *Guests* to Gospel
 Truths,

- Truths, tho' Men come without the *Wedding Garment*, and Invitations to 'em to cease and forbear to come as *Wanderers* (to divert a carnal Mind and *Delight* a carnal Ear, if any Thing possibly might be pick'd up as *Delightful* to it) are all vastly *distinguish'd* from Invitations to Christ in *Saving Faith*, as || Men pretend they make, when they Preach the Gospel. For I must
- Mat. 22. 12. *say what I know upon Sight*. Albeit therefore that these Things are never so much
- || Jer. 9. 6. || *darkned* by Men, whether it be partly
- * 2 Cor. 4. 2. * thro' their Inability to * *receive*, to *think*,
- || Job 38. 2. ponder, weigh and deeply consider in their
- * John 3. 27. Thoughts concerning the *Nature* of these
- with
 Mat. 13. 9. Things: Or, Whether it be partly that
- Isa. 33. 18. God hath not made their *Heart* strong enough in Faith to *meditate Terrour*, and not be afraid to think that while *the Election*
- Rom. 11. 7. *have obtained, the Rest are blinded*: Or, Whether it be partly thro' Self-Esteem, because what they call [*Inviting*] Sinners to come to Christ, hath been their *own way*, and
- || Ezek. 12. 23, 24. their || *Old way* of [*mingling*] Things that are and must be distinguish'd; and so they
- * Rom. 10. 2. would fain have it to be the * *Gospel-way* and the *Scripture-way*, because it hath been *Their way* to confound Invitation of Sinners to *Saving Grace* with an Invitation of Sinners to *Means* of Grace, and so to *Outer*
- || Rom. 10. 13. *Grace*, and to the || *Hearing* of Effectual Grace Preach'd in and about the *inner Work* of Grace to Elect Sinners: Albeit, I say, the Things about *Invitation* have been never so much and so improperly * *confounded*,
- * 1 Cor. 14. 7. whereby some Preachers make them to be
- || Num. 28. 29. all one, which yet are really so very || *distinct*; we must say, the Distinction is plain,
- * Deut. 20. 19, 20. unless we * pull down *one Part* of the Bible into a Dust to make the *other Part*
- disap-

disappear. *Inviting* of Persons to the Gospel (as it's set forth in the Gospel by a bidding of them to a *Dinner* or a *Supper*, the Instance of which is so clear in *Matth. 22. 3, 4, 8.* and *Luke 14. 7, 8, 10, 17, 24.* is a plain Allusion to *Common Feasts* and Entertainment of Guests invited, or *bidden* and called to Banquets and *Good Cheer*. See *Esther 5. 12.* and *2 Sam. 13. 23.*) is an Outward Calling them to partake of the Outward Parts of the Gospel in the * *Cluster*, before a visible Separation of the * *Kernel* and *Shell* are made. Now they are outwardly called, because the *Outer Case* and *Shell* fall to their own Share, according to their outward * *Capacity* of receiving them. Thus, Invitation is immediately made unto a *Duty* of Performance, to *come* or *go* where the [*Means*] of *Grace* are, and so to an *Outward* Grace very separable from the *inward* Grace, or *Kernel*, at the *Bottom* of all this *Grace-Cluster*. such as are by a *Natural* Custom or *Habit* religiously disposed, and yet tho' they have so much of the * *Pharisee* in 'em, are very great *Publicans* besides; But after the General Invitation to *Means*, the Holy Ghost, under the same *Means*, *inwardly* * *falls* on the *Elect* of God, converts them by *Effectual* Power, and in *Sovereign* Wisdom passeth by *the Rest*, and leaves them to *Themselves*, under the same *Means* of Grace: That it may be next Time you hear of 'em, They are *fighting* against the Grace which hath *conquer'd* another to *Salvation*. Yet all the *Non-Elect* may *Peradventure* not be thus *Head-strong*; Invitation therefore may be farther made to such as do not *openly* appear * *Malignants*; because

|| Luke 7. 39.

* Mat. 20. 16.

|| Eph. 1. 11.

* Exod. 16: 21.

|| Rom. 4. 7, 8.

* Mat. 22. 10.

|| Isa. 58. 2.

* Verse 3.

|| Verse 1.

* Acts 11. 15.

|| Mat. 13. 15.

* Acts 13. 45.

|| Acts 13. 48.

* Acts 4. 18.

cause 2, 3.

cause the Inviters know not yet what they'll
 || Mat. 13. 47, || *prove* ; so they may counsel them to a
 48. * *farther* Attendance upon the Means of
 * Rom. 11. 22. Grace, outwardly to persevere, and go on
 to retain the *Outward* Part and Form of the
 Gospel (for indeed Their very retaining
 || Josh. 22. 33. of the *Form*, as I have shewn, is of || *sing-*
gular Use to God's Children who receive
 the *Power*). There ought to be *Counsel* sea-
 Heb. 10. 25. sonably given them not to *forsake the Assem-*
blies, nor cast off the visible Profession of
 Phil. 3. 16. the Gospel, so far as they *have already at-*
tained. Also, that they rise not up against
 the Doctrines of Supernatural Grace : That
 Job 24. 13. they *rebel* not against the *Light*, by setting
 up of a *separate outer Court-Frame* to strike
 at an *inner Court-Worship*. When Men are
 [present] at the Means of Grace by In-
 || Acts 17. 22, *vitation*, many such || *Considerations* as besit
 23, 24, 25, 26, their *Reasonable Capacities* may be sug-
 27, 28, 29, 30, gested.
 31.

Whatever it be, I will speak it mainly
 as to the *Elect* of God. When *Invitation*
 hath done its Part towards them, and that
 in the *Promiscuous Call*, and they are all
 Acts 10. 33. *present before God to hear* (if *Devout*, as
Cornelius and his Company were before they
 knew Christ) *what God hath commanded* to
 be said to their Souls in the *Gospel* of his
 Son ; then *Operation* of the Holy Ghost be-
 * Rom. 1. 16. gins and sets in with * *Power* in the po-
 sitive *Preaching* of Christ (the *Living Seed*)
 cast into their Souls (They having been
 often enough, at least *some* or other of them
 || Hos. 10. 11. under the || *Plough*) : Which direct *Preach-*
ing of the Gospel the *Holy Ghost* carryeth
 home into their Hearts, and there *impreg-*
nates it with a *Heavenly Operation* ; that is
 fills it to a *Bearing of Fruit* thro' a *Spiri-*
tual Sap and Juice in the *Proper Nourish-*
 ment

ment of Life. Thus the Word lives and grows in their Hearts. By all it's plain, that there's no fit Joint or Space left for Invitations of Sinners to come to Christ's * Person in Saving Faith, but to come to Christ's Provisions only in Ordinances of Means towards it. And this rightly states the Doctrine of Invitations. For I know of no Invitation in the Scriptures made immediately unto Saving Grace, nor yet immediately to the Act of saving Faith. I may invite Sinners, for instance, to come [unto] the Doctrine of God, to the Report and witness of God which he hath testified of his Son: For it's a Piece of the Material Gospel. But how can I invite Sinners to come into the Person of Christ: For Faith is a Spiritual Motion into his Person: So how can I invite them into Regeneration, as to say, into the Mystery and || Experience of it. I must invite them to come often by a Natural Act to the Gospel, but must not deceive them to invite them to come into the Gospel: That's not put into * my Commission, but is reserv'd to the Peculiar Honour of the Holy Ghost in his own Operation. I am to invite them to come to the || Doctrine of the Spirit of God, but not to come into the Spirit of God. This is a Thing above Invitation. Let Preachers have but Patience to Preach so, as Believing there is an Election of Grace before them in their Auditories; And no Matter in the Act of their Preaching, whether They [discern] who they be or not, for the * Issue will be safely determin'd at last, as the Spirit of God will. This hath thro' Grace been many Years my own Practise at Cambridge, to speak as believing an || Elect Number of the Unconverted before me, and so to speak to them to

* 1 Thes. 4.

13.
first Words:

with

1 Cor. 10. 1.

first Words.

1 John 5. 9.

|| John 3. 3, 5.

* Jonah 3. 2.

|| Rev. 3. 22.

Rom. 11. 5.

* Eccl. 11. 6.

1 Cor. 12. 11.

|| Acts 18. 10.

11.

see

see the Lord [*bring*] them to Conversion, as I
 * 2 Cor. 13. 5. speak to the *Converted* to * [*know*] their Con-
 version, *i. e.* I speak by exalting Christ to
 One in the Presence of the *other*, even as
 Mat. 5. 1, 2, 3. Christ spake to the Disciples in the Presence of
 with
 Luke 6. 20. the Multitude : And it hath been with more
 Success, than when I us'd the Common Way
 of Preaching (which still takes with the
 Greatest Part). Indeed, when a Minister of
 Christ is opening of God's Work upon the
 || Exod. 4. 12. Soul, as God the Spirit || teaches that Ser-
 vant of Christ, and speaks according to
 * 1 John 1. 3. what he hath * *seen* and felt, not as he
 hath glean'd from *Books*, and collected from
 || Jer. 23. 30. the || *Author*, nor delivers by the Standard
 of his *Paper-Form*, the Holy Ghost will cer-
 tainly *own*, and carry this Message, because
 * Verse 28. it is a Fruit of his * *own Operation* (and
 therefore *Evangelical*, Distinguishing and a
 clear Preaching) farther than he will ever
 || 2 Cor. 4. 6. take up the || *Dark Way* of Men's common
 Managery : *That is*, he will work *clearly*,
 Heb. 10. 39. Spiritually, Experimentally *to the saving of*
 the Soul by that Preaching which is Clear,
 Spiritual and Experimental in its self: But
 * Deut. 1. 42. he will * *not work so clearly* with that
 Preaching which is quite *Another Thing*;
 tho' there may be some Truths and many
 Good Things mixed with it. God first
 || Psa. 61. 7. || *fits his own Means*, and then worketh his
 End by them. But Preachers often seem
 * Acts 5. 38. Thoughtful to fit a * *Foreign Means* for
 || Gal. 6. 8. him, and so never live to see the || *Holy*
 Ghost clearly in their Labours. Men may
 speak of the Work of Faith, and yet not
 of the Work of Faith *distinctly*. There are
 plainly Three Things in it that are di-
 stinct. 1. The *Work* of Faith, as it is the
 Holy Ghost's || *Workmanship* in the Soul.
 2. The Work of Faith, as it is the Exer-
 cise

|| Col. 2. 12.
 with
 Eph. 2. 10.

cise or *Act* of Faith out of that Workmanship, still by the Holy Ghost's own Guidance in Influences from Christ. 3. *Lastly*, The Work of Faith, as the *Object* or Employment of it, about which it ought to be Conversant in * *Service*. Howbeit, the Work of Faith is so doubtfully express'd and nam'd by Preachers without *Opening*, that no Man can tell you perhaps || *which* || 1 Cor. 14. 8. of these Three they mean: Since [some] Men mean only *one* of the Three, and [Others] mean only *Another* of the Three, and very [few] speak distinctly like Men taught of God, to distinguish [any] of the Three. John 6. 45.

We ought not to be troubled that God hath appointed our Ministry to *Two* Sorts of Men, to the *Elect* and to the *Non-Elect*. To the *one* we are the *Savour of Life unto Life* 2 Cor. 2. 16. in the *Power*, and to the *other* we are the *Savour of Death unto Death* in the *Form*. We are a *sweet Savour of Christ unto God* in Verse 15. *Both*. In *Them that are saved*, and in *Them that perish*. Both favour the *Word*. The [Elect] of God do favour the *Power*, the [Non-Elect] do favour the || *Form* with- || 2 Tim. 3. 5. out the *Power*. Whether Men are capable only of the *Invitation* to come under the Means of Grace, or of the * *Operation* of * John 6. 29. the Spirit to come in to *Christ*, Both take their own appointed Lot. *Outer* Grace-parts are determin'd, as well as the inner Grace-Parts. The Scripture is to Both to all Intents fulfilled. For God is different-ly || *glorified* upon Men, whether they be || Isa. 43. 21. *Elect* or || *Non-Elect*, and that in the *Way* || Prov. 16. 4. of their passing either into *Salvation* or *Condemnation*. His *Mercy* and *Free Grace* * Titus 3. 6. are glorify'd in *free* * *Conveyances* and O- last Words. peration of the [inner] Grace-Parts of with Eph. 2. 7. the last Words.

the Gospel, to, upon and within the Elect. His Justice is glorify'd in the Scornful Rejection of the *Doctrine* of his Grace, or of the [outer] Grace-Part of the Gospel, by the Non-Elect. The Lord hath commanded *Hagar* to attend upon *Sarah*, and the outer Court-Faith, and Fruits of it, to

¶ Rom. 9. 12. || wait upon *inner* Court-Faith, and the Fruits thereof. Now here God justly finds

* Gen. 2. 17. * *Occasion* against them. For I am persuaded that a Grand Body of *Evil Men* in the

¶ John 8. 44. World, being the || *Devil's Seed*, 1 John 3 8. will never comply so much as with this Distinction (if it came among them) of an *outer Court-Faith*, and the Fruits thereof, to wait upon an *inner Court-Faith* and the Fruits thereof, which do *issue* according to an *Election* and a *Non-Election* of Persons cast under *Means*, in God's Counsel before the *Foundation of the World*.

Eph. 1. 4. Consequently, the World, who cannot receive the Spirit of Truth, as Christ saith, John 14. 17. do break, and will break with God even as their Doom was foretold by our Lord, John 8. 44. and as they do it by Nature from their Father the Devil before them

¶ 2 Pet. 2. 4. For when He was an || *Angel of Light* in Heaven, he there broke upon an Upper Way

* Col. 1. 16. Revelation of Christ's * *Headship* over the whole *Angelicall Nature* and Order, in the Comprehensive Settlements of our Mediator or the Father's Constitution of him to be the comprehending * *ALPHA*, or Head of Nature, Grace and Glory. Also, a Revelation was made of *Heavenly Church-Order* that all the Angels of God should attend upon *God-Man*, and Minister to the

* Rev. 1. 8. * *G L O R Y - M A N* accordingly. Here upon the whole Rout of Devils, according to what they now are, immediately broke

* John 17. 5. with

¶ Psal. 8. 1.

with God upon this one Point, and so sinfully Chose to || *desert their Stations in Heaven,* || Jude 6. and confederate into a Power or || *Kingdom* || Luke 11. 18. of their own forming, and set up a Head with in their own Nature over it, rather than Rev. 12. 9. they would submit to Christ, upon the [Re- and velation] of Grace made unto 'em and a- Col. 1. 13. mong them.

And here I take it, that [our] Church-Order in Gospel-Days, according to the Spirit of *Wisdom and Revelation in the Knowledge of Christ,* comes in. I am sure it did upon this Joynt prevail with me, when I first embraced * *Judgment,* or [Church- * Isa. 42. 4. Order], according to the Scriptures, in that Form I still heartily embrace, viz. the || *Congregational Way* of Churches. For in || Acts 14. 27. other Forms of Church-Administration, I with Acts 15. 30. found a Man might be convinc'd by meet and Acts 2. 1. Reason, Books, Common Arguments and Com- and 1 Cor. 5. 4. mon Establishments, such as are most fitted to Times, together with the Opinions and Practises of Learned, Great and Good Men, &c. And that, whether a Man had the Spirit of God (either to increase or assist his Conviction of a Church-Way) or no But to be convinc'd of *Judgment,* or Church- John 16. 13. Order (as I was) and brought to submit to it by the Holy Ghost upon this Foot, that 'tis *Judgment* as the Prince of this World is judged, and cast out of Heaven; This is a Conviction in the very Bottom and Foundation of Church-Government, that most certainly belongs to the Spirit of God to teach from his own Word: For be sure Satan was cast out of Heaven upon the Point of Christ's Kingly Office, the Truth he abode not John 8. 44. in, or that Glorious Church-Government which was there set up among the Angels. Hence the Angels that sinned, sinned in this one 2 Pet. 2. 4. Point,

Point, that they would not be *subject* unto the Son of God, as he was **A L P H A**, and reveal'd the *Glory-Man*: But they would gather a New **|| Empire** of their own *Nature and Order*, which should be vested in *One* of their own Number over all the rest, and that *One* aiming to be *like the most High*, God-Man, or God in Christ, and vying *Headship* with Him, they all broke with *God*, and resolv'd this new Empire of *Theirs* should not be subject to the *Mediator*, to Christ, as their Head and the open Commander of it. Accordingly, **|| Satan** deceiv'd our First Parents with those Words, *Ye shall be as gods, knowing Good and Evil*, that is, ye shall be as *the Angels that sinned*, are. These are the *Elohim* which the Devil meant; tho' our First Parents were deceived by him, and understood it of the Trine **E L O H I M**, even *God Himself*; thinking that the Fruit of that Tree would render them like unto **G O D**. The Devil meant they should be like Himself, *the god of this World*, and like his *Angels*, who knew *Good and Evil* by the woful Experiment: *Viz.* **G O O D** by the Loss of it, and **E V I L** by the Punishment of it. And then after this Satanical Deceit, he set up a Kingdom of *Worship and Church-Government* in the **Pagan** World among a great Part of *Adam's* fallen Posterity in his [own] Name, the now Pagan **|| Elohe**, or gods of *the Nations*. The Old Testament-Church was * *rail'd* in from this open Empire of the Devil, as appears *Dent. 14. 2. 7. 6. Exod. 19. 5. Acts 14, 16. and Isa. 41. 8, 9.* But when Christ came in the *Flesh*, who is over all *God blessed for ever*, and thro' *Death* had destroyed Him that had the Power of *Death*, that is the Devil; the Lord Christ did then by

|| Mat. 12. 26.

Isa. 14. 14.

|| Gen. 3. 1.

Verse 5.

2 Cor. 4. 4.

|| 2 Chron. 32. 17.

*** Psa. 135. 4.**

Rom. 9. 5.

Heb. 2. 14.

his Spirit in the *Apostles*, and all the *Primitive Pastors*, whom the *Holy Ghost* had made *Acts 20. 28.*
Overseers of the Flock of God, and in all the
first Saints of the New Testament, won-
 derfully shake the || *Devil's Empire thro'* || *Eph. 2. 2, 3.*
 the *Pagan World*, brought in the *Glorious*
Gospel, the Kingdom of God's dear Son, into *Col. 1. 13.*
 which the *Elect of God* were *translated out*
 of *Pagan Darknes*. By which Means a great
 Part of the *Pagan World* was taken out of
 the *Devil's Hands*, or he was || *cast out of* || *Rev. 12. 9.*
 a great Part of his own *Model and Regi-*
ment in Heaven, as to *Men's Worshipping*
 of *Sun, Moon and Stars*, which *Project* he
 had form'd into *Another Kingdom*, distinct
 from that of the *Gospel*, even a *Kingdom*
 of his *own*, and so had larger *Territories*
 here below among *Men*, who plac'd all
 their *Happiness* in *doing Service to Them* (the *Gal. 4. 8.*
Imaginary Divinities in the Planetary Hea-
ven) which by *Nature* were *no gods*, as the
Apostle says. Now out of this *Dominion*
 he is cast: And thus *the Prince of this World*
 is *judged* by the *Government and Kingdom*
 of the *Gospel* in *Christ's own Administration*;
 and so *Satan* is once *cast out* again by
 Means of the *Birth and Dominion of the*
*Christian Religion in the Hands of * J E. * Eph. 1. 22.*
 S U S C H R I S T.

Now here I was help'd of *God* to see that
 that *Church-Government* which by the *Ho-*
 ly *Strictness* of it in its close *Dependance*
 upon * *Christ*, wherein the *Prince of this * Hof. 14. 3.*
World is still *most judg'd*, is a *Church-Or-*
der most of God and of Christ. And like-
 wise I found *God* || *strengthening my Heart* || *Isa. 40. 29.*
 by his *Spirit*, in bowing my *Will* to submit
 to the *Goodness* of this, as well as I found
 * *Him* convincing my *Understanding* to dis- * *Eph. 3. 21.*
 cern the *Truth* of this *Mystery*. Then I

|| Acts 11. 23. was enabled to || *cleave* to that which originally depends upon the Primitive and Ancient Kingship of Christ, and leans upon that *High Constitution* which the Devil was || 2 Pet. 2. 4. || *cast out* of for despising and rejecting. Yea, and which the Prince of this World was judg'd for, in not submitting to the *Government* of Christ, as it was first set up in Heaven; of which the Devil was again || Rev. 12. 9. put in Mind, when he was || *cast out* of so much of the *Pagan World*, as was taken in to be the Kingdom of Christ by the Preaching of the *Gospel*.

To conclude it. *Casting out the Bond Woman and her Son*, out of the Church in Abraham's Family, as *Hagar* was a Type of the Church which Christ hath not founded and as *Ishmael* was a Type of the Non Elect, was intended and executed of the Lord as a *similar Punishment* to the casting out of the Devil from the rest of the Angels out of Heaven. Again, *Excision*, or Cutting off from a *Church* where Christ keeps up his Presence, or *putting away from among our selves* for Immoralities an Evil Doer tho' it's no where called by the Holy Ghost by so bad a Name as *Casting out*; because the Action of Rebuke is done by || Brethren or by the Ruling Part of the *Church* who cannot *discern*, whether the Person be a *Vessel of Wrath* (for very often it appears otherwise): Yet nevertheless in a Church of Christ, so far as Christ *owns* the Church and the Church *walks* by Christ's Rules which among Others are Visible * *Unfeigned Holiness* of the Members in all their || 1 Pet. 2. 12. *Worldly* || Conversation, is a Dreadful Rebuke (as the Word *ἐπιτιμία* in 2 Cor. 2. Jam. 1. 27. signifies, and signifies neither *Censure* so common

monly in Use, nor *Punishment* as the Word is ill translated) *inflicted of many*: Because in the very Act of Rebuking by putting the Person away into the *World*, there is still a *Delivering such a one unto Satan for the Destruction of the Flesh*: Because the World is His *Kingdom*, so far as it is Unruly and Disobedient to *Christ*; and so far as Satan is revealed to be *the god of this World*, and a Prince and Spirit that now worketh in the *Children of Disobedience*. Thus I have finish'd all I intended to say about *Invitations*; wherein the *False Pleas* have been reply'd to, the *Matter stated*, the *Objects determined*, and the *Issue of the Matters* summ'd up into *Obedience and Disobedience* touching *Church-Order*.

C H A P. XII.

Of Exhortation to Sinners to come to Christ, in Preaching the Gospel, Examined.

THE Bowels of Jesus Christ are the greatest Bowels to Sinners: And therefore let us understand what the Bowels and Mercies are, and understand what the Mind and Will of the Lord is, in Exhortations.

An Exhortation plainly differs from an Invitation (tho' we see that Men have mismatch'd them, as if they understood not the Property of them) and likewise is differenced from an Offer of Grace. 'Tis Ignorance in the Thoughts of any Men to take them up promiscuously: That is, without Order or Consideration, without any regard or respect to Difference. An Offer (I have shewn) is before a Person: An Invitation

Phil. 1. 8.

Phil. 2. 1.

Eph. 5. 17.

Lev. 4. 2.

* Luke 14. 16, 17.

with

Mat. 22. 3, 4.

tation is of a Person, and is sent out after a Person to be a Guest: And so is an Outward Call of that Person absent, to come and be present. An Exhortation is of one that is come to Hand, and there stands present upon the Spot: The Exhortation also is that the Person standing present would perform some other Act than that first Act of his coming to Means upon Invitation.

Object. " As for Exhortations to Unbelievers, all you allow (if I mistake you not) is to exhort them unto an Attendance upon the Means of Grace, or Things of that Nature. I confess Ministers should be Careful as that they Rob not Christ, so that they Rob not the Spirit. But when the Work of Faith, Repentance, &c. is the Spirit's, yet the Acts are our's. So that it doth not exhort to take His Work into the Creature's Hand. It doth but direct the Way of Duty, and leave the Issue to the Spirit. It is Propheying indeed to the Dry Bones, but therewith and thereby may Life be conveyed. *John Baptist's Doctrine* [*Repent and believe the Gospel*] was not to Believers only. Nor Peter's Exhortation in *Acts 2*. Sinners as Sinners as Sinners must be exhorted to come to Christ. &c. Says the Defence, which as appears by the Confusion of it, the Defender never understood.

Ans. When Ministers exhort Unbelievers and Unregenerate Sinners, or Sinners as Sinners, to come to Christ for what
 ¶ *1 Tim. 1. 7.* || They call Union, Justification, Adoption, Sanctification, &c. they must be supposed to exhort 'em to come to Christ, either in meer Act of the Unregenerate Nature, or by an Act of the Nature apprehended of Christ
 Phil. 3: 12. Jesus

Jesus. Let them take which Side they will to defend their own Thought. If they take the **one** Side, *i. e.* if Ministers exhort Sinners to come to Christ by an Act of the Nature apprehended of Christ Jesus, then they are not *Unregenerate* Persons after the Apprehending Act, nor are they *Sinners as Sinners*: But are * *sanctify'd thro' Christ Je-* * *Joha 17.17.*
 sus, even when They so *exhort* them to come to Christ (to use Their Phrase). They are Persons thro' the Apprehending Act of Christ Jesus previously (or before-hand) *influenced* in the || *Election-Union*, in the || *John 15.16.*
Justification, in the *Adoption*, in the *Sanctification*, &c. as it stands for them in the Mediator between God and Christ; and also as it hath *pass'd upon 'em* by *Vital Influences* of the Spirit's Work * *thro' Christ*: * *1 John 4. 9.*
 And so they can't be now *Unregenerate*, nor *Sinners as Sinners* under this Grace. *Rom. 5. 9.*
 The Reason is, the Apprehending Act of Christ Jesus doth *under* it certainly bestow *Eph. 2. 18.*
 the *Holy Spirit*, who instantaneously works *Life*, as Himself becomes the secret || *Earn-* || *2 Cor. 1.22.*
est in their Natures of all that had *pass'd* for them *foederally* (or in the * *Everlasting* * *Jer. 31. 3.*
Covenant for them) between *God* and *Christ* in and *by* Christ Jesus, and so by an *Operating Conveyance*, Christ from the Father *thro' the Spirit* hath *Passively* wrought the || *Eph. 2. 22.*
 Change. My Meaning is, the *Regenerate* Object hath been *Passive* under the Spirit's Work, * *antecedently* to the Exhortation, * *AAa 10.42,*
 and not *consequently* thereunto. Again, if *43.*
 Ministers take the **other** Side, and exhort these Persons as *Unregenerate*, and *Sinners as Sinners* to come to Christ, to *believe in* Christ; and also if they mean in exhorting them that they come *certainly*, and come thro' all *Seen Difficulties*, then una-
 voidably,

- voidably, and contrary to their own First Principles, they make Faith to be but Coming into a || Report of Christ, as we all admit touching the Capacity of an Unregenerate Nature ; and not into the Person of Christ, not into Christ, as the Original Phrases (*πιστεύσω εἰς τὸ ὄνομα αὐτοῦ*, John 1. 12. last Words, *εἰς ὃν οὐκ ἐπίστευσαν*, Rom. 10. 14. *πιστέωσω εἰς τὴν Χεῖρὸν Ἰησοῦ*, Acts 19. 4. and in many * other Texts) signify. This is more than a believing of Christ, and is translated a believing **on** him, and **on** his Name : But 'the Original makes it agree with the very [Mystery] and [Experience] of Faith into Christ, which no Unregenerate Person, or Sinner, as a Sinner, can be Exhorted to, if the Exhortation be bounded according to the Rules, Cases and Instances of the Word, as (thro' Help obtained of God) shall be made to appear. To believe into the Person of Christ, distinct from believing into the Report of Christ, as I have also distinguished in my Fifth Chapter of this Treatise, is far || above the Capacity of any Sinner as unrenewed. All the Faith of an unrenow'd Sinner is but into some of the Report of Christ, and is no more than a * Natural Faith ; and so not rising higher than its Fountain in Unregeneracy the Natural Man can only believe some Things concerning Christ, but can never behold of Christ Himself by a Life which hath not receiv'd in Sanctifying Grace conveyed thro' him, as is proved 1 Cor. 2. 14. Acts 17. 18. John 3. 6, 7. and Matth. 13. 11.
- Oh ! It's a blessed Thing to be taught of God to || discern what is the fit Matter and Manner of an Exhortation to Unbelievers. It's a Blessed Thing likewise to be able to
- discern
- || Isa. 53. 1.
- * *εἰς αὐτόν*.
Vid. Phil. 1. 29.
with
John 3. 18.
and
John 11. 45.
with
John 2. 11.
&c.
- Acts 26. 22.
- || 1 John 5. 1.
- * John 4. 53.
with
Verse 48.
and
Acts 8. 13.
- || Psa. 111. 10.

distinguish of the *Faith*, and of the * *Repentance* * Mat. 27. 30.
 we enquire about in the Matter of
 the Exhortation, for *there* lies the Point.
 What Faith, what Repentance do Men
 mean? What Faith, what Repentance do
 they think the Spirit of God intended in
 John Baptist's Doctrine? It must no doubt
 be meant of *such* a Repentance and Faith,
 as was consistent with the *Day*, wherein
 the Spirit was not yet given, to work any
 Thing in Reformation of Manners, above
 the *Oldness* of the Letter; and consistent with
 a State of Unregeneracy. John 3. 30.
 with
 Mat. 3. 11.
 John 7. 39.
 Rom. 7. 5.

Otherwise, there will be a *Robbing* of
 Christ, even while Men don't think of Christ,
 and a *Robbing* of the Spirit, while Men don't
 * think of the Spirit. For if I exhort to * Isa. 17. 10.
 an Act rising out of the Spirit's Work tho'
 the Act be *our's*, and the Work || *His*, I || Phil. 3. 13,
 plainly exhort to take the Work out of His
 Hand; because I look for that *kind* of Act
 from a *Sinner*, as a *Sinner*, which I have
 elsewhere * *acknowledg'd* (suppose in the * 1 Kings 20.
 very *Plea* of Exhorting Sinners to come to 40. last part.
 Christ) must arise out of the Spirit's
 Work; and so do plainly Rob the Spirit,
 when I am got into this || *Eccentric* Way || 1 Kings 19.
 of the Exhortation, to exhort a Sinner as 9. last words
 a Sinner, or before the *Washing* of Regene- Titus 3. 5.
 ration, and renewing of the Holy Ghost shed on
 the Sinner abundantly thro' Jesus Christ our Verse 6.
 Saviour, to come to Christ. Is it not an
 odd *Directing* to Duty, as the Plea calls it,
 to direct to Duty in *Supernatural* Acts
 pres'd upon *Natural* Men, and requir'd of
 'em before they are *born from above*? It's John 3. 3.
 Presumption, not *Faith* (in the very Preach-
 er) who dares thus ungroundedly leave
 such an Issue with the Spirit; *that is*, to
 expect the same Fruit from * *Unregenerate* * Mat. 7. 16,

Nature which may be look'd for from *Renewed Nature*. Pray,

What kind of Exhortation was *John Baptist's* || Exhortation to Sinners? Was it not an Exhortation towards their putting forth a *Natural* and Rational Act of Faith into the *Report* of a Christ at Hand, and so about the Accomplishment of * **Redemption** by Christ's *Incarnation, Obedience* and || *Sufferings* to be shortly made appear? Was it not into the *Witness* and * *Testimony* of *Jesus*, and so into the *Witness* and *Testimony* of || *Salvation* by him according to the *Scriptures*? All this *sort* of Faith, and so a * *Repentance* that answers it, a Man not *born from above*, might be brought unto. For which Cause *John's* Ministry might well be an || Exhortation in that Day hereunto. And what could it be else?

But now all this || *Natural* Repentance and Faith, whether in the *Elect* of God or the *Non-Elect*, is nothing to our Purpose, where the common Faith and Belief of the * *Report is settled*. 1. As to the *Non-Elect* it's not to the Purpose, because the same *Natural* and *Rational* Faith now in Them, as at that Day when *John* Preach'd Faith and Repentance, is no coming to Christ for || *Salvation*. It's no Believing into the *Person* of *Jesus*. but a Believing into the *Testimony* of *Jesus Christ*. Then 2. As to the *Elect* of God, the Repentance and Faith in *John Baptist's* Doctrine the People were exhorted to, was such as afterwards was changed into *Spirituality* and *Power*, and from || *Faith* and Repentance belonging to the *Nature-Fulness* of Christ, and received from thence *without* a saving Change, went into *another Faith*, and was rais'd into a Faith and * *Repentance* of a higher *Species*, and

and that belonging to the *Grace-Fulness* of Christ, and receiv'd from thence *in, by* and *under* a saving Change (as I have distinguish'd formerly about these distinct *|| Ful- || Col. 1. 19:* *nesses* of Christ in my Book entituled, *The Glory of Christ unveil'd*). A Natural and Rational Repentance and Faith, tho' it be included *in* and connoted *with* the *|| Gospel- || Luke 15. 7:* Repentance and Faith of the Elect of God, is very *distinct* from it, and is *swallow'd* up in it; And this Gospel-Faith and ** Repen- * 2 Cor. 7. 10:* *tance* swallowing up the other that's Natural and Rational, are a Faith and Repentance *Transcendent, Exalted, Spiritual, Supernatural, wrought and rais'd* in Men according to the *Spirit* of the Gospel, as it lies above Nature under the Mighty Work of *the Lord the Spirit.*

Now, we should understand *Whom* we exhort, whether it be such as have had the *Holy Ghost* fallen on their Natures, or such as have *not* had him in that first *passive Effusion*? And we ought to understand *What* we exhort Men to, within that *|| Natura' || A&S 17. 22:* Capacity which is given them, and no farther. It's pity clear Free Grace-*Doctrin*e should be ever ** pluck'd down,* and all knock'd ** Prov. 14. 1:* o'the Head by Free-Will-*Application*. The Non-Elect have *Reason*, and that back'd with *Natural Conscience*, which, in some *common Enlightnings of the Spirit*, where any *Heb. 6. 4.* of them are under the Gospel, is the Highest Thing they have: Let's *exhort* them therefore only to ** A&S that consist with * A&S 8. 22.* Reason, as the *Scriptures* do, upon our Absolute *Unacquaintance* with their Personal and Eternal State. On the other Hand, the *Elect*, as Unregenerate, are to be ** in- * Prov. 2. 10:* *structed* in the Gospel. They are Ministerially to be *shewn* Supernatural Acts, not *exhorted*

exhorted to 'em, while Unregenerate. They
 || Luke 24.47. are to be *taught* Things || *above Nature* ;
 for it is in the *Teaching* Part, not the
 * 1 Pet. 1. 3. *Exhorting* Part, that they are * *Begotten*
 through Christ Jesus to a [*Spiritual*] Act
 of *Believing on* him. They are to be Preach'd
 Eph. 2. 1. to in *Glad Tidings*, while *dead in Trespasses*
and Sins. They are to be spoken to as the
 Gospel lies *above Nature*, consistently with
 the Gift of the *Spirit* for begetting them
 || Eph. 1. 19, into a new born-Power of acting || *Super-*
 20. *natural Faith*: And that albeit we know
 not the *Elect Personally*, as long as we may
 * Acts 18. 10. know them * *Doctrinally* (for therein we
 know them *certainly* in God's Constituti-
 on) because *the Lord knows them Personal-*
 2 Tim. 2. 19. *ly*, and by *Name*, even Them *that are His*,
 Isa. 4. 4. and with his own pure *Searching Spirit of*
Burning in the Gospel (as *Fire* soon search-
 eth and discovers *Metal* hid to the Eye
 among *Combustible Matter*) finds them
 out *Personally*, *melts* them down one by
 * Zech. 13. 9. one (This I have seen) and * *refresheth*
 them in the very *refining* them ; and this
 so openly under the *Spirit's Work*, that it
 hath been carried out *Personally* to our
 || 1 Thess. 1. 4. *own* || *Knowledge* of them too afterwards, in
 some *Good Measure* of the Evidence, while
 he hath wrought choicely on their Souls
 || Acts 15. 7. || *by* and *under* a Gospel-Ministry. This is
 the *Means* in which the Holy Ghost falls,
 * 1 Cor. 1. 30. under *the Righteousness of God* in Christ * *im-*
 with *puted*, to work the *New Nature*, or the
 Rom. 5. 19. *New Life* within their dead Souls, and to
 give them *Experience* of what it is to be
 * ἀποθνήσκειν in *born from* * *above*. For Christ is not first
 John 3. 3, 5. received by me *Practically*, in order next
 to change me *Powerfully* : But Christ first
 changes my *Nature* and *Principles* by his
 || Rom. 1. 16. || *Power*, in order next to be received by
 me

me in my *Practice*. It's His Act * *through the Spirit* changes Me, and then it's my Act
 || *under the Spirit apprehendeth Him.* * 2 Pet. 1. 22.
 || Tit. 3. 6.

So the Drift of the *Apostle's Sermons* to find out the Elect of God, and in order to the Spirit's falling on them in the New Life, to beget them unto Christ under the *Righteousness of God* in Him, fell clearly upon the * *Revealing Part*, or the *Instructing Part*, the *Teaching Part* (not the *Exhorting Part*) of Preaching; and there looked for all the *Passive Work*, in a Change of the People's Natures, to come. Moreover, when by that extraordinary Spirit of || *Discerning* which the Apostles had from the * *Pre-Operation* of the Spirit upon their own Souls and Ministry after Christ's *Resurrection* and *Ascension* into Heaven (which was quite another, and a || Higher Ministry than *John Baptist's Ministry*) they saw God's Work begun there in the Second of the *Acts*, in a Descending of the * *Holy Ghost* to work Conversion, then they gave the short Hint [*Repent, &c. in the Name of Jesus Christ*] Acts 2. 38. when they saw the Spirit was come, they exhorted to the Act. And they did not exhort as Men *now-a-days* do it, at all Adventures, nor make a || *long Part* of their Sermons proportionably to all the rest of the Matter (as the Manner now is) upon the *Exhorting Part*: but the Exhortation then was * *drop'd* in a Word or Two, and there ended in a Breath. They first discern'd, I say, a *Pre-Operation* of the Spirit: For the *Spirit* had been pour'd out that Day, antecedently to *Peter's Sermon*, as appears by the mighty Conversions, *Acts* 2. 7, 8, 9, 10, 11. whereby he saw the *Spirit* was given to work mightily upon the *Auditory*, before his saying those
 Words

* 2 Cor. 5. 21.

* Rom. 1. 17.

|| Acts 5. 9.

* John 20. 22.

with

Acts 2. 3, 4.

|| Mat. 11. 11.

* Compare

Acts 2. 16, 17.

with

Isa. 44. 3.

|| Isa. 1. 12.

* Ezek. 20. 46.

with

Deut. 32. 2.

Words [*repent &c.*]. So in the next Chapter, the Spirit had been pour'd out in that great Miracle to heal the Cripple, before they utter those other Words [*Repent and be Converted*]: Aye, but when there is no visible Fruit of the Spirit's being given in some Places in *seven* Year's together of the * Ministry in our Day; yet even *there* Ministers will make nothing to insist with a warm Zeal upon the *Form* of words, || *Repent ye unconverted Sinners, and believe on Jesus Christ, Come to Christ and be saved. Why, Sinner, shouldst thou not come instantly? What should hinder thee from Coming to Christ this Moment? Come away therefore presently, &c.* Now as to the *Apostles*, it's plain that under their * *begun speaking*, at the *first* End of their Sermon, the Holy Ghost from Christ had wrought || *Life*, and by this means the *Apostles* before the *other* End of their Sermon came on, *discern'd* how their short and seasonable *Exhortation* upon that Discerned Life, would rise *consistently* out of the Spirit's * *Preventing Work*, or out of his *Operation* on the *Means*, and on the *Hearts* of Speaker and Auditors, in his being pour'd forth that Day: They saw also that that Pouring him forth was altogether in a Way of *Encouragement* towards Believing, or of a *Seed to serve the Lord*: And in a Way of *Evidence* of || God's Turning them, to take off any Thing that might lie in the Way against the *Exhortation*. And those Wise and Holy *Apostles* never did it, as our * *Non-conformists* do, either to Sinners *antecedently* where the Spirit is [not] pour'd out upon them at all: Or to Sinners *Customarily* in a long dead *Exhortation*, consisting of I know not how many *Hortatory Particulars* one after another: Nor be sure as the

Way

AAs 3. 19.

* Hof. 4. 10.

|| Jer. 8. 8, 9.

* Isa. 65. 24.

|| John 10. 10.

* Psa. 110. 2, 3.

Psal. 22. 30.

|| Jer. 31. 19.

* Ezek. 13. 17.

Way hath been in many *Legal Particulars*, and || *commands* to Believe, which still have || *Exod. 5. 7, 8.* made the Preceptive Exhortation more Dead and Useless. And indeed as to the Common and Prevailing Form, I have found it *Experimentally* in my own Soul * *Hurtful*, contrary * *Mark. 4. 33.* to Rule, 1 *Cor. 14. 3.* And so to have *kill'd* the felt Life of the Spirit, and never to have *kindled* it. There is a World of Difference between the *seasonable* Exhortations practised in the Scriptures [after] *the Holy Ghost is given* to the Elect in an Auditory, while the said Exhortation is || *drop'd* in || *Ezek. 21. 2.* one Word by way of *Encouragement* under the Gift of the Holy Ghost to Faith, or by way of *Evidencing* Regeneration in the Soul by the Spirit: And between the common || *Mode* of Exhortations to Faith || *Mal. 2. 8.* and Repentance by way of **Legal Precept**. The former is Quick and * *Evangelical*, the * *Acts 15. 31.* latter Dead and *Legal*. Now in the Dead *Preceptive* Exhortation, they make the Nature of the Act of Faith to extend to so low a Thing as the Effect of || *Moral Sua-* || *Acts 21. 14.* *son*: And this separately *standeth in the Wisdom of Men*, as the Apostle says, 1 *Cor. 2. 5.* Now such a Low, Moral Sort of Faith as this, never goes out of a Man's Self to fasten on the *Promise*, as right Perswasion-Faith passing into Motion-Faith doth (for I can best explain Faith by my own * *Eperi-* * *Acts 4. 23.* *ence* of it). Right Faith under the Spirit's Efficacious Work goeth out of a Man's Self || *the Pro-* || *2 Cor. 4. 13.* *mise is Yea and Amen*: i. e. Into the Person || *1 John 1. 3.* of Christ as *Doing, Dying*, and as his Soul || *2 Cor. 1. 22.* was made, or put, *an Offering*, * *UN* a * *Isa. 53. 10.* **Sin Offering**, in the Room and Place of me the Sinner! And so right Faith goeth into *Righteousness*, as *Grace reigns through* *Righte-* *Rom. 5. 21.*

Righteousness unto Eternal Life by Jesus Christ our Lord. Now this same going out into the *Person* of Christ (for Faith is rather a *Going* to Christ, than a *Coming* to Christ, since Christ is *at God's Right Hand*) is far beyond a going forth into the *Report*, tho' to do *that* too, where *Ignorance, Prejudice, &c.* are removed, *the Arm of the Lord must be revealed.* But Men commonly make Faith of *Coming* to Christ (to use their Phrase) so low, as that there is indeed no necessity of the *supernatural Work* of the Spirit for it. And so while they make it to rise out of *Unrenewed Reason* and the old Nature, there is no such *need* of Power for it above the *Human Will*, as there is for *that* Faith of coming to Christ, or rather (as I have said) *Going* to Christ, which is created out of the *Vertue* of Christ's *Ransom-Blood*, and which is wrought by the *Power* of God in Life and Feeling. View all the Ministry of the *Apostles* in their own *Glass* they have held forth, and if the Lord gives you *the Seeing Eye* to distinguish of the *Lovely Colours* in their Ministry, you will see no Part of their Ministry was an Exhortation of Sinners, as *Dead Sinners*, to come to Christ *Vitally* and *Spiritually*, and to look to him *Supernaturally*, and be *saved* by him, before the *Spirit* was *Evidentially* poured on them, even to a *Discrimination* of the *Auditory* in a *Way* of *Life* and *Feeling*. It was not, I say, before the Spirit of God was *poured out* upon *Poor Sinners*, as on *Dry and Thirsty Ground*, while they drank in the *Apostle's Doctrine*. Nor was it before the *Apostles discern'd* it too.

How then can I take the *Apostle's Example* in Exhortation, to say *Repent and Believe*

and thou shalt be Saved, telling Men that I ought to Preach to Sinners under the Word, not * knowing whose Hearts God has Touched, or will touch: When it's most plain the Apostles Themselves, our Examples, did it not otherwise than as they || Discern'd God had powerfully touched the Hearts of their Auditory? Do we imagine, when Five Thousand Persons were converted in Acts 4: (For so mightily grew the Word of God and prevailed, under the Efficacy of the Spirit's Work upon the Preceding Sermon in Chap. 3.) that Peter did not * See the Congregation under a Powerful Work in that Sermon, before he came to the Exhortation in those words at the 19th Verse, Repent ye therefore and be Converted? Who can rationally think otherwise, all circumstances compared? For 1. Those Influential Verses that lead to the Exhortation, V. 12, 13, 14, 15, and 16. do carry such a * Majesty of Faith in 'em from the Soul of the Preacher, that Peter could easily discern it by what he felt (no doubt of it) on his own Soul. 2. The People must be visibly melted down (there in Acts 3.) in Peter's Eye, otherwise what meant the Change of his Style and Argument upon't? For so it was. There was an Encouragement of them as Brethren, v. 17. And this is a mighty Step towards the following Exhortation, which is not found among Ours who are fallen into this Practice of Exhorting Sinners to Spiritual Coming to Christ. And then 3. The mollifying Argument, Ye did it through || Ignorance, &c. As in Paul's Case, 1 Tim. 1. 13. And 4. In that sweet Gospel-Compellation and Treating them as Brethren, there's the Gospel of it not the Compliment. For a Sight of the Power of Grace in any, * Com- * Acts 9. 17.
mands

|| Mal. 2. 2.

|| John 16. 13.

Acts 19. 20.

* 1 Cor. 12. 10.

* Rom. 1. 4.
with
Eph. 1. 20.

|| Mat. 12. 31.

* Acts 9. 17.

- mands* it, and brings it easily out of us. And then when we do *not* treat Men as *Brethren*, 'tis because we have some Grounds at the Bottom to question, whether from the *Power* of the Gospel they *are* Brethren, or under the plausible Form, whether they be not *false Brethren*: Moreover, we durst not treat them as *Brethren*, to carry off the Holy Ghost's Style of *Power* into a Formal
- Gal. 2. 4. || *Compliment*. Well, here was *Power*, and under that Power of the Grace of God upon these Sinners the Apostles treated them as *Brethren*. And *had* there not been a *Discerning* of this Power in a Work of Grace, then what made *Peter* go on, *Ver.* 18. (still before he came to the *Practical Exhortation, Repent*) and fall presently upon the * *Gospel* of Christ's Sufferings? Even as God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. This now took off the *Burden* of the Matter from Them by meer
- * Luke 24. 26. Grace that || God had so fulfill'd it, and was *Good News* to 'em under the same Sermon that had been a Means of letting in a sight of their *own Sin* upon 'em; especially from those Cutting Words at *Verses* 14. 15. neither did the *Apostles* Preach in * *such a Style*, when they had no *Pre-operating*, or fore-working Signs of *Success* in Preaching such Matters, as appears beyond all *Contradiction*, *Acts* 5. 29 to 33. where no such Signs are to be found. By all it's plain, that || *before* Peter came to his *Practical Exhortation Acts* 3. 19. *Repent, &c.* they were clearly under a *Work of God* already. If they had not, *Peter's* Style and Way had been of the same Nature with his Sermon before the * *Adversaries* in *Chap.* 5. And I say besides, the *Conversion* of the *Five Thousand*,
- || *Thef.* 2. 5. first Part.
- || *Acts* 2. 23.
- * *Mat.* 7. 6.
- || *Mic.* 5. 7.
- N. B. * *Jer.* 16. 5.

found, *Acts 4.* out of this Number (when the Holy Ghost tells us all the Issue of the Matter) plainly demonstrates that the Apostles saw Great Reason, from a * *Word*, as well * *Mat. 4. 12.* as from a mighty Work of God upon their Souls antecedently to the Practical Exhortation, to bid 'em *Repent*; And why? That God and Christ might be || *Glorify'd* in their || *2 The. 1. 10.* Salvation at *latter Day*, when it should come to an *Open Acquitting* of These before the World in the Day of Judgement: *Repent*, as well as be *Converted*, that your *Sins may be blotted out*, when the *Times of Refreshing shall come*, &c.

And albeit we in Preaching can't discern so *Perfectly*, as they were enabled to do, touching the Spirit's *Pre-Operation*, or *Fore-Operation*, upon the Object: Yet if we who Preach the Gospel have *saving Experience*, we may discern || *Persuasively*, as to some || *Mat. 23. 20.* Measure of Evidence, and so discern very *Probably*, to make a right Judgement on the true Foot, or Ground of Exhortation. The Apostle's Ministry was no *Exhortation of Deceit*, nor in *Guile* fallaciously, to come i *The. 2. 3.* to Christ, *i. e. into Christ* by an Act of *Spiritual* closing, Whether Sinners were || *Alive* || *Acts 17. 34.* or Dead. For again, as to what they urge in *Acts 17. 30.* and *Chap. 20. 21.* it will be found to be no Exhortation to close with Christ *Spiritually*; as in *Our Pulpits* Sinners have been most *Ignorantly* exhorted to do; but to close *morally*. The Apostles saw how the Word wrought upon some in the Auditories, before they came to the *Practical Exhortation to Repent*, with any *Repentance above Nature*. And in *Promiscuous Assemblies*, where God's Work lay not *discriminately* open to their View upon all, they *Exhorted* and *Persuaded* them to believe

* Acts 28. 23. * **Doctrinally** into the Report of Christ, and not **Vitally** into the Person of Christ. with Acts 13. 38. They exhorted upon this Foot, without making a Difference, where there appeared none, between the *Elect* and the *Non-Elect*, to believe the Report of Christ witnessed to by his Ministers, and to repent *morally* of their Opposition to Christ, of which the *Jew* was guilty; and of Gentile || *Idolatry* and Superstition, which by God's bringing the Gospel among the *Gentiles*, he commanded the *Gentiles* every where to do: I say to Repent *Morally*, not to Repent *Spiritually*. God commanded them every where to Repent: *i. e.* To entertain the || *Witness*, or Testimony and *Doctrine* of Faith; and with it * *Morally* to Repent. And to what Ends I have been help'd abundantly to discover from the Word, in my *Fifth* Chapter of this Treatise.

As to any *Discriminate* Exhortations of the * *Elect*, where the Holy Apostles could discern the new Creature form'd, their *Encouragement-Exhortations* (beyond the meer *Preceptive* Exhortation) to Faith were 1. *Immediately* drop'd, not delaying || *Suspended* till the || *next Lord's Day*, or till *Eight* or *Ten* Particulars off, and then come to a *Cold Formal Use* of Exhortation (as the manner is) at Parting with the Text. They never did thus. And then further if we consider it, 2. The Apostle's *Encouragement-Exhortation* was drop'd upon the *New Creature* which they * *discerned* from Christ, could under the Holy Ghost at that Instant, *Repent and be Converted*, as it actually came to pass, Acts 4. 4. out of the plain Ground they had for their Exhortation in Acts 3. 19. So in Acts 15. 29. where it's call'd the Exhortation, *Vers.* 31. in the *Greek*, tho' our

Translation renders it the *Consolation*, it was an Exhortation, drop'd upon the || *New Creature*, and not upon *Qualifications* || 2 Cor. 5. 17. of the Law. It was upon Souls * *Gospeliz'd* * Mat. 11. 5. (or having the very *Spirit* of God in the last Words. Work of *Regeneration* entering and altering their Natures) by the very Hearing of *Glad Tidings* in a **Crucified Jesus**, under the Holy Ghost's Work of Power: And the Exhortation was not upon Souls taken Pains with to be || *Legaliz'd*, and in Sermons like || Gal. 4. 24. *the Drought of Summer*, made Thirsty, Psa. 32. 4. without any Drink of the Living water to relieve them. None can *Thirst* for the Living Water, except the *New Creature*. And in Preaching, Souls must not be *Tantaliz'd*: What's that? They must not be meerly [told] of *Water*, and brought to the *Water* (as *Tantalus* was up to the very Chin) and yet *reliev'd* by none in the pure * *Soul-refresh-* * Isa. 12. 3. *ing Doctrine* of the Gospel. The Apostles drop'd their Exhortation upon a *New Creature*, and did not *aim* (for they had *renounc'd the hidden Things of Dishonesty*) in 2 Cor. 4. 2. Preaching, to make Sinners *heavy Laden, Mourners, Affrighted* and *Crying out* of their *Sins* and *Burdens* without *Ease* or *Remedy*, except what is *Press'd* out of Themselves by their || *own Repentance*. Indeed, as to || Acts 5. 31. our Selves, if this be the *Issue* of a Sermon in the Supreme Hand of the Lord, be it so, *the Will of the Lord be done*, and let it Acts 21. 14. be *Acquiesc'd* in. But that this Thing should be the **Design** of Preachers in their *Doctrine*, to prepare for Exhortation (as I have know in some) is all * *wrong*. * Isa. 61. 1, 2, 3.

Now How is Application *abus'd*! and yet a *Correction* of the Abuse of it is so impatiently entertain'd by some *Pert* and *Confident* Men, that they will not bear the

- Abuse of an Application should be laid open:
 ¶ Job 31. 33. No. To cover the ¶ *Old Faults* still, they'll pretend in their *Defence* that all *Use* of a Doctrine presently is struck at! And that
 * Job. 12. 2, 3. in my former Book I have *too much* * *expos'd* an *Inviting* and *Exhorting* of *Sinners* to come to *Christ*. Whereas in *this Book* I have been the more oblig'd to *prove* that Their *Noise*
 ¶ Prov. 10. 13. and *Defences* are a meer ¶ *Ignorant Sort of Rattle*. It's plain what poor *Work* some Men make of it in *Exhortation*! For suppose they spent a *Lord's Day* or *Two* upon
 * John 3. 3. Opening something of the *Nature* of * *Regeneration*, who would think now they should go and *Spoil* this *Deep Mystery* of the Go-
 ¶ 1 Cor. 14. 8. spel with *Formal* ¶ *Noise*? And yet you shall take *Notice*, that upon neither of the *Two Day's* abode on the *Doctrinal Part* of that Subject, they'll ever (for *Encouragement*) Drop one *Word* of *Use*; as to say (if they behold any *Sinners melted* at the *Word*)
 * Acts 3. 17. * *Brethren*, be *encouraged* under this *precious Work* of the *Spirit* to *cast* all your *Eye*, your *Hope*, your *Confidence* on *Jesus Christ*. For this doth but *explain* what the *Spirit* is then *visibly* working. No, they'll stay till *a-non*, perhaps when the *Work* is *all Cold*: For
 * Psa. 51. 12. the *Spirit* of *God* is a * *free Agent*, he'll not be ty'd to *Use* and *Application*. Aye, but nevertheless it seems *impossible* to get 'em into any of this *Way* of *Exhorting*, and
 ¶ Jer. 13. 23. draw 'em out of their ¶ *Old Method*. "Exhort? What, Exhort so *Preposterously*!
 "Exhort by dropping a *Word* now and
 "then, as we can *discern* the *Spirit's Work* in
 "our own or other *Men's Souls*? No, no,
 "Stay, that's too fast. We be not yet
 "come to the *Use* of *Exhortation*, where
 "we expect it will be *more in Season*, and
 "where it will do more good. We intend
 "to

“ to bid you Sinners to come to Christ, and
 “ believe on him the next Lord’s Day, be-
 “ fore we part with the Subject (tho’ alas!
 “ some of ’em may be in *Eternity* to Mor-
 “ row !) But to speak to you *now* thus in the
 “ *Doctrinal* Part of a Discourse would be
 “ out of Joint. We be not yet come to Use.
 “ There lies the Place, the Form, the
 “ Draught of the Paper. We can’t reach
 “ so far as *that* note yet. Ah ! poor Hearts,
 I pity you of the Elect of God ! My Soul is
 mov’d with * *Bowels* for [you] Sinners, and * 1 Chro. 21
 I am help’d to pray for you that be under 17.
 these *softly* Preachers, and these fine *Silken*
 well Spun *Methodists*.

Notwithstanding all this *Ground* of || Ex- || 1 Kings 21
 posing, Reproving and Arguing down the 15.
 * *Unscriptural* Exhortations of Men which * Isa. 8. 20.
 have obtained, yet we shall see some *weaker*
 Sort of Men, while they observe us striking
 at *any* Faults in Exhortation, presently run
 off with the || *Vulgar Cry*, as if we were || Neh. 6. 6.
 against *all* Exhortations, Warnings, Admo-
 nitions and Motives to visible Believers in a
Moral Way (because we deny this to be a
 Means of *Conversion*). And as if we admit-
 ted of no *Manner* of Exhortation to such as
 in *Man’s* Judgement are in the Way of *Salvation*.
 Aye, they have Slain all the King’s Sons! where- 2 Sam. 13. 30
 as it’s *Amnon* only is Dead. Now they with
 must certainly be Men of the meanest Verse 32.
 Abilities to discuss *Debates*, who will thrust
 themselves in to * *Defend* the Sense of * 1 Tim. 1. 7.
 Scripture, and yet never *distinguish* of
 the Sense of Scripture, no not in their very
Defence of Exhortations. From hence
 it is that such Men, in their Itch of
Scribbling what they have never *digested* * John 20. 31.
 to * *live* on in their Souls, do at Two or and
 Three Removes run themselves out of their John. 10. 1.
 with

own Depth: And it may be cry to come back again, when Themselves see, and Others look on too and see, that they have *swallow'd* themselves up by their own *Precipitancie*.

Well, the Scripture-Exhortations in *Acts* 2. 38. and *Acts* 3. 19. were Both drop'd in a **Word**, and || *drop'd* upon the **New Creature**, and drop'd upon the New Creature **discern'd**, which none of our Common *Exhortations of Sinners to come to Christ*, nor the Usual Exhortations to *Spiritual* coming to Christ by Faith, are at all *limited* by, nor have any *Conformity*, or close *Regard* unto. The Exhortations in those Places of Scripture proceeded not from the Preacher's * *Form* and *Notion*, but from a *Feeling* of the *Power* of the Spirit of Christ upon them, in a way of *Evangelical* || *Discerning*. The Five Thousand that believ'd under the latter Sermon are a Proof of it in *Acts* 3. And the *Many* who received the *word* gladly upon the voice of Good News, are an *Evidence* of the same way and * *Grounds* of Exhorting in *Acts* 2. The upshot of Both is, that the Exhortations there mention'd had no Other Subject of *Qualification* Meetly and agreeably, than what was the Subject of || *Comfort*, born in to the Heart that receiv'd the Word, with *Power*. By which it's manifest, that all *Desirable* Qualifications, such as *Discerning*, *Yeilding*, *Rejoycing* &c. being * *Evangelical* Effects of the Spirit's Work, are all of a Gospel-Piece with its self, the *New Creature*, or Subject of them in the *Workmanship of God*: And therein are fitted not to *hinder* but *produce* the Comforts of the Gospel, in *Contra-Distinction* to || **Law-Commands**. It's plain then the Exhortation to

|| Ezek: 20. 46.
with
Deut. 32. 2.
and
Ezek. 21. 2.

* 1 Cor. 4. 20.

|| Isa. 28. 26.

Acts 2. 41.

* Acts 2. 4.

|| Acts 3. 18.

* Isa. 35. 2.

Eph. 2. 10.

|| Mat. 19. 16.
with
Rom. 10. 3.

Spir

Spiritual Faith was drop'd upon the Person, as seen to be called, upon the Election-Bottom. And it's plain it was done no other-wise.

So that other sort of Exhortations are well distinguish'd in the Apostle's Ministry by a changing his voice. For it was quite another Thing in the Business of the Galatians, see Gal. 4. 19, 20. For there the Apostle's Exhortation was plainly to a ** Doctrinal Reformation* in a way of arguing with *Visible Believers*, in danger of *Apostasie* on the *|| Out-works*. And tho' he could present-ly as *Visible Believers* exhort 'em, not to *Apostatize* and *Corrupt the Faith*; yet as to the secret works of *Power* and *forming Christ in their Souls*, we see he doth not exhort 'em there; nor, put them to act any Thing in *Believing, Repenting, &c.* According to such an *inward* and *Supernatural* Formation of *Christ * in their Souls*, to apprehend the per-*fect Christ* of God, Every ways full and com-*pleat* in Himself, and so to *receive* him into their Souls by a *|| Spiritual Act*. For this he calls a *Forming of Christ in 'em*, and here in tells you only of these *little children*, that he *travelled in Birth again* (thinking once that the work had been wrought in that *nature before*) for them. And he doth not tell you, he ** exhorted 'em* to what he tra-*vell'd* for: But he exhorted 'em to *another Thing*, and that as they were *visible Believers* in the *|| Out-works*: And he waited for all *Demonstrations* of the *Power* of God in the *In-works*. This now *Makes God's word* distinct and *|| Coherent* in the matter; The *Common* hudling of Scripture and making the *Places* in the *Acts* and in the *Galatians* to be all one, ** Confounds* the Case, and quite *darkens* the Point.

Gal. 4. 20.

* Chap. 3. 1, 2, 3, 4, 5, 21, &c.

|| Gal. 5. 4. with Chap. 3. 3.

* Col. 1. 27.

|| John 6. 44.

Gal. 4. 19.

* 2 Cor. 2. 17.

|| Gal. 4. 14.

15.

* Chap. 4. 19.

|| 2 Cor. 1. 18.

* 1 Cor. 10. 15.

So the Apostle is very distinct in his Exhortations to *Order*. For *Order* of the Gospel going along with *Faith* of the Gospel makes Men that profess the Gospel *perfect* in the **Profession** of the Gospel. Otherwise, if you take away *Order*, one main Branch of the *Good News* about the Mediator; to wit, all that belongs to *Government*, *Beauty* and *Defence* in the *Kingly Office* of Christ, is wanting, and the Profession *halts* and is *imperfect*: We all visibly are *Lame*, *Deficient* and want a *Limb* of the New Creature to be *well jointed*, and put in its Place, if we want *Gospel-Order*. The Apostle therefore took care in *all the Churches* to provide against this woful *Imperfection*, as appears *Col. 1. 28, 29*. He could not *bear* to think of presenting any Man in Christ Jesus *unto* Christ Jesus, that had liv'd out of *Church-Order*.

But alas! Come you to *Exhortations*, and how do our Exhorters run quite another way by Themselves, exhorting to *Spiritual Acts* and *Motions* in the *In-works*? This is openly seen in the *Practical Part* of their *Books*, and is notorious in their *Sermons*: And then when we take 'em to Task, they either *peevishly* *quarrel*, or else run away without any *Understanding* or **Distinction** to the *Apostles*, and think to make Them their **VOUCHERS**. Whereas if we are try'd by the *Apostles*, these Papers discover that our own *Common Way* of Preaching must *fall*, and a quite *Different Method* of Preaching must be *establish'd*. It's therefore *Reformation* I have always pleaded for in the Matter: And there's need of it now more abundantly, to rectify the *Anti-Evangelick Exhortations* that grow almost every where in *Vogue*,
parto.

patronizing *Free-Will-Applications* of those Men's Sermons, who yet (tell them of *Free Will*, and They) seem to be || *warm* || Rom. 10. 2. against it. Some Men in their very *De-* fence of Exhortations have done it so *In-* judiciously and in the * *Dark*, as if the A- * Job 38. 2. postles had spoken of Exhortations in their utmost *Latitude*, almost in every single Text, and *not* spoken of these Things di- stinctly. For it's the way of || *weak Defen-* || Ezek. 4. 1, 2. ders never to distinguish between a *Do-* ctinal Exhortation * *testifying* Repentance, * 1 Pet. 5. 12. as in *Acts* 20. 21. and a *Practical* Exhorta- tion, || *commanding* Repentance, according || 2 Pet. 2. 21. to that *Doctrinal* Testimony thereof, as in *Acts* 17. 30. for we see the *Scriptures* distin- guish. But now inconsiderate Men *buddle* 'em Both into one Thing; so few of their Days have they spent under the *Lord's* * *In-* * 2 Tim. 2. 7. fluences, in a close studying of the *Scriptures*: And this is much of the Cause of their In- || 1 Pet. 4. 11. judiciousness in the || *Scripture-Oracles*.

Besides *Lastly*; (Which will still more *open* Things) our Exhortations ought not to be * *Miraculous*; as when Christ healed * *Acts* 3. 6, 7, 8. Men's Bodies of their Infirmities, he said, *with* by a Word of *Omnipotent Power* (as the *Isa.* 35. 6. Son of God) *arise and walk, arise and* || *come forth, or stretch out thine Hand, and* || *John* 11. 43. the like. Indeed at that *Extraordinary Day* of the Apostles, wherein was a *miraculous* *Stretching forth of the Hand of God to heal,* *Acts* 4. 30. *and doing Signs and* || *Wonders by the Name* || *Acts* 3. 6, 7. *of his Holy Child Jesus, at the first Preach-* *with* *ing of the Gospel, there were openly from* *Acts* 2. 2, 3. *an Exalted Jesus, Conversions to Christ, or* *Turnings to the Lord Jesus, very* * *miracu-* * *Mark* 16. 20. *lously caused at the pronouncing a Form of* *Words.* However this was done partly, be- cause the Apostles had the || *Faith of Mira-* || *Heb.* 2. 4. *cles,*

- Mat. 21. 21. *cles, and believed it should be done according to their Word upon Men's Souls, as well as that Miraculous Cures should be wrought*
 * Isa. 35. 5. *by 'em upon the * Bodies of Men: And then farther, such Miraculous Conversions in the Success of the Gospel were partly needful (in that sudden Revolution) to*
 ¶ 1 Cor. 1. 22. *stop the Mouth of the ¶ Jews, by proving that the Gospel-Dispensation, in Point of a miraculous and sudden Power, was not a*
 * 2 Cor. 3. 6, 7, 8, 9, 10, 11. *jot * inferiour to the Law-Oeconomy. They had known the Law to have been introduc'd by External Miracles, under the Rod of Moses. And now they should see that the Gospel was still above it. How? By Internal Miracles; or by Conversions Outwardly confirm'd by the External * Signs in the Ministry of the Apostles, that went along with them. The Apostles under the Glorious Measure of their Apostolical Unction, did believe by a Faith of Miracles, while they us'd those Extraordinary Forms*
 * Mark 16. 20. with Acts 4. 16. *in the * Miraculous Age, that the People, standing before them under the Hearing of the Word, should infallibly be brought to do as They exhorted 'em, even as many as*
 * Acts 15. 12. with Chap. 4. 22. *were ordain'd to Everlasting Life. And this*
 Acts 13. 48. ¶ Heb. 2. 3, 4. *is written as a ¶ Confirmation by Power of Miracles, for the Ground-Work of our Doctrinal Faith. So Paul's Word Acts 16. 31. to the Jaylor, Believe on the Lord Jesus*
 * Mark 16. 16. *Christ, and thou shalt be * saved, was clearly founded upon a Two-fold Evidence, 1. Upon a Miraculous Spirit of Discerning that the Holy Ghost was at the ¶ Root of the Jaylor's Convictions. 2. Upon the Mighty Attestation of Heaven to an Apostolical, Wonder-working Ministry, in shaking*
 ¶ Acts 16. 29, 30. *the Foundations of the Prison, opening all the Prison-Doors immediately, and loosning every*
 Acts. 16. 26. *one's*

ne's Bands. These Things now quite al-
 ter the Case: The Apostles, *Paul* and *Silas*,
 had * Both seen the Spirit at work, break- * Acts 15. 40.
 ing in mightily upon the Jaylor's Soul, in
 way of Life and Stirrings; and also be-
 held the miraculous Notices of a conquer-
 ing Jesus in the very *Prison*, and that this
 was now the || Time for the great Power of || Isa. 49. 8.
 the Gospel to break out in the Blood of
Messiah, crucified and cut off: And here it Dan. 9. 26.
 was they saw God's Work in his *Arm* going Psa. 89. 21.
 along with Christ, according to the * Cove- * Verse 3.
 nant, and breaking out in the sure Success with
 of the Gospel. All this put together, *Paul* Psa. 111. 5.
 and *Silas* had a full *Ground* of Faith to be-
 lieve that their *Exhortation* of the Jaylor to
 spiritual Faith into the || Person of Christ || John 6. 69.
 should most surely take Effect. I say, that with
Paul and *Silas*, by a Faith of Miracles of Mat. 16. 16.
 the Holy Ghost, were persuaded that this
 Exhortation should be made Effectual upon
 the Soul of the Jaylor on the Spot by the
 great Power of God, to a * Spiritual Be- * John 14. 12.
 lieving on the *Lord Jesus*. And then far-
 ther, the *Miracle* of Faith, as to the Jay-
 lor's Conversion (in the Means of it) by
 an *Encouragement-Exhortation* to believe on Acts 16. 31.
 the *Lord Jesus Christ*, and by the *Miracle* of
 Fear in shaking the *Prison*, &c. was to
 work Courage and more Faith in the *Dis-*
iples, that they should not be daunted at
 the casting of the Apostles into *Prison* for
 Christ and the *Gospel's* Sake. It was all * Acts 9. 16.
 of it a pure *Miracle* of Grace for open *Con-*
firmation of the Gospel of Christ: And yet
 was carried on all along answerably to its
 Patterns in Electing Grace; as that it || Eph. 1. 11.
 should be only the * Jaylor so astonish'd * Luke 4. 27.
 under the Spirit's first preventing Work,
 and then converted, whilst all || the rest of || Rom. 11. 7.
 the

- the Prisoners (tho' all had seen the Miracle of Fear, and every one's Prison-Bands or Fetters and Manacles were loosne from him) did remain in their Blood and Blindness. Oh! What sweet * Effects must this be supposed to work upon the Apostle and Disciples, and upon the whole Church. The Miracle was a Means in the Hand of the Holy Ghost by which he wrought great Things. For when the Jaylor believ'd suddenly, and embrac'd a Persecuted Christian in his Members the very first || Night of their Imprisonment, upon Christ's mighty Attestation to the Gospel both by Providence and by Preaching, then all the Disciples of Jesus had an open Confirmation that God in Christ was for 'em; that Father Son and Spirit wrought Salvation, and
- * Acts 16. 40. *Who could be against 'em? And that God should hearken thus to the Voice of a Man, as was said of Joshua in the || other Wonder working Day of old; and could clear up Things so to the Soul of this Jaylor, in those Words, believe on the Lord Jesus Christ*
- || Verse 33. when the Apostle came afterwards to * open the Mystery of them upon that Text: For
- Rom. 8. 31. it is said Moreover, *And they spake unto him the Word of the Lord, and to all that were in his House, in the next Words. This gave a farther Testimony to the Lord's mighty*
- Josh. 10, 14. || Ascension, to the Promises, to the Counsel
- || Habak. 3. 6. and the * Oath of God in the Death of the Man Jesus, to the Prophecies, and to the giving of the Holy Ghost. This mightily strengthened the converted Disciples by
- * Psa. 51. 13. comparing it with the || Power of Conversion which they had felt in their own Hearts. If any Man therefore took this Text and press'd it now, meerly as a Dis-
- Acts 16. 32. *rection or Command to * Saving Faith, he is mistaken*
- * Luke 7. 50.

mistaken. For it's written to no such *present purpose*, any more than the Account of that Command of Peter and John to the Cripple, *in the Name of Jesus Christ of Nazareth, rise up and walk*, hold now forth unto us the same Form to be in present and perpetual Use. Nor can it any more be argued that it is so, because it's recorded in the Word: For the Record of it there is quite to another End. Miraculous Instances were peculiar. What present *Practical Use* then, you'll say, doth that Text, *believe on the Lord Jesus Christ, and thou shalt be saved*, now serve for, if Sinners are not immediately to be commanded from it to *believe on the Lord Jesus Christ*? I answer, that the Ministers of the New Testament ought from hence to *Open the * Object of * Faith*, the Lord Jesus Christ, whom God the Father hath appointed, sent, accepted, raised, exalted, heard and is always hearing as *Advocate with the Father*, and *Intercessor at the Right Hand of God* for all the Elect of God unto Salvation: And next to *Open the || Renovation-Act of Believing*, as caused by the Spirit's Power and Grace in Regeneration *from and under the Father's Christ*. So you have the like *agreeable Instance* in the *Fourth* of the *Acts*, that at the very Time, the Moment, when the Apostles having great *Grace*, and the Faith of Miracles in their Souls, *believed* that the People now should be *turned* and live up- on a Word spoken in Season; and that for the exalting of *Jesus of Nazareth*; lo! It was done: even as in the Words of Peter (in the Fourth Chapter) to the Cripple, or *Man lame from his Mother's Womb*, he had the steadfast Faith of Miracles, and therefore spake without doubting *in the Name*

Acts 3. 6.

Acts 16. 31.

* John 14. 16.

1 John 2. 2.

|| Phil. 1. 29.

Acts 4. 33.

|| Jer. 31. 19.

Acts 3. 2.

- Acts 3. 6. Name of Jesus of Nazareth, rise up and walk: And at a Time when Believers were then more added to the Lord, multitudes both of Men and Women, Acts 5. 14. It's plain too by the Scope and Current of the Second of the Acts that the Apostle * Peter had then, under the first Fruits of the Spirit, a like Faith towards the Miraculous Conversion of the
- || Luk. 23. 34. || Jews in a great Draught of 'em; and remembered that his Master had said it in former Word, when the Lord told Him and Andrew his Brother, he would make them Fishers of Men. And this was a farther Ground of Peter's Exhortation to Sinners in Acts 2. to Repent than the Ground of it before hinted. For even as Jesus himself (some while afore this in the Second of the Acts fell out) had said stretch forth thine Hand, Jesus knew that the Man should infallibly stretch forth his Hand that Instant by an Out-stretched Arm of Power given him which other Men did not see: Yes, whilst the Word was speaking, the Lord knew he would give forth (to the Man that had his Hand withered) the full Vertue of extending it. And the Apostles likewise had full Grounds to believe that Their Command in his Name should not fall to the Ground while they spake in this Miraculous Form to Men's Souls, as well as to Men's Bodies
- || Acts 3. 16. in the || Faith of Miracles, a Faith (perhaps peculiar to the first Ministry of the Gospel. The Reason of it is, because the Seat of Evangelical Conversions was then
- * Luk. 24. 47. among the * Jews, both in Judea and other Countries. And also in that Day a || Remnant of the Jews were to be Converted to
- * V. 9, 10, 12. Jesus Christ by Operations openly * Miraculous, And in such Cities of the Gentiles as had Jewish Synagogues at Hand, the Lord gave

gave 'em Opportunity to hear what was done by the || Power of the Gospel.

|| Acts 13. 42.

Now as to Men's Bodies, the Ministers of the Gospel at this Day would count it *Presumption*, to go to a Sick or Impotent Person and say, *be healed*, or *be thou whole*, *arise and walk* in the Name of Christ, to a Man lame that never had walk'd: Yet they count it *Ministerial Commission* to go and use the miraculous *Soul-Form*, as if whilst they pronounc'd the Words, *believe on the Lord Jesus Christ* (sayingly) to a Man who never had been sayingly healed, the Effect of his Soul-Healing should follow. Yet Peter went in and did thus, who said also with Success, *Aeneas, Jesus Christ maketh thee whole*, *arise*. To follow it then, why should it not be thought *Presumption*, and quite beside the Sphere of our Ministry (and what is not done by it in *Faith* is done in *Presumption*) to come close to a * *Dead Soul*, and say, Do thou live Spiritually, Do thou *believe Sayingly* on the Lord Jesus Christ. To speak I say to Dead Souls immediately in their *unregenerate State*, before we have any *Grounds* to believe that that State of Their's in Nature is changed by * *J E H O - V A H* the Spirit: Yet to bid 'em in Exhortation *Repent, Turn, Believe on the Lord Jesus Christ, come to Christ, come to him, &c.* Meerly because the *Apostles* did thus, just in the Instant when they saw * *Grace Working*, and had the *Faith* to believe that the Persons they spake to, should believe in Jesus Christ and be saved, is certainly as much *beside* the Scope, as to say to the sick, *be whole*, where it can be only done upon the Spot by *Miracle*.

Acts 16. 31.

Acts 9. 34.

* 2 Kings 4. 31.

* Isa. 40. 28.

* Compare Isa. 55. 6. with Psa. 32. 6. first Part.

Whereas the Operation of the Holy Ghost on the Ministry now (as to these Things

Things) is quite in *another* Way. The Ministry of the Gospel now labours more in a Way of *Expectation*, to see the Fruits of *Instruction* in the Mysteries of Christ Seal'd, than it works by any *Miraculous Believing*, that a *Spiritual Act* will be put forth instantaneously, upon our *Exhortations* to Sinners to believe and *come to Christ*. We have no Ground (that I know) to believe that Conversion will be surely effected by *Exhortations* to Conversion, but by some *other Branch* of our Ministry. It is not, a zealous *Pressing* of Faith, or a frequent Pronouncing of the Phrases, *Repent, and believe on Jesus Christ* (when we Preach the Gospel to poor Sinners) that will be found a *Means* to Convert them to Jesus Christ.

Besides, *Who* hath that [Faith] now, that their *Exhortations* instantaneously will take Effect unto Salvation? *What* need is there of *Miraculous Operations* by *Open Seals*, since the whole *Deed* of the Gospel hath been generally *Conveyed* and *openly Received*? For which Cause there being *no need* of a *Miraculous Faith* in Preaching the Gospel, since the common *Report* of the Gospel hath been *Spread*, our *Exhortations*, like our Ministry, ought to be of the *Ordinary Stamp*. We must not look for Faith by *Miraculous Commands*, as the Apostle's urging of Faith in some Cases was, under an *Ordinary Ministry* as our's is. There in our *Encouragement-Exhortations* (not *Miraculous and Preceptive*) we should never exhort to *Spiritual and Supernatural Acts*, but as we see the *Spirit* in Pre-Occupation on our own and Their Hearts hath gone before us, by a *Supernatural and Blessed Work* in that very Season while we exhort.

Gal. 6. 8.
with
Rom. 12. 7.

* A&S 17. 2.
with
V. 3, 4.

Mark 1. 15.
last Words.

A&S 14. 3.
with
Rom. 15. 19.

Chap. 10. 18.

Tim. 4. 13.

And

And so let him that exhorteth, exhort according to the Proportion of Faith in Exhortation. And then we are Evangelical and Right in our Exhortations, and follow the Apostolical Pattern. And this is the more needful, since Popery and Arminianism have made such bad Work with our Bibles, in confounding Spiritual and Moral Acts.

Rom 12. 8. with V. 6.

Again, these Exhortations must be Occasional, as the Lord sets in with an Antecedent Witness on our Ministry, and not where he leaves Men, that they will not receive our Testimony concerning Him: For if Exhortations be constant and Peremptory, they will be Formal, Flat and Useless, and quite beside the Rule, as the too frequent Practice of them upon every Subject, or any Text, by meer Custom, plainly appears to be; when Men exhort, Beseech and Persuade unrenowned Souls to come to Christ by Faith for Salvation, or to look to him by an Eye of Faith which was never planted, nor shall be in their Natures while remaining Dead. For they are first quickned by the Holy Ghost, and then have this Eye given them. He that FORMED the Eye shall HE NOT see to work the Soul-Life, and in that Life to form this precious Eye, Faith? Thus we see in a few Words, how we are to make Christ and his Apostles our Rule for Matter and Manner, Doctrine and Method, according to the Scripture-Canon, both in the Latitude of an Exhortation, as to the General [Nature] of it, and the due Object of any Exhortation in the [Application] thereof.

Acts 22. 18.

1 Tim. 1. 7.

Psa. 94. 9.

* Phil. 3. 16.

with Gal. 6. 16.

Let me a little State the Doctrine of Exhortations according to the Scriptures.

1. Exhortation should not be Legal, such as the Jews in the Synagogue would be Content to

- Acts 13. 13, hear. It's said of Paul and his Company at Antioch, Acts 13. 15. that after the Reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on. [We] have read the Law, now [you] may exhort the People to the keeping of it. The Jews and Jewish Christians too, were for Exhortation to keep the * Law. The Jews were for exhorting to some Natural Duty belonging to the Fear of the true God. They did not see any need of a Salvation by Christ to be * sent to 'em: Because they feared God and trusted to That. And they thought whosoever of them feared God, it was enough; that that religious Fear would bear them out, and they should be || happy by it in another World. And so they thought they wanted nothing but a little Whet to this same Fear in an Exhortation.
- * Acts 7. 57. They were for * no Instructions about the Way of Salvation by Christ. Besides, were altogether Ignorant of it, nor could endure to hear any Thing of God in Christ. But all their Lurry was an Exhortation! How An Exhortation? Thought Paul: You need a Revelation of the Gospel, an Instruction into the Mystery of Christ to make you Believers! And (thinks he) now I have got Leave for this Exhortation (as they'll have it I'll take the Opportunity, under the Lord's Operation, to Preach the || Gospel among 'em here in this Synagogue. And so he Stands up, V. 16. And Preaches the Gospel Evangelically in that Synagogue at Antioch. He there falls o' telling them what God had done in the Old Testament to make way for * Christ, and how he had sent Christ into the World: As also how They that drea
- * Acts 21. 20. with Verse 24.
- || Mat. 19. 16.
- Eph. 3. 4.
- || Rom. 1. 16.
- * John 5. 39.

at Jerusalem crucify'd him, and therein fulfill'd the Scriptures in || *Condemning him*, || *Jam. 5. 6.*
V. 27. He Preaches his *Resurrection*, *V. 30.*
 He declares glad Tidings to the *Antiochian* Jews, he doth not Offer them Glad Tidings, *V. 32.* He Preaches to 'em *Forgiveness* in his Name, *V. 38, 39.* He concludes with a Prophetick sort of *Caution*, lest that (* *Blindness* and judicial Hardning) Spoken of * *Rom. 11. 25.*
in the Prophets came upon them (for open Contempt, Hatred, and Persecution of the Gospel): Here now was the || *Apostle's Doctrine.* And || *Acts 2. 42.*
 no doubt but the *Rulers of the Synagogue* would have been glad to have seen all this Instruction, or Declaring and Shewing of the *Gospel*, turn'd into a *Legal Exhortation*, according to what they had first of all * *mov'd* to be spoken to the People. But * *Acts 13. 15.*
 Blessed *Paul* would disappoint 'em.

Well then, *our Exhortations* should not be *Legal*, such as the *Jews* stood up for; nor yet such as some || *Christians* have vend- || *Acts 11. 26.*
 ed. For instance, take an Exhortation to the *Practical Love* of God. Consider, says one, 1. *God is our great Benefactor.* Therefore 2. *Let us love God.* For 3. *Love to God rectifyeth all other Loves.* Now wherein are such *Legal Exhortations* fitted to any of the * *Spiritual Forms* of the *Christian*? Doth * *Gal. 5. 18.*
 the *Holy Ghost* use such about the Love of God? Do they besit the Gospel, so much as they are fitted to the *Jew* in his Desire of an Exhortation in the *Synagogue*? Are not the foregoing Heads, *Synagogue-Exhortations*? and should not such *Exhorters* be rebuk'd, as they were, when *Paul* so much disappointed their Expectations at *Antioch*, in falling close upon the *Gospel*, and not meddling with that moral Work of the *Law*, which in the General Notion of a Deity,

|| Rom. 2. 15. is written upon || Every Man's Heart by Nature? We see by all, that

2. Exhortations should be *Instructive* and *Doctrinal*, *Declaratory* and *Manifestative*, as the Scriptures plentifully shew. We should find the Gospel in an Exhortation, and not lose it there. An Exhortation should be every Way suited to the *Gospel-Profession* in the *Good News* its self. And Sinners are not to be told that the whole of Exhortations are a **Practical Point**: For a great deal of them are *Doctrinal* and *Instructive Points*: And he that never made this Distinction in his very **Defence** of Exhortations

|| Job. 33. 3. hath held forth rather his own || *Darkness* than *the Word of God* hereabout. A Gospel Exhortation *instructs* into the Objects, Principles and Springs of Motion, agreeably with a *New Creature-Change*; and then under right || *Discoveries* directs to the Immediate Duty of *Believing, Repenting, &c.*

|| Acts 10. 44. der right || *Discoveries* directs to the Immediate Duty of *Believing, Repenting, &c.*

Heb. 13. 22. *And I beseech you, Brethren suffer the Word of Exhortation, for I have written a Letter unto you in few Words.* It is plain by this Letter written that 'tis the whole Discourse of the Epistle to the Hebrews written to the * Churches of the Jews

* Heb. 13. 7. means to be this *Exhortation*. All this entire taken he calls an *Exhortation*. Oh! how the **Holy Ghost's** Exhortations differ from the Form of some Mens! Also, how *Instructive*, how *Nervous*, how *Penetrating* and *Argumentative*, how *Evangelical* and *Spiritual*

* Heb. 13. 7. how * *Sublime* and *Supernatural* is the Matter of this || *Exhortation*, which this Text speaks of, even the Epistle to the Hebrews

* Heb. 1. per 201. || Chap. 9. per 201. and The Original Phrase $\lambda\omicron\gamma\omicron\alpha\ \pi\alpha\rho\alpha\kappa\lambda\iota\sigma\epsilon\iota\varsigma$

Chap. 10. per 209. is a Word of *Consolation*, as well as a Word of *Exhortation*. Again, was this an Exhortation to *Unbelievers*? No. It was written to

* *Saints*

* Saints, Churches, and || Holy Brethren, who were liable to great Temptations, to Stag- gerings in the Faith, and who had among them some * Doctrinal Believers only, and not Experimental, who were upon the Brink of Apostasie, after they had Doctrinally and Notionally believed into the || Report of Christ. No doubt but such an Exhortation was that of Paul's in Macedonia, which we find

* Heb. 13. 24.
|| Chap. 3. 1.
* Heb. 10. 26.
with
Chap. 6. 4, 5,
6.
|| Heb. 3. 12.

Acts 20. 2. When he had gone over those Parts, and had given them much Exhortation, he came into Greece. Those Times of Pursuit by the Enemy were * hard Times to live in, and who can think the Apostle put 'em-upon Work in his Exhortation, without feeding them in his Exhortation with the Bread which came down from Heaven? * Acts 20. 1.

Joha 6. 51.

Hence the Holy Ghost hath coupled a Testimony of the Grace of God with an Exhortation, as 1 Pet. 5. 12. And an Exhortation is explain'd by a Confirmation, Acts 15. 32. An Exhortation is match'd with Doctrine, 1 Tim. 4. 13. And an Exhortation is join'd with Comfort, 1 Cor. 14. 3. These all do go in couples, and mutually lead Hand in Hand: To shew us that * Exhortations are not only and meerly Practical Points; but of a very Doctrinal and Instructive Nature, as well as upon a Doctrinal Foundation. * 1 Tim. 4. 13.

John Baptist Himself in an Exhortation to Sinners doth plainly vary from our very Forms of Exhorting, and was more Evangelical and || Instructive therein, than Ordinarily Men now will suffer that Part of a Discourse before any Auditory to be. See Luke 3. 16, 17. John answered, saying unto them all, I indeed baptize you with water, but one Mightier than I cometh, the latchet of whose

|| Psal. 25. 5.

Shoes I am not worthy to Unloose, he shall baptize you with the * Holy Ghost, and with || Fire: || Mal. 3. 2. Whose Fan is in his Hand, and he will thoroughly purge his Floor, and will gather the wheat into his Garner, but the chaff he will burn with Fire unquenchable. And Verse 18. Many other Things in his Exhortation preached he unto the People. Doctrinal, Instructive and Declaratory Truths are here call'd an Exhortation. Holy and Useful * Instructions in the Account of the Holy Ghost are called an || Exhortation. Whereas our Folk think nothing can be an Exhortation, if it be not according to Their Form and Module, a Use of Exhortation made up into Doings; as is easily seen in the Universal Crowd of Use and Application. Then in

Heb. 12. 5. We have an Account that the Exhortation was manifestative of Help and Supply, of Grace and Fulness, as well as Hortatory of Duty and Counsel. And ye have forgotten the Exhortation, which speaketh unto you as unto Children, My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth. Here is much of the Gospel manifested in this Exhortation: Because it is made to inward Acts under the Operation of the Lord the Spirit. 1. It is a Son in the Father's Arm that is bid to slight not Correction, nor faint at his Father's Rod. 2. It is a Son whom the Father * loves in the Act of chastening. 3. It's a Son he receives under the most Scourging Blows he gives him. So that in the very Administration of this Lively Exhortation, it's both a Means to work up the Children of God to honour him in all their Afflictions, as their Holy, Wise and Everlasting Father: And to raise

* Tit. 3. 5, 6,
|| Mal. 3. 2.

* Heb. 4. 12,
13.
with
|| Chap. 13.
22.

Heb. 13. 32.
33, 34.

Heb. 12. 6.

2 Cor. 3. 17,
18.

* Psal. 94. 12.
with
Rev. 3. 19.

Isa. 9. 6.

up the Children of God from *Despondency*,
 * *Dejection*, sinful *Distrust* and unbecoming * *Psa. 42. 11.*
jealousies, under all the || *Severe Corrections* || *Mic. 7. 9.*
 of his Hand.

Farthermore, as to *Practical Exhortations*, so far as conform'd to *Scripture-Module*, they ought to be kept distinctly * *2 Tim. 1. 13.* within their own *Practical Bounds*, and not mingled with the *Gospel of your Salvation*, *Eph. 1. 13.* as too commonly they are. Some *Exhortations* that are *Practical* are of one Kind, and some of Another. Howbeit they should not be confounded, as usually they are. I find all *Practical Exhortations* in *Scripture* (which I would distribute *Methodically* in this *Discourse*) || couch'd under these || *Heb. 8. 1.* Five Following Particulars, and not one of former part. the Number is an *Exhortation of Unbelievers to come to Christ*, nor of *Sinners, as Sinners, to act Spiritual Faith*, as Men * *nom-a-* * *Phil. 3. 17.* days contend for the shaping of their *Exhortations*.

1. The *Scripture* hints a *Practical Exhortation*, or *Friendly Advice*, unto meer *Natural Acts*. 1. To *Unbelievers*.

Acts 27. 22. And now (says *Paul*) I exhort you to be of Good cheer: For there shall be no Loss of any Man's || *Life among you, but* || *Psa. 36. 7.* of the Ship. To be of Good Cheer: That is, last Words, to put forth *Natural Courage*, and not to be dismay'd at the Expectation of so much Danger, as you have thought, in this Voyage. 2. To *Believers* and *Regenerate Persons*.

2Thes. 3. 11, 12. For we hear that there are some which walk among you disorderly, working not at all, but are || *busie-Bodies*: Now them that || *1 Pet. 4. 15.* are such, we command, and exhort by our Lord *Jesus Christ*, that with *Quietness* they * *Work, and eat their own Bread.* This was * *1 Th. 5. 11.*

an Exhortation to *Saints*. There were some *Disorderly Persons* in this Church of the *Thessalonians*. Their Disorder was they wrought *not* at all. They liv'd *idly*, either
 ¶ 1 Cor. 7. 20. ¶ *without* a Calling, or Occupation, or else
 in the *Neglect* of one. Instead of working
 at all, and *busying* themselves in a Lawful
 * 1 Tim. 5. 13. Employment of their *own*, they were * *Bu-*
sie-Bodies; they minded the Concernments
 of *other Men* they had nothing to do with.
 Now them that were such the Apostle ex-
 horts to a Reformation; and it lay in *Nat-*
ural Acts: Nevertheless it was by the
 Authority of the *Lord Jesus Christ*, the
 Eph. 2. 12. Great Magistrate over *the Commonwealth* of
Israel, that the Apostle took upon him to
 ¶ 1 Tim. 5. 13. make such a *Church-Act* against idle ¶ *Vaga-*
bonds of the Society that wou'd not work,
 nor be quiet, but run up and down, and
 do Mischief with their Tongues: And the
 * Psa. 104. 23. *Statute* is, that with *Quietness* they * *work*,
 that they don't *clamour* because they are
bid to work: And that they eat their *own*
 Bread: That they *earn* what they eat, and
 not think to live in *Idleness* upon the
 [Church], and eat *other Men's* Bread. But
 2 Thef. 3. 13. *ye, Brethren*, says he, *be not weary* (*saint*
not) *in well-d.ing*. This Exhortation, says
 he, is not to cut off *all* Bounty from 'em
 ¶ Gal. 2. 10. neither, and leave them altogether ¶ *desti-*
tute, where they cannot altogether provide
 for Themselves: But is to direct *your* Ma-
 nagery into a Prudent Discerning between
 their *Idleness* and their true *Poverty*. Thus,
 according to this Instance, Persons who
 have *Grace* at the Bottom may need an *Ex-*
hortation to reform a Disorder among 'em,
 and mend it even by *natural Acts* in well-
 doing.

2. The Scripture presents us with practical Exhortation to a *Common Act* of Self-Preservation from Impending * Judgements, * Jer. 51. 45. with Rev. 18. 4. and 2 Cor. 6. 17. by a Faith into the *Report* and *Witness* of the Gospel, as it most *Reasonably* agrees with the Truth of *Messiah's* Coming: God may set home Terrible Things. And an Exhortation unto *such Reasonable* Faith, built upon open Evidence and Matter of Fact, is known almost in all Churches who receive their Members, as the Church * at Jerusalem * Acts 8. 1. did *Saul*, viz. upon a Relation of their Conversion. But this is no Exhortation to the *Supernatural Act* of Believing into Christ's Person, nor to any other *Supernatural Act*. See the Instance,

Acts 2. 40. And with many other Words did he testify and exhort, saying, || save your || 2 Chron. 20: selves from this untoward Generation. Not 20. save your selves into Christ, that's not your Work, but is the Work of * Free Grace. But * 2 Tim. 1. 9. with your work is to save your selves into the Eph. 2. 8. Good Report of Christ; to believe that *Jesus is the Christ*, and so to save your selves before the Decree bring forth upon others: Zeph. 2. 2. To save your selves from the Judgements which shall overtake this *Untoward Generation*, who bring up an *Evil Report* upon him. Num. 14. 37. They had a *Common Power* of Acting to * save Themselves from the Romans, by ac- * Isa. 1. 19. cepting *Messiah*; tho' they had embrac'd him but as *We* in *Great Britain* embrac'd the *Prince of Orange*, when thereby we sav'd our selves from the *Bloody Papists*: And because that untoward Generation of the *Jews* || would not exert the *Common Pow-* || John 5. 40. er, therefore the Company of *Israel* present in the *Pentecost-Assembly* were exhorted to save themselves from the said *Untoward Generation*. It's just as if a *Friend* that is

- * Mat. 21.44. is near a House, or a Tree * *falling*, should be *exhorted* and press'd to get off the Spot, by a meer *Rational* and *Natural Act*, where otherwise it will fall and *crush* him, with
- || Num. 16.26. all the rest of the || *Stubborn Race* that are resolv'd to try, and keep *under* it.
- * 1 Cor. 10. 31. 3. The Scriptures in * *Practical Exhortation* (for as I have shewn, it is not of the *Essence*, but of the *Accident* of an Exhortation, that it's purely *Practical* : It depends upon some Mis-behaviour, or *liableness* unto Mis-behaviour, if the Exhortation be meerly *Practical*) do exhort to the
- || Tit. 2. 14. || *Moral Acts of Professors*, that they do not
- * Mark 6. 20. sink below the Examples of many * *Unre-*
with
1 Sam. 13. 12. *generate* Men. The Design of such Exhortation, or the USE of it in any Point, is
and
Gen. 20. 4, 5. to promote an *External Practical Walk*, so as *befits* the Gospel, either as to the *Up-*
holding it, or the *Adorning* it in the *Out-*
works. The Texts for this are at Hand.
- Tit. 2. 6. *Young Men likewise exhort to be sober minded*. It's plainly an Exhortation to some Parallel *Sobriety* and *Discretion* with what went before in the Counsel to *Young Women*, *Verse 5*. as appears by the *Adverb of Likeness* [*likewise*] in *Verse 7*. which connects the Sense with the former Advice. But that was an Exhortation un-
- * Titus 3. 1. to * *Moral Acts*, *Scil. to be discreet, chaste, keepers at Home, &c.* And what was this *Moral Exhortation* for ? Was it that *Sinners* should *come to Christ* ? Or, was it intended as a Piece of *Practical Holiness* to
- || Eph. 2. 8. || *save* them ? No. *Paul* did not muddle the Gospel at that rate : But he tells you, it was *that the Word of God be not blasphemed* : q. d. Ay, These be your *Christians* ! These be your *Meetèrs* ! See how they live ! He exhorts the *Christians* therefore here, thro'
- Timothy,*

Timothy, to moral Acts of Behaviour, to stop Ungodly Men's Mouths, that they have nothing of Blame to lay to Godly Men's Charge that's against the * *Light of Nature*. For the same Cause is that other Place in * Rom. 2. 12.

Tit. 2. 9. **Exhort** Servants to be Obedient unto their own Masters, and to please them well in all Things, not answering again; * not * Titus 2. 10. purloining (not filching or stealing) but shewing all Good Fidelity, that they may adorn (with a Moral Ornament, so as natural and moral Men may judge of the adorning of) the Doctrine of God our Saviour in all Things. None therefore that I know of doubt or deny Practical Exhortations to moral Duties, as the Apostles did exhort among their Church-Members, when they wrote either to Churches or to Church-Officers. But what's this to an Exhortation to a Spiritual Duty in the Example? Nothing.

1 Tim. 6. 2. last Words. - These Things teach and exhort. What Things? Moral Things common to and incumbent upon all believing Servants. And They (the Servants) that have Believing Masters, let them not despise 'em, because they are Brethren: But rather do them Service, because they are faithful and beloved, Partakers of the Benefit. (Of what Benefit? Of the Benefit of Church-Order and Membership in the Fellowship of the Gospel, Phil. 1. 5. upon the Foundation the Gift of God, Jesus Christ, in Redemption and Salvation thro' his Blood) these Things teach and exhort. Col. 1. 14. Teach 'em Evangelically, and exhort to Practise still as becomes the Gospel, in what is distinct from it, and yet still bears a Serviceable Relation to it.

In all these Instances we see the Exhortation to || Moral Acts is confined within || Psa. 81. 13. ITS 14.

its own Bounds. It was not any Exhortation to Acts that lay quite above the Liberty or Power of a Man's Will, as * *Spiritual* and *Supernatural* Acts do. Nor was it an Exhortation to *Unbelievers*, but unto * *Saints*. These Moral Acts are all such * *External* Duties as are [common] to all *Believers*. 'Tis no coming to Christ. 'Tis no pressing of *Spiritual Faith* on Sinners, nor || *Spiritual* Duties on *Saints*. The Spirit led them into these under *Instructions*, not under *Practical Exhortations*. So

1 *Tim.* 2. 1. I exhort therefore, that first of all *Supplications, Prayers, Intercessions and giving of Thanks* be made for || all Men. This is no Exhortation to Sinners to come to Christ, nor is it an Exhortation to the *Unbeliever* * not embracing the Report of the Gospel, but to the Professor in Common.

4. The Scriptures do contain *Practical Exhortations to Practical Sanctification*. Perhaps these *Practical Exhortations to Churches* || *Acts* 14. 27. are more necessary at || *Church-Meetings*, than in *Mix'd Assemblies*.

1 *Theff.* 2. 10, 11, 12. Ye are *Witnesses*, and * *Rom.* 12. 17. God also, how holily and justly and * *unblameably* we behaved our selves among [you] that believe: As you know how we **exhorted**, and *comforted* and *charged* every one of [you] (as a Father doth his Children) that ye would walk worthy of God (that is, meetly to your *High Calling of God*) who hath called you to his *Kingdom and Glory*. It's *Practical Holiness* with *Moral Justice* and *Visible Unblameableness* in Life and || *Conversation*, of which the plain Matter of this Exhortation consisteth. So that yet it doth **not** appear in the *Practical Part* of an Exhortation, that 'tis any exhorting of * *Unbelievers*, much less of *Unbelievers* to come to Christ.

Christ. Nor yet of [Saints] to Spiritual Duties, but of Saints to Moral Duties.

1 Thess. 4. 1. Furthermore then, we beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to || walk, and to please God, so ye would || Col. 1. 10: with Gen. 5. 24. abound more and more. 1. It's most clear, that this Exhortation is not to Unbelievers, but to Believers. 2. Therefore not an Exhortation to Sinners, as Sinners, to come to Christ, but to Saints to walk with Christ, and please him in the External Walk and Conduct of their Lives. For it appears, 3. That the Matter of this Walk exhorted to is Practical * Sanctification, in abstaining * 1 Pet. 1. 14, 15. from Fornication and Uncleanness, and so externally differencing the Professor from the || Prophane, and the Christian from the Gen- || 1 Cor. 3: 3: tiles that knew not God, Verses 3. 4, 5. And farther, that the Matter of this Walk exhorted to, is Practical Sanctification, in all Acts of * Moral Justice to one another, * Mat. 7. 12: Verse 6. that no Man go beyond and defraud his Brother in any Matter, because that the Lord is the || Avenger of all such, as we also || Rom. 12. 19. have forewarned you, and testified This Practical Sanctification differs from Morality, because the Spirit of God in Believers doth strengthen and enable them inwardly to incline and set upon External Acts of * Mo- * 1 Thes. 5. 22, 23. rality, which He who hath || not the Spirit || 1 Thes. 4. 5. of God cannot be inclined to ; and so His may be Morality, while it is no Practical * Sanctification ; and what is all this Mora- * John 3. 6. lity now and Practical Sanctification in outward Acts to || Spirituality of Acts between || Rom. 7. 5. Christ and the Soul? We see it's an Exhortation to the former, not to the latter. We are led into the former by Preaching of Power, not by Preaching of Practical Exhortation

hortation to Spiritual Duties. It's under *Instruction* not under *Exhortation*, as Men take it.

5. The Scriptures abound with *Practical Exhortations* to a visible *Church-Walk*, in *Church-Order* in the Government of Christ, as Persons are built upon the Grace of God.

Acts 11. 23. Who (*Barnabas*) when he came, and had seen the Grace of God (*viz.* that they were a *Converted People*, and that the Power of Christ by the Holy Ghost was lodg'd among them) was glad, and exhort-
ED them all (for now they were Believers into Jesus Christ, he exhorted them to embrace and set up *Church-Order*) that with *Purpose of Heart* they would cleave unto the Lord. Cleave unto him as the Wife cleaveth unto her Husband by the * *Marriage-Covenant* between them. For by the

* *Mal. 2. 14.* * *Church-Covenant* in receiving Christ as Lord, the Purpose of their Heart would be made known. He exhorts 'em therefore

* *Isa. 62. 5.* that they would Consent to be || espoused in a Church-way unto the Lord, who had loved them, and washed them from their Sins in his own Blood. All this is still fit Matter for a *Practical Exhortation* of the * *Saints*:

|| *2 Cor. 11. 2.* But what is it to justify the Common Exhortations that are made to *Unbelievers*?

Rev. 1. 5. To consider the *Practical Exhortations* of the Word in reference to a *Church walk*, they will appear to be both in the Hands

* *Col. 2. 6.* of the || *Ministers* of Christ, and in the Hands of the * *Saints* distinctly.

with
Col. 1. 2. 1. These Exhortations are put by our Lord Christ into the Minister's Hand under a Double Kind.

|| *1 Tim. 4. 13.* 1. As they signify a *Dispensing of the Word* by Vertue of their || *Office* in the Church of Christ. So

* *1 Thes. 5. 21.*

|| *1 Tim. 3. 1.*

1 Pet. 5. 1, 2. *The Elders which are among you I exhort, who are also an Elder, and a Witness of the Sufferings of Christ, and also a Partaker of the Glory that shall be revealed. * Feed the Flock of God which is among you, * John 21. 15. taking the Oversight thereof &c. This was a Practical Exhortation to Practical Divinity, as it lay in || Outward Acts. To feed the || Acts 20. 31. Flock of God by Doctrine and wholesome with Chap. 16. 13. Preaching, and Distributing their Portion of Luk. 12. 42. Meat (in the Doctrine of Christ) in due Season, is what appertains to Duty and Open Performance in the Ministry. This is proper Matter of a * Practical Exhortation. * Tit. 2. 1, 2. But here is no Exhorting the Unbeliever, nor the Sinner, as a Sinner, to come to Christ.*

1 Thes. 5. 14. *Now we exhort you Brethren, warn them that are unruly, * Comfort the Fee- * Heb. 12. 12. ble minded (speak Comfortably to 'em, tell 'em your own || Experiences, or your own || Acts 11. 4. Account, your own Succours, your own Burdens, your own Temptations, your own Supplies from the Promises of God, and here- 2 Cor. 1. 20. by you'll Instrumentally) Support the Weak: (and you must) be Patient toward all Men. For some will speak so || long, so impertinently; || Eccles. 5. 2. so Unseasonably, that it will nearly try your * Chap. 3. 1. 2. Patience.*

2 Tim. 4. 2. — *Exhort with all long Suffering and Doctrine. || Put up all Affronts || Psa. 28. 13. and Contempt which will injuriously be cast 14. upon thee, even by many Proud Professors with Psa. 69. 19. for [exhorting] them to their Duty. Bear it becomingly with all long-Suffering, and continue still to exhort. Neglect not thine own Duty, tho' thou see'st some who ought to be Subject, * Spurn more and more * Jer. 24. 10. at Their's: No, but || instruct 'em more || 2 Tim. 2. 25. and more in the Reason and Ground of the Exhor-*

Exhortation. Exhort with all Long-Suffering and [Doctrine]. We plainly see that this is not an Exhortation of || Sinners, as Sinners, to come to Christ: But is an Exhortation of the Forward, Tatchy Believer to be * Subject to Christ, and to Practise certain Duties, which (it may be) thro' Sin dwelling in him, he is averse or backward to.

|| Eph. 5. 8. * 2 Cor. 6. 14. Rom. 7. 20. || 2 Tim. 4. 7. with Rev. 3. 11. Tit. 1. 9. || Holding fast the Faithful Word, as he hath been taught; that he may be able by Sound Doctrine both to exhort, and to convince the Gain-sayers. This is spoken of the

* 1 Pet. 5. 2. with Acts 20. 28. and Zech. 11. 17. Scripture-Bishop, or the * By-Sheep (for he had need to be by the Sheep, not a Non-Resident, neither to see nor Over-see the Flock met in one Place) the Over-seer, as he is called Acts 20. 28. This same Officer in the

|| Jer. 3. 15. * Tit. 2. 1, 8. House of God, the || Pastor in the Church of Christ, must feed the Flock of God: And when it comes to a Practical Exhortation, it must be in * sound Doctrine, upon External and capable Practicals, let a Man be in

|| Acts 20. 30. what Frame he will, and not in || rotten Arminianism.

Acts 14. 22. Confirming the Souls of the Disciples, and Exhorting them to continue in the Faith. When Souls are * confirmed in the Gospel under Christ's Ministers, they are fit Matter to be exhorted by 'em to persevere in the Gospel. So that it was an Exhortation of Believers, not of Unbelievers. And Believers were exhorted here by Paul and Barnabas, to walk and || Continue in Christ, notwithstanding the * hard Things Christians suffer'd of the World for his Name's Sake: And so were not exhorted to come to him. It was Confirming Work, not Converting Work that issu'd in the Exhortation. They were exhorted, notwithstanding outward Trials, to walk constantly (as they had

* Job 4. 3, 4. || John 15. 4. last Words. * Acts 14. 19. with 1 Pet. 3. 14. and 2 Pet. 4. 13.

had Opportunity) in all *visible* Acts; the Exhortation was not made unto *vital* Acts; as the Exercises of Spiritual Faith and coming to Christ are. * *Vital* Acts are perform-
visible Acts are performed (and ought to be) by our own Profession: And so are fit Matter for a *Practical Exhortation*.

* John 10.10.
with
Phil. 2. 13.

Jude 3. Beloved, when I gave all Diligence to write unto you of the **Common Salvati-
 on** (or the Faith of the * *Gospel* as per-
 verted by the Universalists) it was needful
 for me to write unto you, and **exhort** you (a-
 bout a || *Particular* in the Latitude of that ||
 contended Universal) that ye should earnestly
 contend for the Faith which was once deliver'd
 to the Saint: And that's a Particular Gospel of
 Salvation to the People of God *sanctified*
 in Christ Jesus, however Men may drown
 Themselves in all Voluptuousness and Li-
 centiousness, Verse 4. under their Dream of
 the Common Salvation, that in the Issue all
 Men will be sav'd. In the Common Salva-
 tion, or the || *Common Faith*, contend you
 for the *Particular* Faith which was once
 deliver'd to the Saints. The Exhortation
 here of the Apostle was still to Saints *san-
 ctified by God the Father, and preserved in*
 Christ Jesus and called. It was made to
 [Saints] to * contend for Christ, not to
 [Sinners] to come to Christ. How many
 Professors then have we in this Lukewarm
 and Degenerate Age, who need to be ex-
 hortet to *Controversie*! I exhort Men there-
 fore fearing God, with whom I have to do
 for God in Christ, to || contend, and not to
 give up Christ's Cause.

* 1 Tim. 6.
3, 4

|| Titus 1. 13

Jude 1:

|| Tit. 1. 4.

Jude 1.

* Phil. 1. 27.

|| Gal. 2. 14.

Hence a Minister is to speak and **exhort**
 and rebuke with all Authority. No Man must
 despise him, Tit. 2. 15.

* Luke 10: 16.

2. As these Practical Exhortations in the Minister's Hand signify an exhorting of Brethren to an Act of *Service*, in taking on them the Labour of a *Journey* unto a Church of Christ, for the Supply of other Saints (Which also with such like belong unto *Church-Order*): So it's plain concerning the Exhortation in what appears,
- || 3 John 6. 2 Cor. 9. 5. *Therefore I thought it necessary to exhort the Brethren, that they would go before unto you, and make up before-hand your Bounty, whereof ye had notice before that the same might be ready as a Matter of Bounty (liberally to || distribute) not of Covetousness (sinfully to hoard up and spend all upon your selves, grudging to part with any of your * Money in Christ's Service and Interest).*
- * Titus 3. 13. 2 Cor. 8. 16, 17. *But thanks be to God, which put the same earnest Care into the Heart of Titus for you. 1. || God is to be thanked for every Instrument of Service, above our Thanks to the Instrument Himself. 2. All Usefulness in a Person is put into that Person by the * Spirit of God in Christ. 3. Earnest Care for the Churches, and for the Interest of Christ in them, or Care about the Wants of any of the Saints in Fellowship of the Gospel, is * put into their Hearts and Thoughts by God. So it was here into the Heart and Thoughts of Titus. The next Words in the Holy Text that follow, are, For indeed he accepted the Exhortation ('Tis not accepted the Offer, as saith the Holy Ghost) but being more forward of his || own accord he went unto you.*
- || Prov. 3. 9. The Practical Exhortation was to a Practical Part within its own Practicable * Bounds.
- * Rom. 12. 13. It was not an Exhortation of Sinners, as Sinner 5, to come to Christ; That was not practicable
- || Psa. 30. 11, 12. * Phil. 2. 13. * 2 Cor. 3. 5. || Judg. 5. 9. * Rev. 2. 24, 25.

eticable. The Apostles never made their *Impracticable Use and Application.*

2. There are *Practical Exhortations* put by our Lord Christ into the *Saint's Hands*. And that also of one Kind and another.

1. Exhortations to Acts of *visible Perseverance* in the Doctrine and Worship of the Gospel, and to a * *Remembrance* of God's Dealings with us in former Times, and the like. * Heb. 10. 32. with Chap 12. 5.

Heb. 3. 13. But Exhort one another, while it is called, To day, lest any of you be hardened thro' the Deceitfulness of Sin. [One] doubted upon the || *Points* of the Gospel; and [Another] staggered at the * *Ordinances* of the Gospel: And they talk'd of these Matters One to Another to harden one Another in Sin, and then concluded they were right, because they were not *alone*, but Other Brethren too were found in the || *same Opinion*. || Acts 5. 9. Thus the Deceitfulness of Sin hoodwink'd many of them, and plausibly led them away, even as many as were warping again * from Christ to *Moses* (just as some Professors now run back from Orthodoxy to || *Arminianism* and *Conformity*). Now says he, talk together, converse one with another to do one another * *good*, and not to do mischief and to draw one another into Sin. Exhort one another to hold on in the Doctrine and Worship of Christ, while it is called, To Day. Speak to the || *Strengthening* one of another, while it is the Day of Christ's Power and Presence among you in the Doctrines and Ordinances, which some of you * *doubt* and debate, tho' you see they are made so strengthening and Effectual from the Lord to *convert* and build up others. Talk one to Another of what is done by Christ among you in the Assemblies, that

* Heb. 10. 32. with Chap 12. 5.

|| John 6. 52. * Heb. 3. 17.

|| Acts 5. 9.

* Joh. 6. 66.

|| 2 Tim. 4. 2.

* Jude 20. with Mai. 3. 16.

|| Isa. 35. 3.

* Mat. 23. 17.

|| Psa. 29. 9. last Word

you may be more warm'd, strengthen'd and encourag'd in the Lord's ways.

* Acts 2. 42.
with

* Cor. 11. 20.

† Jer. 22. 27.
with

Jer. 7. 4.

* Mat. 24. 1, 2.

Mat. 25. 9.

† Zech. 14. 6,
7.

* Eph. 5. 2.
with

Rom. 12. 1.
and

Phil. 2. 1, 2.

* see Gal. 1.
6.

*Heb. 10. 25. Not forsaking the * Assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more as ye see the Day approaching. You see (says he) not only in the Day, how Jerusalem's Desolation hastens, albeit the Jews every where have a longing Desire to be found || there, but in the same Gospel-Day you see how the Truths of Christ get ground: The Light of the Day, in this Apostolical Morning thereof, encreases, which makes Things more plainly appear, both for the Believing Gentile and against the Unbelieving Jew, in the Rise of the Gospel and the Ruine of the * Temple. Exhort one another, as you see the Day more and more approach, and come on into the Higher Parts of it out of your late Jewish Midnight: even while your Ancestors with their Soul had desired him in the Night, viz. Him whom our Souls love who are faithful, and whom we behold in our || Evening of the same Gospel-Day. Now let not us, says he, as some have done among us, forsake the Assembling of our selves together; but let us who are Believers, rather exhort one another by * Gospel-Motives, and Holy, Spiritual Arguments, to hold on in the Doctrine and Worship of the Gospel, while Others are run back to their Judaism and Temple. Peter also wrote to 'em about the same Thing, as we see in the next Scripture.*

*1 Pet. 5. 12. By Sylvanus a faithful Brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the True Grace of God wherein ye * stand. 1. Men in all Ages of the Gospel have had a Counterfeit Grace*

Grace of God, which is not the *true* Grace of God. Now in opposition herunto, it's the *True* Grace of God the Apostle asserts, *|| Joh. 21. 24.* whercin the Faithful *stand*. True Grace is *Effectual* Grace. And this doth not *force* Men (as the *Arminian* Calumny all along hath been) but ** favours* Men. *2. Proofs * Joh. 10. 12.* and Testimony of the Gospel-Truth of the Cause we exhort to persevere in, must strengthen the Exhortation, and come along therewith, as the Authentick *|| Exhortation- || Acts 19. 15.* *pass*, without which it would (as our *Common* Exhortations do) want *|| Letters of Cre- || Mat. 21. 23.* *dence* from Jesus Christ to *authorise* it. *with Col. 1. 28.*

2. Exhortations made unto the Disciples of another Fellowship elsewhere, to receive and entertain a Minister upon *Recommendation*. So the Disciples of *Achaia* were exhorted by the Brethren at *Ephesus* to receive *Apollos* the Jew, He being *instructed in Acts 18. 25.* *the way of the Lord.*

Acts 18. 27. And when he was disposed to pass into *Achaia*, the Brethren wrote *exhorting* the Disciples to receive him. This also was a *Practical* Exhortation to Duty within its own *Practicable Bounds* in a ** Church-walk. * 1 Cor 7. 17.*

Thus we plainly see by the *Pattern* in all Scripture-Exhortations unto Practice, that they are made only in matters of Religion to *Believers*; and not to *sinners*, as *sinners*, to come to Christ. Therefore if Exhortations be made to Them, it can be but to a *Practical Attendance upon Means, || outward Reformation of manners, and Things of that nature, || Dan. 4. 25.* till the Holy Ghost breaks in.

But now Men in their Exhortations to Practice, exhort to *Impracticables*, and so quite out-do the ** Scripture Module, and * 2 Tim. 1. 13.* exhort sinners, as sinners, to do that which belongs to the very *passive* work of Grace,

contrary to all Divine Revelation. Take a short List of *Exhortation-Copies*, which have wofully deviated from the true *Original*, almost throughout Divinity. I may call them *Arminian Exhortations* in *Anti-Arminian Writers*.

|| Eph. 5, 13.
14, 15.

1. *Let us establish our Hearts in the Belief of God's Being.*

Ans. Where is such a sort of Exhortation to be found in God's word? *Let them measure the Pattern.* How boldly doth this rob the Spirit upon *a High-way* of Formality and common Profession, and *trod* by universal Practice! And how *Openly*, even by Men who have profess'd to travel the High-way to Heaven, tho' distinct from *a way*, the narrow way, *Christ*, * who is the *only* way of Holiness! It's the God of all Grace who hath called us into his Eternal Glory by Christ Jesus, that doth [*stablish*,] strengthen, settle us, 1 Pet. 5. 10. A man should not be so much as *nam'd* in Point of establishment, where it's God thro' Christ *establishes* by the Holy Ghost.

Ezek. 43. 10.

|| Isa. 35. 8.

* Isa. 35. 8.
with
Mat. 7. 14.

|| Isa. 2. 22.

2. *The Price of Redemption is already paid: Let us but take Christ for our Saviour and our Lord, and live a Life of Dependance and Holiness for a few Days, and we are as safe as if we were in Glory.*

Ans. The Scripture doth evermore honour the Spirit in such high Points as These. But here's an Exhortation to the whole Practice of the new Creature, and not one word of the * *Holy Ghost* in it. How independent doth this make man in the Free will-Power of *Application*! How intimately doth this favour *Arminianism*! What *Arminian* in the world but would subscribe this *Exhortation*? And yet it lies in the Heart of the Points they controvert, *viz.*
About

* Dan. 5. 23.
latter Part.

About Conversion and Effectual Grace. Paul Phil. 3. 12. says, he was apprehended of Christ; but here's nothing like apprehending by Christ own'd, to take Christ for Saviour and Lord. Paul own'd the || Gift of Faith for a Life of || Eph. 2. 8. Faith; but here's a Life of Faith press'd, and none of the Gift of Faith declar'd in Glad Tidings. Paul acknowledges the Gentiles were sanctify'd by the Holy Ghost; but Rom. 15. 16. here in the Common Exhortation a Life of Holiness is talk'd of, and no such Sanctification is shewn.

3. Renounce thy Covenants with Sin, Satan and Creatures, or else thou wilt never be admitted into Covenant with God.

Ans. What a bold and Ignorant stroke is this against the whole Gospel! It tends to set up another Gospel upon the Basis of **WILL**, Gal. 1. 6. which is not another, as the Apostle says; for there can be no other Gospel than what is built upon Free Grace, and is contrary to the foregoing Exhortation: But there be Verse 7. some that trouble you, and would pervert the Gospel of Christ! My whole Thirteenth chapter in the last Book, as likewise the latter part of the Fourteenth, is a full Confutation of the Error and Absurdity of this Exhortation in the practical Part of it, as the Sixth chapter and the 27th chapter are a direct confutation of the Doctrinal Part thereof.

4. Let our Loss by the First Adam be an Incentive to us, to pursue Advantage in the second Adam.

Ans. 1. It requires a great deal of the || Conviction of the Spirit about Sin to know || Joh. 16. 8. our Loss feelingly by the first Adam. 2. It needs a great deal more of the Conviction of the Spirit about * Righteousness, and the * Verse 10. virtue of it in Christ's Blood, to give a sinner a Discerning of the Advantage he hath

* 1 Joh. 5. 20. in the * second *Adam*; especially now while it is so much *struck at* by Men who are resolv'd to oppose it. And *Lastly*, How can any Thing be an *Incentive* to a man to

|| Joh. 16. 13. kindle Grace in his Soul, where the || *Holy Ghost* the *Kindler* of it is shut out? Can any Man shew me an Exhortation any where in the word that's || *like* this counsel to the *Unbeliever* laid down? or, can he direct me where to find any such Exhortation to a *Believer* either?

|| Exod. 25.
40.

5. *Let us see the Nature of Sin.*

* Rev. 3. 17. *Answw.* A right View of the Nature of Sin is a * *Supernatural* mystery. And then instead of this Exhortation, why was it not an *Instruction* into the Duty of magnifying the work of the *Spirit* in his discovering of sin to us?

6. *Let the Consideration that Original Sin is in us wean us from the World, and the Immoderate Desire of Living in it.*

* Rom. 7. 23, 24. *Answw.* Alas! Instead of this Exhortation, the Minister should faithfully have shewn, that the *Being* of Original Sin in us, without the *Indwelling* of the *Holy spirit* in us too, would be far stronger to make us in *Love* with the World, than the *Consideration* that Original Sin is in us, can be, to || wean us *from* it, and from the Immoderate Desire of Living in it. Where is there any *Ground* in Exhortation in the Word, for such a *Foolish* Exhortation as this? Who would think the *Man* that gave this Counsel ever *felt* the sad Influences of Original Sin in his own Soul?

* Rom. 7. 19,
21.

7. *A Use of Exhortation to carnal and unregenerate Persons.* 1. *Stir up Shame, and Sorrow, and Fear, and Indignation against your selves.* 2. *Lie down weekly at the Lord's Feet.* 3. *Embrace the Lord Jesus in the Force of all his Blessed*

sed Offices, and then go fly to, and lift up thy Face without Spot before the Father in him.

Ans. Can any Man by the Light of this Divinity (left us in the World) tell me what [Office] the * Comforter was sent upon? * John 16. For my own Part, when I Preach'd after 13. 14, 15. this Rate, I could not have told him || *what.* || Acts 18. 25. [I] did use to Preach thus. Why? Because I forgot the Spirit. All this Exhortation should have been *Instruction* into * J E- * Isa. 48. 17. H O V A H the Mediator's Work, and into J E H O V A H the Spirit's Work, from J E- H O V A H the Father: And then J E H O V A H the || *Father* had been exalted too in the Sal- || Psal. 2. 2. vation of the Elect; while the Elect Sinner had been brought to it under that Preaching: But no *Elect* Sinner surely is brought to * Christ under such Kind of Ex- * Acts 11. 21. hortations as have nothing of their very *Exhortation-Being* in || *Scripture*: But they are || Mal. 2. 8. without doubt reserv'd to be brought to Christ by the **Fit Means**.

8. Use of a Man's Impotency to help himself to the **Unconverted**. 1. Be sensible of your Condition. 2. Mourn over it to God. 3. Acknowledge the Debt. 4. Confess your Impotency. 5. Beg Pardon and Grace. And 6. In an humble Sense of your Misery endeavour earnestly to come out of it.

Ans. How few of these Exhortations will you meet with in the Scripture! 1. There we shall find that the Lord * Eph. 1. 11. * Works sensibleness upon Sinners, instead with of bidding 'em be sensible. 2. The Scrip- 1 Thes. 2. 13. ture exalts || Christ in a Sinner's Mourning || Acts 5. 31. and Repentance, and not meerly presses the with Sinner's Act. 3. In the Scriptures the Spirit Zech. 12. 10. convinceth of the Debt, and the Gospel doth not exhort to an Acknowledgement of the Debt. 4. Men need much of the Spirit to believe

believe their Impotence. 5. The Gospel of an exalted Jesus reveals Forgiveness to the Elect, Exhorts not to ask it, except a Simon

* Acts 8. 21. *Magus* to whom it was * *Uncertain*: And to lay a Foundation of *Outer-Court-Service* from meer Gentilism, to cover the *In-works* in Gospel-Salvation. 6. The Gospel speaks of

Col. 1. 13.

a *Translation out of Darknes*, and that Men are passively brought out of it. There is no **Exhortation** given 'em to endeavour to come out of it. The Nature of it lies

* Ezek. 16. 6. above all * *Creature-Endeavours*.

9. *Sinners, offer up your selves to Christ in the Gospel-Covenant.* Alas! That is more

|| Eph. 2. 1.

* Job 13. 7.

than || *Sinners* can do. More than *Preachers* can do. More than any * *Exhortation* in the Scripture speaks of.

10. *Exhortation to them that are not effectually called.* 1. *Do not resist the Holy Ghost.* 2. *To day if you will hear his Voice, Harden not your Hearts. If he now knock, and you will not open, you may knock at the Door, and he will not open.*

Answ. This *Disorderly Use* of the Holy Scripture in measuring the *Sense* by the *Sound* of it, is so great a Piece of *Contradiction*, as nothing can be greater. How can the People not effectually called open in

* Psa. 107. 10.

the * *Free Will sense*, or open as They mean it of opening the Heart to Christ? How can

Jer. 6. 10.

They Hear Spiritually who are Spiritually Deaf and Uncircumcised, and cannot hear-

ken? If any Man say, it's his *Duty*: I say so too. But this don't cure him. *Exhorta-*

tion to such an Act as this will never help him, it's no Fit or appointed Means. A-

|| Acts 7. 51.

gain, How can They but [resist] the || *Te-*

stimony of the Holy Ghost in the Word, who are not effectually called under an

Operation of the Spirit by the Word? If any

desire

desire a large Answer to the Second and Third Cases, he may see it in the 30th CHAPTER of my * *Last Book*. As to those Words of Scripture, *Heb. 3. 15*. They are very contradictorily applied to *Effectual Calling*. For if it had been meant of *Effectual Calling*, which is not the Design of the Epistle to the *Hebrews* to insist on, the Apostle had made a plain Distinction, as he does elsewhere, between *Exhorting unto Duty*, and *Instructing into Grace*. This was a plain Exhorting to Duty among Professors, *Visible Saints* and *Visibly called Ones*: So could not be an Exhortation to *Effectual Calling*, which is an *invisible Grace*. It was most certainly meant by the Apostle as an Exhortation unto * *Visible Acts* of Profession they began to falter in, and not unto *Invisible Acts* of Believing on the Lord Jesus Christ in *Effectual Calling*. In a Word, it was, that they would keep *Judaism* and *Christianity* asunder, and not think to try *Experiments*, and make a medley in *Compounding the Old Law* and the *New Gospel*. For they were Men of the very same Spirit with Men among our *selves*. And were the Apostle now alive, Men would find it so. The Apostle would not spare 'em.

* Isa. 58. 1, 2.

|| Jer. 31. 19.

* Heb. 10. 23.

|| Heb. 6. 6.

|| Acts 20. 30.

II. *Exhortation to Sinners not united to Christ*. Be persuaded to give your Eyes no Sleep, your Eye-lids no Slumber, till you are really and closely united to Christ Jesus. 1. The Sentence is pass'd against thee, in the next Scene expect the Executioner. 2. A Deluge of wrath is pouring down in full Streams upon thee, and thou art as yet shut out of the Ark. 3. A Shower of Brimstone is falling on thee, and thou hast no Zoar to fly unto.

Answer.

Answ. Sure this *Divine* mistook the Title of his Matter. Instead of a use of *Exhortation*, he should have call'd it a Use of *Condemnation*: For there is more in it to affright, amaze, keep back and *drive* away Sinners from Christ, than to *Unite* 'em at this Rate! No wonder these Men say there is no Difference *any way* between the || *Elect*, no, not *Mystically* and *Representatively* in Christ, and the *Non-Elect*, before Conversion. For it's plain they *make none*. Now in the Face of this Untruth I *Exhort*

* Job 26. 3. Men of this Persuasion to *Answer* * fully and closely the 27th Chapter of my Last

|| Num. 16. 28. Book, according to the *Textual* || Grounds, Limitations, *State*, and Distinctions of the

* Mal. 2. 8. Matter; and not * *wander* from the Point; Especially in the Way of some, in a *Proud Declension* from the Labour, who have

|| Prov. 21. 24. said *it is not || worth Answering*: For I say it is worth *Their* Answering to whom the

* Luke 19. 22. Doctrine is accounted a * *Damning Error*; and they ought not to content Themselves to make a *Little Noise* about it in their own

|| Luke 10. 10. || *Private Congregations*. For if it be worth
with
Prov. 1. 20. the *One*, all wise Men must account it to be worth the *other*. If it be worth their

* Mark 4. 22. While to make a little Noise about it in a * *Corner*, it would be far more worth the while, to see them do the Brave Piece of Service in an *Answer* for the Good of Souls *openly*. And what's an *Answer*? Why to throw fairly upon the Author all the *Scriptures*, *Arguments*, and *Distinctions* Us'd upon the Point by him. *That's Answering* him. Nothing else can be call'd an

|| 2 Sam. 16. 6. *Answer*. No, not the || *Best* Squibs and little Ignorant Bounces, in two or three Pages of an *Octavo*-Epistle, fitted out to do

* Prov. 27. 4. * *Execution* upon my *Fourth* Chapter of *The Glory of Christ Unveil'd*. 12. F3

12. Exhortation to the Unconverted in the Business of Justification. 1. We are Ambassadors of Christ, as tho' God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God. 2. Why will you not come unto me, says Christ, that ye might have Life? 3. What thou dost, do it heartily as unto the Lord, as for thy Life. 4. Wrestle with him for Faith and Justification. 5. Let him not go till he hath blessed thee with Blessings in Christ Jesus.

Ans. It hath been shewn in this small Piece to an Eviction of the Truth, how the First and Second Points have been mistaken. 3. The Exhortation which the Holy Ghost makes to the Converted, ought not to be confounded with an Exhortation to the Unconverted. 4. What Difference is acknowledged between Converted Jacob who wrestled with God (tho' never for Faith and Justification) and Unconverted Men who want the Regeneration-Life of Prayer? Surely it's great Blindness to put dead Men to Wrestle. 5. How can an Unconverted Man, who cannot take hold of Christ, be said not to let him go? 6. All Blessings are bestowed in Christ Jesus before the World began, as well as they are again bestowed || thro' him at Effectual Calling. Otherwise it is not Blessing the Elect in Christ, according as God hath chosen them in him, for his Choice made in Christ was made before the World began, the Text says. All Blessings were so originally bestowed in Christ. So was the Father's [justifying] us in Christ, the Father's sanctifying us IN Christ distinctly, before the World began. But Men will not learn of the Spirit of Christ to Distinguish between the * Father's sanctifying in Christ Jesus, and the Spirit's Sanctifying thro' Christ Jesus. Nor indeed can these Things

|| Eph. 2. 7.
with
Acts 10. 43.
and
John 20. 31.

* Jude 1.

be

be understood, nor sanctify'd unto any Man that meddles with 'em, to discourse or write of them with any *Holy Saviour*, till the Holy Ghost hath taught him (apart from leaning upon the Staff of his *Authors*) humbly to submit to his own Revelation of the Truth of the Gospel, as it is distinguish'd to be in Christ Jesus first, by him next, and * through Christ Jesus last of all, in the Spirit's own Applicatory Work to the Called of God.

* Acts 13. 3 8.
with
Joh. 17. 17.
and
Rom. 5. 1.
with
Joh. 17. 11.

13. *Exhortation to Strangers about Adoption.*
1. *Art thou an Alien, never rest till thou get into a State of Sonship.* 2. *Be convinced of thy Hellish Filiation (that thou art of the Family of Hell).* 3. *Make Good thy Effectual Calling, thy Justification, and Reconciliation.*

¶ Tit. 1. 9.

Answ. Is not here another very ¶ *Unscriptural Exhortation*? Can any *Arminian* give grosser Direction in the Matters laid down

* Rom. 2. 17, 18, 19, 20, 21. than the aforesaid * *Anti-Arminian*? What Conceptions have Men of a *Spiritual Sonship*,

in maintaining that an *Alien* may never rest till he gets into it? Who is there can be convinced he is of *Hellish Sonship* (for *Conviction* is a Work of the Spirit) whom the Holy Spirit ever call'd *Effectually*?

¶ Joh. 11. 52.
with
Isa. 53. 10.
and
Pla. 18. 50.

And he calls none so, except the ¶ *Seed of Christ*, the *Secret* adopted ones of the Father, before a *vital Call*. The *Elect*; perhaps to a *Man* of 'em, may at one Time or another have been afraid that they belong to Hell: But Who of them ever was *Convinced* of it? This is not *Practicable*. Again, How can an *Unconverted Man* make good his *Effectual Calling*, his *Justification* and *Reconciliation*? See my 34th Chapter in the * *former Book*, especially *Pages 682, 683, 684.*

* Ezek. 43.
10, 11.

14. *Exhortation to Sinners to get saving Faith.* 1. *Labour after this Faith.* 2. *Take heed*

heed of this gross Self-Murder, Unbelief.

15. Exhortation to gain Repentance. 1. Study the Nature of God. 2. Be serious in Self-examination, 3. Sit loose to the World. 4. See the Limitation of the Day of Grace. 5. Expect Judgement. 6. Soak the Heart in the Blood of Jesus.

Ans. Did the Apostles ever take such a Method, or ever use such Matter as this, in their Exhorting of Men, when they treated of Faith and Repentance thro' Grace, by which they are saved? when we say Saving Faith therefore, it is Saving Faith, according to the Mind of the Holy Ghost, as Faith is a saving Means, not as it is a saving Cause. For the Elect of God under the Preaching of the Word are Saved by a work of the Holy Ghost, from the Father and Christ by this Means. How distinctly have They manag'd Exhortations! How Confusedly have our's done it! when the Apostles in their Exhortations said [*Believe, Repent and be Converted*] unto their Hearers, it was because they saw the Spirit pour'd out in those Times for Abilities, and so their Exhortations in the Second and Third Chapters of the Acts are Evangelically founded: Whereas since, Men have departed from the Doctrine and Use of the Spirit, and altho' they have departed from the Faith, and the Spirit (it's plain) is neither pour'd out upon Preachers, nor upon Hearers; And Men will confess this, and say they speak to the unconverted; yet they will exhort 'em to the Faith of Saving, and to a Gospel-Repentance, quite beside all Apostolical Rule or Example; while the very Exhorters own that the Auditors exhorted, are without the renewing Spirit of Christ. They (unconverted Sinners) can bodily labour after something of Christ, 'tis true,

Eph. 2. 8.
with
2 Cor. 7. 10.

Acts 3. 19

2 Tim. 4. 1.

|| Math. 16. 21.

as Christ exhorted Natural Men to labour *bodily* after the *Meat that endureth to Everlasting Life*, Joh. 6. 27. and to take as much Pains with their *Bodies* to go up and down after [Christ] till they got more Knowledge of him, &c. as well as go up and down thus with their *Bodies* after the [Loaves], or the *Bread that perisheth*. But Christ ex-

* Rom. 16. 19.
last part.

horted * *not* those natural Men to labour *Spiritually, Evangelically, Supernaturally* (for the *Meat that endureth to Life Everlasting*), as our *Modern Exhorters* have mistaken it: And then by exhorting thus in a Natural

* Luke 12. 1.

* *Arminianism*, they have brought down

|| Rom. 3. 23.

upon us a dreadful Instance of Man's || *Apo-*

with
Eccles. 7. 29.

stasie from God, beyond what Men see with-
out the Teachings of *Jehovah* the Spirit.

For it is *he that teacheth us in these things to profit*, Isa. 48. 17. And then we shall

know the *Difference* between Scriptures which speak of *Bodily Acts*, and *Spiritual*

* 2 Tim. 2. 18.

Acts; of * *Visible Faith*, and *Invisible*; of Be-

with
1 Tim. 5. 12.

lieving *Rationally* into the **Report**, and

Believing *Savingly* into the **Person** of Christ,

|| Jer. 5. 21, 22.

&c. for God's outer Court-people are || irra-

tionally *Foolish*, and his inner Court-people

do but * *know in Part*. Now without

such Distinctions I see Men continue wofully

to *blunder*, while they continue to write,

that *they think Sinners, as such, are to be ex-*

horted to believe in Christ, and to repent of Sin,

altho' *thus blunderingly and blindly to ex-*

hort they think to be their Duty. When the

Scripture *exhorts Sinners, as Sinners*, it's to

natural Repentance and moral *Reformation*

upon such a *Motive* as this, if it may be a

Lengthening of their Temporal Tranquillity.

Dan. 4. 27.

To conclude. The Primitive Patterns have been so far from [Correction] in any of my Writings in the Point of **Exhortations**,
that

that the plain Drift of those Writings hath been to abide by *the Wisdom of God*, and to bring up Men who have departed from the Primitive Faith and Rules, to return, and to act by the Primitive Patterns; which I see without this *Instruction*, and these Distinctions aforesaid, are not *rationally* understood, nor the * *outward* Call of the Elect of God to come unto Means fitly minded or discern'd: For otherwise it could not be mis-judg'd that I reprehended Christ and his Apostles for their Exhortations made in the Word of God: Or that I destroyed Gospel-Obedience requir'd of Men, because I am altogether for *bounding* it within its own Springs and Principles upon its own Foundation, and can't call that *Gospel-Obedience* which Men exhort to, while the Exhorted remain in old *Adam*, or continue Captives to Sin and Satan in a Natural Unrenewed State, knowing that Men at this Day do not write upon *Gospel-Obedience* as the Thing is in its own Rise and Springs; nor when they discourse of Sanctification do they *utter Knowledge* at all clearly: The Mystery of it they are Strangers unto, and that seems not to satisfy them of late, unless they are Enemies too unto the *Mystery* of it, and *strike at* Things which it's plain they never *understood*. But *vain Man* would be wise, tho' he be born like a wild *Asse's Colt*.

Exhortation, if it be right, may come in as a piece of *Holy Needle-work*, interwoven with the * *Mystery* of Grace: For so the *Apostle's* Exhortations were, and not an Exhortation of the Saints themselves to any *Duty*, but as there was an *Evangelical Savour* shed abroad upon their Spirits and *Discourses*. But now Men content themselves with so cold and *Legal* a Form of

1 Cor. 2. 7.

* Math. 22.

3, 4. with Prov. 9. 4, 5, 6.

Job 33. 3.

Job 11. 12.

* 1 Cor. 2. 7.

Of Preaching with and without Notes.

Exhortations, and so impertinently carried off from *Scripture-Modules*, that even while they give us the *Ten Commandments*, they are so afraid of the *Gospel* in that Part of a Sermon, as they even leave out the very *Preface* to the *Ten Commandments*, [*I am the Lord thy God*].

Exhortation therefore, if it be wrong, spoils the Serviceableness of a Man's Labour. And to give any Man a true *Idea* of wrong Exhortations, I know no Portraiture so full of the Evidence, as the Modern and *Present* Use of 'em presented, and Examined by the *Primitive* Exhortations in this Chapter. And the *Defence* of 'em hath been [more] ridiculous than Men's Incoherent Use of 'em.

C H A P. XIII.

Of Preaching with and without Notes, considered.

THE Holy Ghost hath *better Gifts* for Men in the Ministry whom Christ sends, than such have yet receiv'd, who can't so much as *exhort*, much less *instruct* without their *Notes*. A Dry Paper hath been found to be a very *Dead Assistance* in the Work. Sententious, premeditated Forms of Preaching are a Scriptureless way of Preaching. And what signifies a *Dress'd* Matter upon the Cushion, when I find it all *out of Order*, where it should be *better dress'd* upon my Heart? What a piece of Disorder is it to *read* a Message that is

to be * spoken. And surely, if my Heart were big with my Message, I need not have recourse every half Minute to *the Line above my Thumb*, or else run the Hazard of being out and *silenc'd*! If a Man deliver his Message *Experimentally* and not notionally, it must come more from the Sanctified Treasure of the Heart in *Matter*, and less from the Paper-Help in *Form*. Also, if a Man spake with his *Understanding* More, he should speak from his *Memory* Less. If a Man's Notes were well written down upon *the Hidden Man of the Heart* by the Finger of God's Spirit, they would be more *Covcrtly* laid, than that *Scandalous* and common way of *exposing* them to every Body's View; or than that *Industrious* Concealment with *Hand* or *Handkerchief*, which some have studiously erected between the *Prying Eyes of the Galleries*, and the *Copy of the Sermon*. Oh! Trust not thy *Pen*, when thou shouldst be telling what is written on thy *Heart*. Let me here *exhort* you. Be not *Snow-Balls* in Divinity to roll up || *Numerous* Particulars, and lick up so many *prepared* Sentences upon the *6th* and *7th* Days of the Week, lest you *dissolve* to your own Loss, and to no Body's Gain, upon the *Lord's day*. Remember, you'll certainly *fumble* when you go about to tell us more than you *feel* that Instant. The Lord knows that we have poor small Doings among us! Lord! Pour down thy Spirit, that we may all blush and be asham'd to **Read Sermons**. Let me *freely* * *speak* to you, not let me *freely* read to you, says *Peter*. Let Men read the Text as Christ did, and it suffices, as to the *Reading* Part. Then as to the *rest* of the Labour, *close the Book*, and *say* unto the People, or *speak* to 'em after the Manner that Christ

* Tit. 2. 1.
with
Verse 15.
and
1 Thes. 2. 2.
also
Col. 4. 3:
and
Eph. 6. 19. &c:

i Pet. 3. 4:

|| Mark 4. 23:

* Acts 2. 29:
with
Acts 4. 29.

did in his own Preaching the Gospel, *Luke* 4. 17—21. The greatest Part of our *Reading* Preachers have done most Mischief to *Applications*. And the Poor *Hearers* suffer! Oh! That their Eyes were open'd! Some *Hearers* who sit under the *Hour-Glass* or the *Pulpit-watch* (for Few Preachers by the measure of *Spending* themselves know when to give out) have found, that Grace, it may be, has been set up, while the *Glass* hath had the far greatest Part of its *Sands* to run out, or the *Watch* its greatest Number of Minutes to come on: But as the *Dust* hath declined, and the Time elapsed, the *Grace-Part* of the Sermon hath sunk away with the *Time*, till All hath been lost and swallow'd up in the Unreform'd Managements of *Use and Application*.

Object. Oh! Sir, why d'ye expose *Reading of Notes at this rate?* 1. All have not the same *Memory*. 2. As we have had the Assistance of the *Holy Ghost* to prepare our *Notes in our Studies*, so we may lawfully read to the *People what hath been so prepar'd of God*.

E.

Answer. 1. Preaching the Gospel is from an *Unction* of the [*Understanding*] to open the *Scriptures*, and from a *Touch* of God upon the Heart, to open them too from what we *feel* of them. For *Scriptures* rip us up if we let them take their own Way, let Men who go by their *Authors* say what they can. Preaching the right Gospel is not from an *Unction* of the *Memory*. He that practiseth *Gospel-Orthodoxy* in the Pulpit by *Memory*, acts more like a *Parrot* taught to utter Words, than he speaks like a *Preacher* of the Gospel. *Promises* and *Experiences* run all to the *Understanding* and the Heart, and not

Of Preaching with and without Notes. 453

to the Memory. 2. Preaching the Gospel is express'd in the Word by *Speaking*, and is an *Uction* of the * *Mouth*. It's from the *Spirit* we have the true *Παρρησία*, the *Liberty*, or *Free Speech*, *Acts* 2. 29. the *Boldness*, *2 Cor.* 7. 4. and *Acts* 4. 29, 31. and the *Confidence*, *Acts* 28. 31. as the Word is differently *translated*, and in each of the *Instances* brought, is accommodated by the *Holy Ghost* to || *Utterance* in our *Pulpit* || *Speech*, as is plain to Him who takes his Bible and consults the *Places*. Now we may speak to Men in the *Things of God* without *Notes*, if we have an *Understanding* and *Utterance* given us by the *Spirit* to know what we say, as we may speak to 'em in the *Things of Men* without *Notes*. For Instance, if Men speak to one Another about *Trade* or *News*, they can speak without *Notes*. And the Truth is (to hold to the *Comparison*) I can remember far more of the *News* from Him that *tells* me the *News*, than from Him that *reads* the *News*. If I have *News-Papers* (for I use * *Similitudes*) they are for Mine *Eye* not mine *Ear*. So Men's *Notes* in the *Pulpit* are more fitted to the *Eye* of *other Readers*, than they are to the *Ear* of our *Auditors*. Reading by *Notes* I have felt Experimentally both in *Reader* (inasmuch as *Twenty Two Years* ago I us'd to *read* my *Notes* in *Preaching*) and in *Hearers*, to be the most *Unprofitable Way* of *Speaking*. How can He that speaks and reads, think [I] can profit much by him, unless he acted fairly, threw me down *another Copy* of his *Notes*, and let *Me* hear and behold, along with Him that *sees* all penn'd down before him in the *Paper*? Or as much of

2.

* Eph. 6. 19.
with
Exod. 4. 11.

Eph. 6. 19.

* Heb. 12. 10.

1 Cor. 14. 26.
with

2 Cor. 12. 19.

Of Preaching with and without Notes.

it (at least) as *He* reads unto Me? For just lifting off his Eye from the *Cushion* towards the Middle of a Sentence that helps him out in the latter End of it, is not the *Gift* which makes it cease to be Reading. Let the Preacher, I say, if Reading be best, disperse *Copies* of his Notes, that we may be all of one Piece, as many of us as can be instructed by a *View of the Manuscript*, and let us all look upon it together. 3. As Men have had the Assistance of the Spirit in their Notes, *without* Notes to compose Notes: So it's plain they have *not* the Assistance of the Spirit *without* their Notes to deliver his own Assistances unto us. Besides, if Notes were the *Scriptural* Way of Preaching, Men should surely have a Gift of the Spirit to *read* those Notes, but they have no Gift of the Spirit to *read*'em. All Worship should be carried on by *immediate* Gifts of the Spirit, so far as God hath bestowed *Immediate* Gifts upon *any*; which

3 Cor. 12. 31. proves that *all* should *covet earnestly the best Gifts*. But now in *Notes* and the Scandalous Indulging the Use of 'em, I may say, that *that* Assistance of the Spirit of Christ which I'll suppose they had before in *composing* them, is afterwards * *gone*, at least *sensibly abated* in the Worship. And may not one Reason of it be for want of *Occupying* in their Talent by *Meditation*, and

4 Hof. 5. 6. *Trust in the Lord*, &c. who *maketh us able*

2 Cor. 3. 6. *Ministers of the New Testament, not of the Letter* (no, not of the Letter in a *Cutt of Paper*, though I am afraid Men look too much at the *Letter*, and therefore look so much to their *Notes*) *but of the Spirit*? And an able Minister of the New Testament of the *Lord's* making by the Spirit, can ne-

ver be by *reading Notes*; that that *kills* may
 be copied on Paper, wherein lieth *not* the
 Ability: But that which *giveth Life* is the
 Spirit who needs no Paper, and which
teacheth the Man, that he needs none at
 all neither. Men should occupy their Ta-
 lent by this *Trust*, and not slight it by
Napkining it in a Scroll of Paper, and there
Reading it through a meer Distrust indulg'd.
 To be sure, if ever these Men have had
 the Assistance of the Spirit in * *Composing* * 2 Cor. 3. 5
 Notes, they have had his Assistance to ano-
 ther End than to *read* them; which may
 be done without any further Measure of
 the Spirit, and then what are the *Dry*
Things worth? To me the Argument is
 plain, that if I have had a Measure of Assist-
 ance in *Private* for Lord's Day's Work, it
 argues a most sinful Distrust of my Soul, if
 I do not look for an *Equal* Measure of the
 Spirit, not to say a *greater* Measure of the
 Spirit in his farther Gifts, when I come
publickly to use these Prepared Helps of
 * *meditating* the Scripture-Arguments be- * 1 Tim. 4.
 fore-hand. Consequently, a greater Mea-
 sure of the Spirit, nay an equal Measure
 of his Help in the Pulpit must be to Preach
without Reading: For if by his Help I *stu-*
died them without Reading, why not by
 his Help, if I think I am a Minister He
 sends and owns, do I not *deliver* them,
 and why then *ought* I not to deliver them
 too, without Reading? May it not be said,
 that after Help in our *Studies*, we indulge
 a sinful Distrust in the *Pulpit*, and by our
 tying up our selves to a Sett of Words,
 do think we *please Man* by keeping close to Gal. 1. 10.
 the Argument, while we *displease God* in
 running away from His Assistance. Hath

|| Eph. 4. 3.

not this Distrust of farther Gifts of the Spirit for *Utterance*, upon Trial of the Spirit's Help in our Studies for *Argument*, provok'd the Lord to leave the Ministry so much at this Day, even in Orthodox Pulpits, that it's much to our Lamentation? Hath not flying to *Notes* upon every Sentence almost to be utter'd, under a Colour of refreshing Memory, || griev'd the Spirit, in a deadning both the *Pulpit* and *Auditory*, that we may almost fear he is gone, and suspends his effectual Operation?

4.

Why should Men's **Souls** so generally choose to be for yesterday's *cold Meat* now after so long a Time upon Lord's Days in the Churches, though Fire was under it Yesterday; whenas their Minds are all agreed to put *hot Meat* into their Mouths, and so refresh their **Bodies** upon Lord's Days in their Families with something that's *warm*? Well then, that which comes *hot from off the Altar*, warm'd by the Fire of our Great Sacrifice, and brought in immediately from the Minister's own Heart by *the Lord the Spirit*, is a Soul-Provision that certainly makes us thrive best; and not that which comes *Cold*, after it's strain'd thro' a Man's **Notes** to chill it.

2 Cor. 3. 18.
last Words.

Hearers also may read *better Sermons* at Home than any are read in the *Pulpit* at this Day. Nevertheless, tho' they *can* read better than any are *Now Preach'd*, yet **Publick Preaching** hath more of God's *Blessing* to go along with it than any **Private Reading**, because it hath so solemn and express an Institution in the written Word, 2 *Tim.* 4. 2. *Rev.* 2. 29. 3. 22. *Rom.* 10. 17. *Acts* 15. 7. *Matth.* 13. 19. and *Acts* 10. 33.

* *Rom.* 10. 17.
with
1 *Cor.* 1. 12.

Most

Most Gracious Lord, pour forth thy Spirit. *Lord Jesus, come quickly*; that the *Hu-* Rev. 22. 20
man Way of Applications may wear off and vanish, and the Dust of the Prophet's Feet, who *do not live for ever*, may Zech. 1. 5
be all thrown out of Doors! *Then shall the* Dan. 8. 14
Sanctuary be cleansed.

T H E E N D.

ERRATA.

The *Twelve* gross Escapes of the Press in
this Book are to be thus Corrected.

PAge 42. Line 31. Read *Christ*. p. 43.
l. 7. dele the *last Parenthesis*. p. 61. l. 26.
r. *in directly*, as Two Words. p. 143. l. 4.
from the Bottom. r. *ineffectual*. p. 179. l. 9.
place a Semi-colon after *selves*. p. 239. l. 11.
r. *predicate*. p. 296. r. *ἰλασθήειον*. at Pages
326, 327. alter the *Transposition* of the Nu-
meral Figures in the said Pages. p. 347. l. 11.
r. 2 Cor. 6. 1. p. 354. l. 3. r. Matth. 22. 4.
p. 388. l. 29. deleatur Tautology, as *Sinners*.
p. 397. l. 31. r. *Experience*.

A
T A B L E

Of Some
Few Texts

O P E N ' D

In this small **T R A C T.** Especially the Texts which Men have abus'd to serve their Turn about *Offers of Grace*, together with Texts they have brought to support their *Dark Invitations* and *Exhortations*, &c. (*viz.* The *Arminian Apostasies* of the *Anti-Arminian Ministry* (so called and esteemed) are mark'd with an Asterism, thus *.

- G**EN. 3. 5. Ye shall be as gods, &c. p. 384.
* 17. 18. *Vindicated*, p. 284, 285, 286, 288.
I Sam. 17. 28. p. 24.
Psal. 2. 6. p. 134.
32. 6. p. 356.
40. 9. p. 127.
43. 3. p. 44.
68. 18. p. 82.
* 72. 10. Offer Gifts, p. 74. to 78.
144. 7. p. 43.
Prov. 3. 18. Tree of Life, p. 369.

PROV.

A TABLE of some Few Texts, &c.

Prov. * 9. 4, 5, 6. *Speaks of an Invitation of the Absent to come, by a Local Act and be present under the Gospel of Salvation Preach'd, and dispensed to the Elect, even as* *Isa.* 55. 1. *Luke* 14. 17. and *Matth.* 22. 2, 3, 4. *all Speak.* p. 264, 265, 377.

12. 12. p. 132.

Isa. 5. 4. p. 182, 356, 357.

* 27. 5. p. 270, to 275.

28. 24, 25, 26. p. 184.

30. 18. p. 186, 187.

35. 8. p. 106, 438.

40. 3. p. 374.

42. 4. Judgement, p. 383.

* 55. 1. *vindicated* p. 263 to 267.

* 65. 1. *vindicated* p. 297, 298.

66. 2. *Unto this Man. hinted.* p. 359.

* *Jer.* 5. 21, 22, 23, 24, *Is an Exhortation to Natural Religion upon a Revealed Foundation, and to Moral Reformation: This is plain by all the Coherence. p. 448. Note, that my Fifth Chapter is an apt Key to open all such Texts in the Bible.*

Ezek. 20. 31. p. 76.

Jonah 3. 4. p. 114.

Matth. 3. 3. p. 240, 241, 374.

6. 11. p. 122.

7. 14. p. 438.

11. 3. p. 362, 363.

A TABLE of some Few Texts, &c.

- Mat.* **II.** 5. *last words.* p. 36.
 * **II.** 28. *vindicated, as meant of Local Coming to Christ,* p. 348 to 367.
 * **17.** 5. *vindicated* p. 296 compared with p. 298.
 * **19.** 14. } *Come, meant of* } p. 360.
 * **22.** 3, 4. } *Local Coming,* } p. 305. compar'd
 } *and vindicated.* } *with p. 354.*
Mark * **I.** 15. *vindicated* p. 388. compared with p. 392.
 2. 3. }
 2. 18. } *Come, meant of Local Coming,* p. 353.
 5. 15. }
 * **16.** 15. *vindicated* p. 100, 101, 129.
Luke **2.** 34. p. 117.
 * **10.** 42. *vindicated* p. 321, 322, 330, 331.
 * **14.** 17. *Come, meant of Local Coming, and vindicated* p. 354, 377.
19. 14. p. 97, 98.
 * **19.** 27. p. 322, 323.
 * **24.** 47. *vindicated* p. 312, 313.
John **I.** 39. } *Come, meant of Local coming,* p. 354.
I. 46. }
 * **3.** 14, 15, 16. *vindicated* p. 298. compar'd with p. 299.
3. 26. *Come, meant of Local Coming,* p. 351, 352.
4. 24. *Worship in Spirit,* p. 48, 49, 50.
 * **5.** 40. *vindicated* p. 355, 356, 357.
6. 27. p. 447, 448.
6. 35. }
6. 37. }
6. 40. } *Come, meant of Belie-* } 350.
6. 44. } *ving,* } 350.
 } *P.* } 355, 356.
6. 45. } } 350.
6. 65. } } 350.
7. 37. p. 350.

A TABLE of iome Few Texts, &c.

- John* 14. 17. p. 54.
 16. 7. p. 44.
 16. 11. p. 383, 384.
 21. 12. Come, meant of Local coming, p. 354.
 * *Acts* 2. 38. vindicated p. 395.
 * 2. 40. opened p. 425.
 * 3. 19. vindicated p. 396, 399, 400, 406.
 * 3. 26. vindicated p. 318, 319.
 * 10. 43. vindicated p. 299, 300.
 13. 15. p. 418.
 * 13. 38, 39. vindicated p. 301, 302.
 * 13. 40, 41. p. 302.
 * 13. 46. vindicated p. 315 to 318.
Acts 13. 48. The Meaning of the τεταγμένοι, or
 the Ordained in that Text, p. 326,
 327.
 * 16. 31. vindicated p. 409 to 414.
 17. 18. A Setter forth of strange gods, p. 20.
 * 17. 30. } vindicated p. 401 to 409.
 * 20. 21. }
 26. 18. p. 132, 133.
 * 28. 28. vindicated p. 319, 320.
 * *Rom.* 3. 25. Set forth, &c. vindicated p. 280, 281,
 295, 296.
 4. 22, 23. 155 to p. 159.
 6. 17. p. 128.
1 Cor. 1. 24. p. 35.
 2. 14. p. 368.
 3. 9. p. 188 to 192.
 15. 1, 2. p. 22, 23.
2 Cor. 1. 11. p. 88.
 1. 22. p. 54.
 2. 15, 16. p. 381.
 3. 18. last words. p. 301.

A TABLE of some Few Texts, &c.

- * 2 Cor. 5. 18, 19. *vindicated* p. 270, 341 to 347.
- 5. 19. The World. p. 348.
- * 5. 20. *vindicated* p. 345, 346.
- * 6. 1. *vindicated* p. 268 to 270, 347.
- 8. 16, 17. p. 434.
- * Gal. 3. 1. Set forth, &c. *vindicated* p. 289.
- * 4. 19, 20. *vindicated* p. 407.
- Eph. 2. 5. p. 135.
- * Phil. 2. 16. Holding forth, &c. *vindicated* p. 290.
- 1 Thes. 5. 14. p. 431.
- 2 Thes. 2. 10. p. 275 to 280.
- 3. 11, 12. p. 423, 424.
- 2 Tim. 4. 2. p. 431.
- * Heb. 3. 13. p. 435.
- 3. 15. p. 443.
- * 3. 18, 19. *vindicated* p. 305, 306, 307.
- * 4. 1. } *vindicated* p. { 307, 308.
- * 4. 2. } { 21, 305, 306, 307, &c.
- * 4. 3. } { 305, 306, 307, &c.
- 4. 9, 10. p. 309.
- 4. 16. p. 359, 360.
- 9. 14. Dead Works. p. 244.
- 10. 25. p. 436.
- 12. 5. p. 422.
- Jam. 1. 21. p. 183.
- 1 Pet. 3. 19. p. 20.
- 5. 12. p. 436, 437.
- 1 John 1. 7. p. 248.
- 2. 2. Whole World. p. 348.
- 4. 15, 16. p. 55, 56.
- * 5. 6—11. *vindicated* p. 296, 297.
- 2 John 2. p. 55.
- Jude 3. p. 433.

Jude

A TABLE of some Few Texts, &c.

Jude 6. p. 383, 384.

* Rev. 3. 20. opened p. 369, 370.

* 22. 17. vindicated, and shewn to have nothing to do with that Place, Matth. 22. 2, 3, 4. at p. 305 and 354. See this Rev. 22. 17. vindicated from Plea 34. at p. 334. and open'd p. 259 to 263.
