

G O S P E L - R E P E N T A N C E

Floweth from

F A I T H,

And

A T T E N D E T H A

Iustified Person all
his dayes.

Whereunto is added,

The difference between the
LAWV and the G O S P E L.

Written by *Francis Cornwell*, a Minister
and Servant of Iesus, the Christ,
for the benefit of poor distressed
consciencs in City, Coun-
trei, and Campe.

L O N D O N,

Printed by *John Dawson*.

1645.



To the Honourable, Valiant, and Victorious Commander
Lieutenant Generall *Cromwell*, a
Member of the house of
COMMONS:

As also,

To the truely Generous, and Valiant
Commander Major Generall *Skinner*, listed under
the command of the thrice Noble and Valiant
Commander in chief, *Sir Thomas Fairfax*;
and to all the Saints scattered, contending for the
faith of Jesus, the Christ, (*Matth. 16. 16, 17.*)
once given unto the Saints; and opposing
the Popish Antichristian powers,
that denieth Iesus, the Christ,
1 Iob. 2. 22.

Thrice Noble and Valiant Heroes,

THe state of the Saints congregated, or scattered, for
their spirituals, or temporals in this Nation, may not unfitly
bee compared to *Noah* in the Arke. If you shall demand where-

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in was *Noahs* safety? Was it in the Arke, or out of it? I answer, First, not in the Arke; for there was Lyons, and beares, and ravenous beasts, &c. the unclean as well as cleane, *Gen. 7. 2.* Secondly, out of the Arke no safety; for there was the roaring winds, the raging waves beating, and hee no Pilot, knew not what course to steare, nor no haven to friend; the waters so prevailed, as all the high hills that were under the whole heavens, were covered fifteene cubits upward, *Gen. 7. 19, 20.* Where was then his safety? It was by faith in the free promise, *Gen. 7. 1. Heb. 11. 7.*

So thrice Valiant Worthies,
where are the Saints safeties for
their

Dedicatorie.

their temporals in these distressed and distracted times? Is it in the City, or out of it? In the Camp, or out of it? In the Land, or out of it? In City, Campe, and Kingdome, is no peace; we have the unclean, as well as the clean; the malignant, as well as true-hearted; the accursed *Chams*, as well as the compassionate *Shems* and *Iaphets*; the treacherous *Ioabs*, as well as true-hearted *Amasa's*: out of these no peace; for hee knoweth nothing, that knoweth not this, the whole earth is in uproare: and whosoever contendeth for the faith of Iesus, the Christ, (though hee have an evidence in himselfe that hee is borne of God, 1 *Ioh. 5*. 1.) yet, hee is made a prey in all coun-

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countries and Kingdomes where the Papall Government beareth sway: Where is their safety then? Onely in the free promise, *Heb. 13. 5.* Let your conversation be without covetousnesse, and bee content with such things as you have; for hee hath said, I will never faile thee, nor forsake thee: *v. 6.* So that wee may boldly say, the Lord is my helper, and I will not feare what flesh can doe unto me. Hence the Believer triumpheth, *Isab. 3. 17.* Although the figtree shall not blossome, neither shall fruits be in the vine; the labour of the olive shall faile, the fields yeeld no meate, the flocks shall be cut off from the folds, and there shall bee no herds in the stals; yet will I joy in the Lord, and reioyce in the God of my salvation, *v. 18.* If it be demanded, where.

Dedicatorie.

where is the Believers safety in
spirituals? Is it in the Believer,
or out of him? I answer, not
within him, (*viz.*) in his
workes, duties, or qualificati-
ons; for he is partly flesh and
partly spirituall; so that hee
must confesse his best workes
are weak, unclean, imperfect.
Hence (with the Church, *Esay.*
64. 6.) the Believer acknow-
ledgeth, that all his best works
are like filthy ragges, and will
stand him in no steed to justi-
fie him before God. Is it with-
out him in the ordinances of
God; as in prayer, hearing the
word preached, Baptisme, or the
Lords Supper? These returne
the same answer to the Belie-
ver,

The Epistle

ver, (as *Iohn the Baptist* did to the Pharises, *Ioh. 1. 20.*) that they are not the Christ. What are they then? Prayer is but thy Orator to poure out thy humble request to thy Father in the name of Christ, for what thou wantest. What will the word preached do? Declare the good will and free love the Father of heaven beareth unto thee in the Gospel of his Sonne. What will Baptisme and the Lords Supper doe? Exhibite outwardly those mercies in the bloud of a Iesus, that faith believeth, and the spirit inwardly witnesseth, and scaleth to thee in the free promise, that through the bloud
of

Dedicatorie.

of Iesus, thy sinne is pardoned, thy person accepted in the Beloved one. But with one vote they deny that they are the Christ, Where is their safety then? Onely believing in a crucified, dead, and risen Iesus, *Act.* 13. 38, 39. Hence holy *Paul* glorieth, I live, yet not I, but Christ liveth in me; and I live by the faith of the Sonne of God, that loved me, and gave himselfe for me, *Gal.* 2. 20. To redeeme me from all iniquity, and to purge me to be one of his peculiar ones, zealous of good workes, to the praise of his glory, *Tit.* 2. 14. This Treatise was written for the consolation of some
poor

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poor drooping Saints in the point of assurance, as the tract it selfe will more largely demonstrate. It is a balm (though a spirituall one) as requisite for a Souldier, as for a Citizen, if a Believer; for a soul truly settled in the knowledge of this point of assurance, hath gained a rich treasure, a precious diamond, that will stand thee instead at all seasons, in prosperity and adversity, in health and sicknesse; yea, and the houre of dearrh. And while you live enjoying this, it will adde true valour and courage to all your noble acts, and heroicall exploits, that you doe for your Countries liberties, and

Dedicatorie.

and to preserve a Kingdome
from arbitrary and tyrannicall
governments, that those nati-
ons are subject to, that are
subdued by the sword. This
cordiall taken and possesst by
faith, will make you valiant
in fight, to put to fleight the
Armies of the Aliens, that are
risen up to destroy our King-
dome, that sometimes was as
Eden the garden of the Lord;
but now (where the field of
warre hath been) it is almost
made a desolate wildernesse.
The good Lord encrease your
faith in his precious promi-
ses, especially in the grand pro-
mise made to you in the bloud
of his Sonne Iesus, the Christ;
and

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and valour and courage for
your Countries liberties; and
give you meeknesse of spirit
to bear with tender consci-
ences, that stand for a Refor-
mation agreable to the word
of Christ, that the Lord Iesus
may bee one, and his name
one in the three Kingdomes;
that wee and our posterity af-
ter us may live in peace, and
love, and the Lord may de-
light to dwell amongst us.
And so, while your Honours,
with your Noble *Ioshua* (the
Honorable Parliaments Heroi-
call Commaunder) goeth out
with the hosts against our op-
pressing *Amalekites*, I and the
Saints united will betake our
selves

Dedicatorie.

Selves to the Mount, to pray
for your good and prosper-
ous successe, and the King-
domes deliverance.

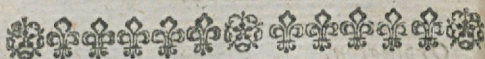
*Orpington,
in Kent.*

May 15.

1645.

Yours, who daily
prayeth for the e-
stablishing of the Churches
peace, and the Kingdomes
priviledges, and Truths
propogation, that the King-
dome of Antichrist may be
ruined,

Francis Cornewell.



Errata.

Reader, before thou readest this book, cast thine eye upon these faults, and as thou comest at them, thus correct them; Page 6. line 25. for as read and. Page 15. dele fly at the beginning of the 9. line, and adde it to the beginning of the 10. line. In page 106. at the beginning of the page in some copies adde this line, [world to come, 2 Cor. 5. 8. A man,]



KING JESVS

Is the Beleevers

Prince, Priest, and Law-giver,
in things appertaining to the
Conscience, *Isai. 55. 4. Heb. 7. 17.*
Jam. 4. 12.

O R,

The loyall SPOUSE of Christ hath
no Head, nor Husband, but Royall
KING JESVS.

Written by *Francis Cornwell*, a Minister of
Jesus Christ, out of the learned workes of Mr. *John*
Fox, in his book of Martyrs, excepting onely
some explanations of his owne, for the
benefit of the Reader.

*om. 7. 4. Wherefore my brethren, yee are become
dead to the Law by the body of Christ, that yee
should be married to another, even to him who is
raised from the dead, that wee should bring forth
fruit unto God.*

*Mat. 22. 21. Give unto Cesar the things that are
Cesars, and unto God the things that are Gods.*

London, Printed by *J. Dawson.* I

1645.



To the curteous Reader.

Beloved, my soule having tasted how gracious the Lord was to me, in making known the riches of his free mercy, in acquitting mee from sin, through faith in the blood of my Christ; when I lay in dolefull desolation, in the time of my imprisonment, (for opposing that devised forme of Worship (which the Prelates had corrupted with their Popish innovations, by putting in, and leaving out, what they pleased) contrary to the Statute made in the third yeare of Edward the sixth, of happy memory) the first comfort that I received, for the assurance of the pardon of my sinne, and justification in the sight of God, was from reading this excellent Treatise of Mr. Fox, in his Difference betwixt the Law and

The Epistle to the Reader.

the Gospel: Which I could not conceale;
but for thy good (curteous Reader) I was
bound in conscience to put it forth, for the
benefit of others; and to shew that I hold
nothing for doctrine, but that which hath
been publikely printed, by Authority, sever
severall times; excepting onely some ex-
planations of the Author, that hee hath
put forth on purpose, for to free himselfe
from the publike scandall of the Antino-
mian heresie; by which many Orthodoxe
Teachers now lie vailed. Thine

in the service of King Iesus,

Francis Cornwell.



Difference between the LAW
and the G O S P E L: Taken out of
the First Part of the book of Martyrs,
written by Mr. Fox. Title, between
*The true Church of Rome that
then was, and the Church
of Rome that now is,*
Pag. 24.



AS there is nothing more ne-
cessary and comfortable
for troubled consciences,
than to be well instructed
in the difference betwixt
the Law and the Gospel:
So is the Church of *Rome*

much to blame in this behalfe; because it
confoundeth together those two, being in
nature so divers and contrary one from ano-
ther: As, threatnings and promises, things
temporall with things eternall, sorrowfull
things with glad tidings, death with life,
bondage with freedome, &c. Teaching the
people, that whatsoever the Law saith, the
Gospel confirmeth; and whatsoever the
A 4 Gospel

Difference between the

Gospel faith, the same is agreeable to the Law ; and so make they no difference betweene *Moses* and Christ, save only that *Moses* (say they) was the giver of the old Law, Christ is the giver of the new, and a more perfect Law : And thus imagine they the Gospel to be nothing else but a new Law, given by Christ, binding to the Promises thereof the condition of our doings and deservings, no otherwise then unto the old Law ; and so divide they the whole Law, after this distinction, into three parts, (to wit) the Law of Nature, the Law of *Moses*, and the Law of Christ : And as for the Gospel (say they) it is revealed for no other cause, but to shew to the world more perfect precepts and counsels, than were in the old Law : to the fulfilling whereof, they attribute Justification ; and so leave the poore consciences of men in perpetuall doubt, and induce other manifold errors ; bringing the people into a false opinion of Christ, as though hee were not a remedy against the Law, but came as another *Moses* to give a new Law unto the world.

Furthermore, as they make no difference between the nature of the Law and the nature of the Gospel, confounding *Moses* and Christ together ; so neither doe they distinguish, or discern, the time of the Law and the

the time of the Gospel asunder. For, where-
as Saint *Paul* bringeth in the Law to be a
Schoolmaster, and limiteth him his time, *un-
to Christ*, Gal. 3. 24, 25. and saith, that
Christ is the end of the Law, Rom. 10. 4.
that is, where the Law ceaseth, there *Christ*
beginneth; and where *Christ* beginneth,
there the Law endeth. They, contrariwise,
make the Law to have no end, nor ceasing;
but give to it immortall life, and a King-
dome, equall with *Christ*: so that *Christ*,
and the Law together, doe raigne over the
soule and conscience of man. Which is un-
true. For, either *Christ* must give place, and
the Law stand; or the Law (the condem-
nation and malediction of the Law, I mean)
must end, and *Christ* raige; for both these,
Christ and the Law, Grace and Malediction,
cannot raigne and governe together: But
Christ the Sonne of God which once died,
can die no more, but must raige for ever:
Wherefore the Law with his strength, sting,
and curse, must needs cease and have an
end.

And this is it that *St. Paul*, speaking of
the triumph of *Christ*, saith, that *hee ascen-
ding up led away captivity captive*, Ephes.
4. 8. and hath set man at liberty (not at li-
berty to live as flesh lusteth, neither hath
freed him from the use and exercise of the
Law,

Law, but from the dominion and power of the Law ;) so that *now there is no condemnation to them that be in Christ Jesus, which walke not after the flesh*, Rom. 8. 1. And in another place St. Paul saith, speaking of the same power and dominion of the Law, that Christ hath taken the obligation written against us in decrees, *and hath nailed it up-
on the crosse, triumphing openly over all, &c.* Col. 2. 14, 15. So that as the Kingdome of Christ first began upon the crosse ; even so upon the same crosse, and at the same time, the Kingdome of the Law expired, and the malediction of the Law was so crucified upon the crosse, that it shall never rise againe to have any power against them that be in Christ Jesus. For, like as if a woman be discharged from her first husband, being dead, and hath married another man, the first husband hath no more power over her ; even so, wee now being espoused to Christ our second husband, are discharged utterly from our first husband the Law ; and (as St. Paul in another place saith) *are no more under the Law*, (that is, under the dominion and malediction of the Law) *but under grace* ; (that is, under perpetuall remission of sins, committed not onely before our baptisme, but as well also after baptisme, and during all our life long.) For therein properly consisteth

sisteth the grace of God, in not imputing sin unto us, so often as the repenting sinner riseth up by faith, flyeth unto Christ, and apprehendeth Gods mercy and remission promised in him; according to the testimony both of the Psalmist, *Blessed is the man to whom the Lord imputeth no sin, &c.* Psal. 31. 2. and also of all the Prophets, which (as St. Peter saith) *give record to him, that through his Name all that beleeve in him shall receive remission of their sinnes, &c.* Acts 10. 43. Which being so, (as it cannot be denyed) then what need these private and extraordinary remissions to be brought into the Church, by eare confession, by meritorious deeds, and by Popes pardons? Or any other act of humiliations? (which words are inserted by the Writer.) For, if there be no condemnation but by the Law, and if the Law it selfe be captived, crucified, abolished, and departed, (which was the first husband) what condemnation can there be to them that be in Christ Jesus, the beleevers second husband, or by whom shall it come? If there be no condemnation, but a free and generall deliverance for all men once gotten, by the victory of Christ, from the penalty of the Law, what needeth then any particular remission of sinnes, at sundry times bee sought for, at the Priests hands,

hands, or the Popes pardons?

Hee that hath a generall pardon, needeth no particular: If remedy for sinne be generall and perpetuall, once gotten for ever to all them that be in Christ Jesus, what needeth any other remedy by auricular confession? If it be not generall and perpetuall, how is it then true that Saint Paul saith, *The Law is crucified, and condemnation abolished*? Or, how standeth Redemption perpetuall and generall, if remission of sinnes be not generall? For what is Redemption else, but remission of sinnes, or sins bought out? Or what else, to kill the Law, but to discharge us from condemnation for ever? Hee that delivereth his friend for a time out of his enemies hand, doth him a pleasure; but hee which killeth the enemy out of the way, giveth perpetuall safety: So if remission of sinnes, by Christ, were for some sins, and not for all, the Law then must needs live still; but now, the killing and crucifying of the Law, importeth full remission of sinnes to be absolutely granted, and our safety to be perpetuall.

bject.

But here, percase, will be objected of some; How standeth remission of sins certaine and perpetuall, seeing new offences being daily committed, doe daily require new remissions?

Here.

Answ.

Hereunto I answer ; Albeit sinnes doe daily grow, whereby wee need daily to desire of God, to *forgive us our trespasses, &c.* yet notwithstanding, the cause of our remission standeth ever one and perpetuall ; neither is the same to be repeated any more, nor any other cause to be sought for besides that alone. This cause, is the sacrificed body of Christ once upon the crosse, *Heb. 10. 14.* for all sinnes, that either have been, or shall be committed : Besides this cause, there is salvation in none other, *Act. 4. 12.* neither confession, nor Priests prayer, nor mens pardon, nor any qualifications of ours, that remitteth sinnes.

Furthermore, as the cause is one, and ever perpetuall, which worketh remission of sinnes unto us ; so is the promise of God ever one, once made and standeth perpetuall, that offereth the same to the faith of the repenting sinner. And because the said promise of God is alwayes sure, and cannot faile, which offereth remission to all that beleeve in Christ, being limited neither to time nor number, therefore we may boldly conclude, that at what time soever a repenting sinner beleeveth, and by faith applieth to himselfe the sacrifice of Christ, hee hath, by Gods own free promise, remission of his sinnes, whether they were done before or after Baptisme. And

And moreover, for so much as the said promise of God offereth remission of sinne to the repentant sinner, by no other meanes nor condition but onely one, that is, by faith in Christ; therefore excluding all other meanes and conditions of mans working: (Thus *Fox*: the Writer addes) yea, and marks, and signes, and qualifications, as poverty of spirit, mourning for sinnes, or any other acts of humiliation, to be joyned with faith in Christ, in point of Justification.

Wee (saith Mr. *Fox*) say, that what repenting sinner soever beleeveth in Christ, hath already in himselfe (and needeth not to seeke to any Priest) perpetuall assurance of remission of sinnes; not for this time, or that time onely, but for ever and a day: for the promise saith not, He that beleeveth in Christ shall be pardoned this time, so he sinne no more; neither doth it say, the Law is stayed, or the sentence reprived; but saith plainly, that the Law, with her condemnation and sentence, herselfe is condemned and hanged up, and shall never rise again to condemne them that be in Christ Jesus, *Rom. 8. 1.* and promiseth indeterminately, without limitation, remission of sinnes to all that beleeve in his Name, *Acts 10. 43.* And in another place, the Scripture speaking absolutely,

lutely, faith, *Sin shall not prevaile over you,* and addeth the reason why, saying, *because yee are not under the law, but under grace;* Rom. 6. 14. adding this lesson withall, (as followeth in the same place) Not that sinners should sinne more therefore, because they are under grace; but onely, that weak infirmity might be relieved, broken consciences comforted, and repenting sinners holpen from desperation, to the praise of Gods glory; for God forgiveth not sinners because they should sinne: So neither doth infirmity of falling diminish the grace of Christ, but doth rather illustrate the same, as it is written, *My strength is made perfect in weaknesse,* 2 Cor. 12. 9. and again, *Where sinne abounded, there superaboundeth also grace,* Rom. 5. 20.

In remission of sins therefore these foure things must concur together: First, the cause that worketh it, (which is, the sacrifice of Christs body.) Secondly, the promise that offereth: Thirdly, Faith that apprehendeth: Fourthly, the repenting sinner that receiveth it. Thus farre Mr. Fox. The Writer addes an Objection.

If faith onely justifie a poore sinner in the sight of God, why then is repentance added to faith in point of Justification, saying, The repenting sinner receiveth it?

Object.

If

Answ.

If you demand of me, what it is that justifieth a soule in the sight of God? I answer, onely faith; *Rom. 4. 22.* but I adde repentance, to declare what is the nature of that faith which justifieth a soule; it is repenting faith, working faith: and this faith worketh by love, *Gal. 5. 6.*

And although sins doe daily grow, which daily provoke us to crave remission of our daily finnes, yet, as touching the cause that worketh the pardon of our daily finnes, it is the sacrifice of Christs body, once offered for all upon the crosse; and the means which apprehendeth the said cause unto us, is faith onely; and these remaine alwayes one and perpetuall: besides which, there is none other cause or meanes to be sought of man. So that to them that be repenting sinners, and be in Christ Jesus, there is no Law to condemne them, though they have deserved condemnation; but they are under a perpetuall kingdome, and a heaven full of grace and remission, to cover their sins, and not to impute their iniquities, through the promise of God in Christ Jesus our Lord.

Therefore, wicked and impious is the Doctrine of them, First, which seek any other cause of remission of sins, save in the blood of Christ our Saviour onely: *1 John 1. 7. Ephes. 1. 7. Heb. 9. 14. & 10. 4. Act. 4. 12.*

Secondly,

Secondly, which assigne any other meanes to apply the bloud-shedding of Christ unto us besides onely faith : *John 3. 16. God so loved the world, that hee gave his onely begotten Son, that whosoever beleeveth in him should not perish, but have everlasting life.*

Thirdly, and especially, which so limit and restraine the eternall priviledges of Christs passion, as though it served but only for sins done without and before faith, and that the rest, after baptism committed, must be done away by confessions, pardons, and satisfactory deeds ; or (as the writer addeth, but not Mr. Fox) some qualifications of our owne. And all this ariseth, because the true nature of the Law and the Gospel is not knowne, nor the difference rightly considered, between the times of the one and of the other, (as before hath been by Mr. Fox largely discussed.)

Neither againe doe they make any distinction between the malediction of the Law, and the true use of the Law ; (thus far Mr. Fox ; but the Writer inserteth these words) as it is enjoyned a beleever by his Law-giver King Jesus : *1. Jam. 4. 12. There is but one Law-giver, to the beleever, (for to such St. James wrote his Epistle) that is able to save and destroy, which is Jesus : who is become a beleevers Head and Husband ;*

who doth not onely shew a beleever what is his will, but giveth him strength to doe his will; and in case there be defects, as who transgresseth not, his blood pardons all, and his love covers all, *Rom. 7. 4. Phil. 4. 13.*

1 *Joh. 2. 1, 2.*

Therefore, whensoever they hear us speak of the Law of *Moses*, that whole rigid yoke, that bound us over to death and damnation for every trespassie and transgression done against it, to bee to a beleever abolished, (though we hold it in force at this day with all his strength, sting, and curses, to the unbeleever, (to wit) to the lawlesse and disobedient, for the ungodly and for sinners, for unholy and profane, for murtherers of fathers, and murtherers of mothers, for man-slayers: For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, 1 *Tim. 1. 9, 10.*) they maliciously slander us, as though wee gave liberty to the flesh and carnall men, to live as they list: whereas we teach, that though Christ by his death hath freed us from the first husband, the Law, *Rom. 7. 4. Yee are my brethren become dead to the Law*; what Law was this, the Ceremoniall Law? no; for that was the remedy against the rigid yoke

of the Law, in case there were finnes of ignorance committed, *Numb. 15.* from the 22. Verse to the 29. Verse; which typified out a Christ, which is the onely sacrifice for sinne, *Heb. 10. 14.* but the Morall Law, which onely discovereth to man his sinne; *Rom. 3. 20.* By the deeds of the Law shall no flesh be justified in his sight; for by the Law cometh the knowledge of sinne. That Law which bindeth the soule over to the curse, for the transgressions against it, is the Morall Law; *Gal. 3. 10.* For as many as are of the workes of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to doe them.

Quest. How are wee freed from this curse, the Morall Law bindeth us over to?

Ans. By the body of Christ, *Rom. 7. 4.* to wit) crucified. *Quest.* How prove you

Ans. *Gal. 3. 13, 14.* Christ hath redeemed us from the curse of the Law, being

made a curse for us: for it is written, Cursed is every one that hangeth on the tree:

That the blessing of Abraham might come on the Gentiles through Jesus Christ; that

we might receive the promise of the Spirit through faith. Yet the end why Christ

hath freed us by his death from the first and

our cruell husband the Law, was not to live as flesh and nature lusteth; but that wee should be married to another, even to the Lord Jesus, that was raised againe from the dead, that he should be our Head, Lord, and Husband; who hath not taken away the equity and true use of the Law, as it is a rule of holinesse for all his justified ones to walke in, so it remaineth in force to this day, and shall for ever; as Christ testifieth, *Mat. 5. 21, 22. Yee have heard, that it was said by them of old time, Thou shalt not kill: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgement, &c.* So that Christ sheweth, there are more wayes to breake the sixth Commandement, then by laying violent hands upon thy brother. And so forward. Christ teacheth his justified ones the spirituality of the Law, from the 21. Verse to the latter end of the Chapter. As Christ now sheweth us what is his Law and will wee should walke in, so hee commandeth us in love to doe them; *Joh. 14. 15. If yee love mee, keep my commandements.* And in case there be defects, his blood pardons all our trespasses, and his love covers all. Tell mee then thou beleeving soule, dost thou desire to live under thy first husband the Law, which shewed thee onely what

what to doe, and gave thee no strength to doe it (as thy second husband Christ Jesus doth,) and in case thou failest but in one title of thine obedience, in thought, word, or deed, thou must perish for ever?

But by the Law cometh the knowledge of sinne; for Saint Paul saith, *I had not known lust to be sin, except the Law had said, Thou shalt not lust*, Rom. 7. 7. therefore the Morall Law is not abrogated. *Object.*

First, As the Law is the rule of holinesse, to discover to justified man how to walke holily toward God and man, the equity of that Law remaineth; but the power (by which a beleever walketh according to that rule of holinesse) is Jesus Christ: *Gal. 2. 20. Neverthelesse, I live, yet not I, but Christ liveth in me.* So that a beleever doth not now worke for life, and for heaven and salvation, as hee did when hee was under the Law; but from life, (that is to say) from that principle of grace received; *Col. 2. 6, 7. As yee have received Jesus Christ the Lord, so walke in him: Rooted and built up in him, and established in the faith, as yee have been taught, abounding therein with thanksgiving.* Hence Paul saith, *1 Cor. 15. 10. I laboured more abundantly than they all; yet not I, but the grace of God which was with mee.* *Answer*

Difference between the

Secondly, The rigidnesse of the yoke, that bindeth every observer of the Law under the curse, is taken away by Christ, *Gal. 3. 13.* so that the power and penalty of the Law can bring his soule in bondage no more, *Gal. 5. 1.* seeing Christ hath set him free.

Thirdly, The Law it selfe did not discover to *Paul* his sinne; (for hee boastingly said, in his naturall condition, as hee was a Jew, borne of the stock of *Abraham*, and of the tribe of *Benjamin*, and circumcised the eighth day, and by the Law a Pharisee; and concerning zeale, persecuting the Church; and concerning the keeping of the Law, blamelesse; *Phil. 3. 6.*) but by the knowledge of Christ hee came to know himselfe a sinner; *1 Tim. 1. 15.* *This is a faithfull saying, and worthy of all men to be received, That Iesus Christ came into the world to save sinners, of whom I am the chiefe.* So that Saint *Paul* never saw himselfe a sinner, till hee had seen Christ; and the more hee by grace saw the beauty and excellency of Christ, the more hee saw the corruption of his owne evill heart, burning in lust against the Law of God, *Rom. 7.* from the 14. to the 24. Verse: from which corruption, none could free him but a Christ alone; therefore breaketh out into praises, *I thanke my*
Rom. 7. 25. *God through Christ.* Thus though the Law be

be as a rule, to shew a man his evils committed against it, yet it is Christ must give thee eyes to see thy sinne and transgression thou hast done against it, as justified *Paul* acknowledgeth; *I had not known lust to be sinne, except the Law had said, Thou shalt not lust.* Christ must give the light, *Ephes. 5. 14. Acts 26. 17, 18.* Christ sent *Paul* to the Gentiles, *To open their blind eyes, and to turne them from darknesse to light, and from the power of Satan unto God.* Rom. 7.

The fourth branch is taken out of the briete recapitulation of *St. Pauls* doctrine delivered to the Gentiles, out of *Mr. Fox*, Tom. 1. pag. 19.

To teach and informe us (to whom the benefits of Christs passion and victory doe appertaine) by what meanes the same is applied, and redoundeth unto us; which meanes is onely one, (that is) onely faith in Christ Jesus, and no other thing; which faith, it pleaseth Almighty God to accept for righteousness: and this righteousness it is which onely standeth before God, and none other, as wee are plainly taught by the Scriptures, and especially by the doctrine of *S^t. Paul*: which righteousness, thus rising of faith in Christ, *Saint Paul* calleth, The righteousness of God; where hee speaking of himselfe utterly refusing the other right-

teousnesse, which is of the Law, that hee may be found in him, not having his owne righteousnesse, which is of the Law, but the righteousnesse of Christ, which is of faith, *Phil. 3. 9.* Again, the said Apostle writing of the Jewes, which sought for righteousness, but found it not; and also of the Gentiles, which sought not for it, and yet found it, shewed the reason why, Because (saith hee) the one sought it as by workes, and by Law, and came not to it: Who not knowing the righteousness of God, and seeking to set up their owne righteousness, did not submit themselves to the righteousness which is of God, *Rom. 9. 32. & 10. 3.* The other, which were Gentiles, and sought not for it, obtained righteousness, *even that righteousness which is of faith, Rom. 9. 30.* Also, in another place, Saint Paul in the same Epistle writing of this righteousness, which cometh of faith, calleth it the righteousness of God, in these words, *Whom God (saith hee) hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sinnes that are past, through the forbearance of God: To declare, I say, at that time his righteousness; that hee might be just, and the justifier of him that beleeveth in Jesus. Rom. 3. 25, 26.* By which righteousness, it

is evident that Saint *Paul* meaneth the righteousness of faith, which Almighty God now revealeth, and maketh manifest, by preaching of the Gospel.

Wilt thou see (gentle Reader) yet more plainly this righteousness of God, how it is taken in Saint *Pauls* Epistles for the righteousness of faith, and therefore is called the righteousness of God; because it is imputed onely of God to faith, and not deserved of man? *But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets: Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that beleeve; for there is no difference: For all have sinned, &c. Rom. 3. 21, 22, 23.*

Wherefore whosoever studieth to be accepted with God, and be found righteous in his sight, let him learne diligently, by the doctrine of Saint *Paul*, to make a difference and a separation, as farre as from heaven and earth, betweene these two; that is, between the righteousness of workes, and the righteousness of faith: and in any wise let him beware hee bring no other meanes for his justification, and remission of his sins, but onely faith, apprehending the body or person of *Jesus Christ* crucified. For as
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there is no way into the house but by the doore, so there is no coming to God the Father but by Christ alone, which is by faith in him, *Joh. 14. 6.* And as the mortall body without bodily sustenance of bread and wine cannot but perish, so the spirituall part of man hath no other refreshing, but onely by faith in the body and blood of Christ, whereby hee may be saved; *Joh. 3. 14, 16, 36. & 6. 53, 54. Acts 10. 43. & 26. 18. Gal. 2. 20.* Thus apostatized *Adam*, that had broken the Law by eating the forbidden fruit, and had the earth accursed for his sin, was saved by faith in the free-promise, *Gen. 3. 15.* Thus *Abraham*, that was by nature an Idolater, was saved by faith in a Gospel-promise, *Gen. 12. 3.* Thus *Mary Magdalen*, the great sinner, was saved by faith in a free-promise, *Luke 7. 47.* *Daughter, be of good comfort, thy sinnes are forgiven thee: Thy faith hath saved thee, goe in peace:* Verse 50. Thus *Cornelius* the Captaine of the Italian band, with them that beleevved in his house with him, were saved by faith; *Acts 10. 47. & 11. 17, 18.* Yea, and thus the cruell Jailor (that beat the Apostles) and his household, were saved by faith in the Lord Jesus Christ, *Acts 16. 30, 31, 32, 33, 34.*

Thus thou maist see (gentle Reader) that

as the death of Jesus Christ on the tree, 1 *Pet.* 2. 24. is the onely meritorious cause of salvation, so is faith the only instrumentall or maine cause that maketh the merits of Christ to us availeable; for as the sufferings of Christ on the accursed tree, *Gal.* 3. 13. serveth to the benefit of none but such as doe beleeve; so neither doth faith (as it is onely a bare quality or action in mans mind) it selfe justifie, unlesse it be directed to the body of Christ crucified, as to his object, of whom it receiveth all his vertue. And therefore these two must alwayes joyntly concurre together, Faith and Christ Jesus crucified: As for example, When the children of Israel were bid of *Moses* to look up to the brasen serpent, neither could the serpent have helped them, except they had looked up, nor yet their looking upward have profited them, unlesse they had directed their eye unto the said brasen serpent, as the onely object set up of God for the same purpose, for them to behold; so all poore sinners are commanded in the Gospel to look up to Jesus whom they have pierced, *Zech.* 12. 10. now a crucified Jesus cannot help them, except they looke up; nor yet their beleiving, or looking upward cannot profit them, unlesse they direct the eye of their faith unto the said crucified Jesus, as
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the onely object, set up of Gods free grace for them to behold, *John* 3. 14. Thus our faith, directed (by Gods own Spirit, *Zech.* 12. 10.) to the body of Jesus crucified, is the onely meanes whereby Christs merits are applied to us, and we now justified before God; according to the doctrine of *Paul*, who in expresse words defining what this faith is, and how it justifieth, saith, *If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleve in thine heart, that God hath raised him from the dead, thou shalt be saved.* *Rom.* 10. 9.

Besides this, what action or quality soever is in man, either hope, charity, or any other kind of faith or beleiving, be it never so true, except it apprehend this object, (which is) the body of Christ the Sonne of God, that loved us, and gave himselfe for us, it serveth not to justification: And that is the cause why wee adde this particule [*onely*] to faith, and say, that Faith onely in Christ justifieth us; to exclude all other actions, qualities; (Thus farre *Mr. Fox*; the Writer addes,) qualifications, marks, signes, evidences of sanctification, as poverty of spirit, mourning for sinne, hungering and thirsting after Christ, love to the brethren, universall obedience, or gifts, or workes of beleevers, as repentance for sinne, or any other

ther acts of humiliation, fasting, praying, weeping, mourning, or reformation, or deed of charity, from the cause of justifying.

But you destroy qualifications, markes, *Object*, signes, and evidences of sanctification.

Doe I destroy qualifications, &c. because *Answ*, I will not make them causes of my justification? Markes, signes, and evidences of sanctification flow from faith, and not faith from them; they are the fruits (as I may so speake) of a justifying faith, and declare what kind of faith it is that justifieth; namely, repenting faith, working faith: *They shall look upon him whom they have pierced, and they shall mourne over him, as one mourneth for an onely sonne, and shall be in bitternesse for him, as one that is in bitternesse for his first-borne, Zech. 12.10.* Because nothing can expiate my sinne, but the blood of my Christ, therefore I repent.

But, a good tree is knowne by his fruit. *Object*, *Mat. 7.17.*

To others, not to it selfe; for, if the good *Answ*, tree could speake, it would say, I am not a good tree because I beare good fruit, but by vertue of my union with my good root, I bring forth good fruit: So we are not good men, because wee shew forth
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to others these markes, signes, qualifications, and evidences of our sanctification, as poverty of spirit, mourning for sinne, hungering and thirsting after Christ, &c. but by vertue of our union with our good root, the Lord Jesus, wee bring forth this good fruit: *John 15. 5. I am the Vine, and yee are the branches: hee that abideth in mee, and I in him, the same bringeth forth much fruit; for without mee yee can doe nothing.* These Objections and the Answers were inserted by the Writer, to shew, that though hee deny markes, signes, qualifications, and evidences of sanctification, as causes of justifying, yea, and he utterly denyeth them to be the first evidence of Justification; for that were to robbe faith of his prerogative, *Heb. 11. 1. Faith is the evidence of things not seen;* though hee deny them *à priori*, yet hee acknowledgeth them *à posteriori*, from the effects, as a secondary witnesse, and as an evidence that the spirit of Jesus dwelleth in you of a truth, which causeth this life and fruit of holinesse so to abound in you. Thus farre the Writer declareth his judgement. Now to Mr. *Foxes* words againe. For so much as there is no other knowledge, nor gifts of men, given of God to man, be it never so excellent, can stand before the judgement
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of God, unto justification of a poore sinner, or whereunto any promise of salvation is annexed, but onely this faith, looking up to this spirituall Brasen Serpent ; that is, to the body of Christ Jesus for us crucified : *Zech. 12. 10.* As for example,

When the Turke saith, that hee beleeveth in one living God, that made heaven and earth ; his beleeve therein is true, yet it justifieth him not ; because it lacketh the right object, which is Christ Jesus crucified.

So when the Jew saith, that he beleeveth in one God, maker of heaven and earth ; and beleeveth also the same God to be omnipotent, mercifull, just, and true of promise, and that hee hath elected the seed of *Abraham* : true it is that hee beleeveth ; and yet all this serveth him not, because Jesus Christ crucified, the Sonne of God, is not joyned with all. And though the said Jew should be never so devout in his prayers, or charitable in his almes, or precise in keeping the Law, and beleeve never so stedfastly that hee is elect to be saved ; yet hee is never the nearer to salvation for all this, so long as his faith is not grounded upon the head Corner-stone, which is the person and body of Jesus Christ, the true Saviour ; seeing there is salvation
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on in none other : *Acts* 4. 12.

After like sort it may be said of the Papist, when hee saith that hee is baptized, and beleeveth in the Father, Sonne, and Holy Ghost, three Persons and one God, and also confesseth that Jesus is the Sonne of God, which died for our sinnes, and rose againe for our righteousness, &c. his beleefe therein is true, and indeed would save him, if hee did stay his salvation in this faith, and upon Christ his Saviour onely, according to the promise and grace of God, and goe no further : but that hee doth not ; for neither doth hee admit Christ onely to be his perfect Saviour, without the help of Patrons, Deeds, Advocates and Mediatours, nor yet permitteth his faith in Christ onely to be the meanes of his justification ; but setteth up other by-meanes, as hope, charity, Sacrifice of the Masse, confession, penance, satisfaction, merits, and pardons, supposing thereby to worke his justification before God ; contrary to the word of promise, *John* 3. 16. and to the Gospel of grace, *Gal.* 3. 8. Thus farre Mr. Fox. Now the Writer inserteth a few words. Thus the Papists declare from what stock they spring, even from *Jezabel* of Rome, the mother of all fornication, that hath the true character of an harlot, *1 King.* 3. 26. that can be

content with a divided Christ : But the true Spouse of Christ will have a whole Christ or none in point of Justification, or Intercession ; for Christ will not give his glory to another : And Saint *Paul* telleth us, that if wee bring circumcision to adde to Christ, in point of Justification, (as without which hee were not a perfect Saviour) Christ profits nothing : *Gal. 5. 2.*

Now to Mr. *Fox*. And thus much of the true causes of our justification ; after the doctrine of Saint *Paul* : Concerning which causes, this distinction furthermore by the way is to be added, that as touching the originall causes of our salvation, which be divers and sundry, some are externall, and without us ; some are internall, and within us. Of the externall causes, which are without us, the first and principall is, the mercy and grace of God : Of this followeth Predestination and Election, *Rom. 9. 11, 12.* then Vocation, which is of free grace, nothing in the creature is the cause of it ; *1 Cor. 2. 26, 27, 28, 29, 30. 2 Tim. 1. 9.* The last, and next cause to this, is the death and blood-shedding of Christ ; whereby wee are redeemed : And all these be externall causes, because they are without us.

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Of internall causes that be in man, through the gift of God, *Ephes. 2. 8.* there is but one, and no more in Scripture appointed; that is, our faith in Christ; which is the gift of God in us, *Phil. 1. 29.* Besides this, there is no gift of God given to man; vertue, worke, merit, nor any thing else, that is any part or cause of salvation, but onely this gift of faith, to beleeve in Christ Jesus. And this is the cause why wee hold, that faith onely justifieth; meaning, that amongst all the workes, deeds, actions, labours, and operations whatsoever man doth or can doe, there is nothing in man that worketh salvation, but onely his faith, given him of God, to beleeve in Christ Jesus his Sonne, that was crucified for him. Following therein the trade of Saint *Pauls* teaching, who in precise words so ascribeth Justification to Faith, that hee excludeth all other actions of man, and workes of the Law: and therefore, in the Epistle to the *Romanes*, Saint *Paul* reasoning of the glory of justifying, asketh this question, How this glory is excluded? *By what law?* of workes? *Nay; but by the law of faith:* Therefore we conclude, that a man is justified by faith without the deeds of the law. *Rom. 3. 27, 28.* Thus farre Mr. Fox.

Now

Now the Writer will insert a few words, in explanation of a Text of Scripture, in setting out the dignity of faith, *Joh. 3. 16.* To the saving knowledge of the promise of life tendered to a beleever in Jesus Christ, there is required these six particulars :

The first is, the freeness of grace offered : It requireth nothing precedent in any man ; no qualifications, preparations, dispositions whatsoever ; no freedome from any sinne, in one kind or other ; no antecedent sorrow or remorse for sinne ; but that it is freely and willingly tendered by the Lord, to be embraced and beleaved by the most unworthiest of men, as by the worthiest of all.

But is there no qualification in the soule *Object.* precedent to faith?

If there be any qualification in the soul *Ans.* precedent, or going before faith, then there may be something pleasing to God in the soule before faith received ; But there is nothing pleasing unto God before faith ; the reason is, *Heb. 11. 6. Without faith it is impossible to please God.* Therefore I conclude, there is no qualification, preparation, disposition whatsoever in the soule pleasing unto God before faith received ; for, as for poverty of spi-

Difference between the

rit, and mourning for sinne, and hungering and thirsting after Christ and his righteousness, these flow from faith; and they are the effects and fruits of that faith that justifieth.

The second is, the fulnesse of this grace, which standeth chiefly in two things :

1. In the extent of it to all sinnes; so that no sinnes whatsoever, or how many soever, or of what continuance soever, can make a man (in his naturall condition) uncapable of this pardon and forgiveness of them there offered. As for the sinne against the holy Spirit, *Mat. 12. 31.* that is a sinne against light, and grace received as appeareth, *Heb. 6. 6.*

2. In the extent unto all persons: thereof, of what ranck or condition soever, or of what number soever; instance, if ten or an hundred, or ten thousand of the greatest and foulest sinners in the world accepting, (that is to say) beleieving the promise of life in Christ, shall be as readily and certainly pardoned, as the smallest number of the lightest offenders that ever were. These two things are in the note of the universality, *Whosoever beleeueth in him shall not perish.*

The third is, the knowledge of the Gospel; which requireth the apprehension

tion of the way, and of the means of conveyance, and of the derivation of this grace to the world; and that is, in and by Jesus Christ, as for his sake onely.

The fourth is, the incommunicableness of this pardoning and saving grace, either in whole or in part; in any other way, or by any other meanes whatsoever, then by and through Christ alone. This third and fourth I conceive to be expressed in these words [*in him,*] that is, In Christ Jesus; and in Christ Jesus so entirely, that hee joyneth nothing with him to trust on or confide in besides: *Gal. 5. 2, 3.*

The fifth is, that act or condition in the creature, (by which God doth actually instate him in the possession of this grace) which is, faith, or beleeving of the promise of life in Jesus Christ; In this word, [*beleeveth.*]

The sixth is, the infinite benefit in this grace received by faith, or beleeving; that is, salvation: (clearly expressed in these words) *shall not perish, but have everlasting life.* So much the Author or Writer inserteth.

The last part of this Treatise, that the Author hath taken out of Mr. Foxes writings, is out of the Summary collections

of the errors, heresies, absurdities, contained in the Popes doctrine; contrary to the rule of Gods word, and the first institution of the Church of *Rome*. Tome 1. part. pag. 22.

This error and heresie of the Church of *Rome*, though it seeme at the first sight to the naturall reason of man, to be but of small importance; yet if it be earnestly considered, it is in very deed the most pernicious heresie that ever (almost) crept into the Church: upon which, as the only foundation, all, or the most part of all the errors, absurdities, and inconveniences of the Popes Church are grounded.

For, this being once admitted, that a man is not justified by his faith in Christ alone, but other meanes (and qualifications, or evidences of sanctification) must be sought, by our owne working and merits, to apply the merits of Christs Passion unto us, then is there neither any certainty left of our salvation, nor end in setting up new meanes (and markes and signes) and merits of our owne devising, for the getting of the assurance of the remission of sinnes. Neither hath there been any heresie, that hath either rebelled more presumptuously against the high Majesty of God

God the Father, nor more perniciously hath injured the soule of the simple, than this doctrine.

The first inconvenience.

It subverteth the Will and Testament of God : For, whereas Almighty God of his mercy hath given us his Sonne Jesus Christ to dye for us, and with him hath given out a full promise, *That whosoever beleeveth in him shall not perish, but have everlasting life*, Joh. 3. 16, 36. by their faith onely ; and assigneth no other condition, either of the Law, or any mans workes, but onely faith to be the meane between his Sonne Jesus Christ and us ; these men take upon them to alter this Testament, that God hath ratified in the bloud of his Sonne, and adjoyne other conditions, which the Lord in his word never appointed nor knew. To whom the words of *Jerome* may be well applied, upon the Epistle to the *Galathians* speaking of such, *Qui de Evangelio Christi faciunt hominis, vel quod pejus est, diaboli, &c.* That is, Which make of the Gospel of Christ the Gospel of men, or rather, the Gospel of the devill, &c.

The second inconvenience.

Whereas the Christian Reader, in the Gospel, reading of the great grace and

Rom. 5. 1.

sweet promises of God given unto mankind in Christ Jesus his Sonne, might thereby take much comfort of soule, and bee at rest and peace with the Lord his God, cometh in the pestiferous doctrine of these Heretikes, wherewith they obscure this free-grace of God, to choke the

Gal. 2. 20.

sweet comforts of man in the Holy Spirit, and oppresse Christian liberty, and bring us into spirituall bondage, which Christ by his precious death hath freed us from.
Gal. 5. 1.

The third inconvenience.

As in this their impious doctrine they shew themselves manifest enemies to the grace of God tendered to us in Christ, by interposing their owne righteousness of workes with the righteousness of faith, and so make the death of Christ of none effect; Gal. 2. 21. *If righteousness come by the law, then Christ is dead in vaine*: So are they no lesse injurious to Christian men, that beleeve in him for life and salvation, whom they leave in a doubtfull distrust of Gods favour, and of their salvation; contrary to the word and will of God, and right institution of the Apostolicall doctrine.

Object.

Whereas our new School-men of late, to maintaine this said wicked point of doctrine,

doctrine, doe object unto us, that wee rather leave mens consciences uncertaine; for as much as if life (say they) were not a due reward, it were uncertaine: And now for as much as a due debt is certain, and mercy and favour is uncertaine; therefore (say they) wee leaving mens consciences to the mercy of God, doe leave them in a doubtfull uncertainty of their salvation.

To this I answer, that due debt, if it be *Answer.* proved by the Law duly deserved, it must be certaine; but if the Law shall prove it imperfect, or unsufficiently due, then it is not certaine, neither can there be any thing duly claimed. Now, as touching mercy, so long as it remaineth secret in the Prince of life Christ Jesus, and not knowne to his subjects that beleeve and obey him, so long it is uncertaine; but when this mercy shall be openly published by proclamation, *Esay 55. 1, 2, 3. Job. 7. 37. Revel. 22. 17. Let him that is athirst, come. And whosoever will, let him take of the water of life freely: ratified by an oath and a promise, That by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, Heb. 6. 17, 18. confirmed by his last Will and Testament, established*

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established in blood, that the promise of pardon and forgiveness of sinne may be sure to all that beleeve; For a mans Testament is of force after a man is dead, Heb. 9. 17. and sealed inwardly by the Spirit to the conscience, Rom. 8. 16. and outwardly by the Sacrament of Baptisme, and the Lords Supper; which are to us that beleeve, as the rain-bow was to the old world, a token that God will destroy the world with water no more, Gen. 9. 14, 15, 16, 17. so God hath sworne to us in his Sonne, that hee will not be wroth with us, nor rebuke us; For the mountaines shall depart, and the hills be removed, but my kindnesse shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee, Esay 54. 9, 10. For I will be mercifull to their unrighteousnesse, and their sinnes and their iniquities will I remember no more, Heb. 8. 12. Then this mercy remaineth no more doubtfull, but ought firmly to be beleeved of every faithfull subject to King Jesus. Therefore Saint Paul, to establish our hearts in this assurance, and so to give a full answer to this doubt, in his Epistle to the Romanes doth teach us, saying, And therefore of faith, that it might bee by
 grace,

grace, to the end the promise might be sure to all the seed ; not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, Rom. 4. 16. Now it was not written for his sake alone, that it was imputed to him ; but for us also, to whom it shall be imputed, if wee beleeve on him that raised up Jesus our Lord from the dead ; who was delivered for our offences, and was raised againe for our justification, Vers. 23, 24, 25. meaning hereby, that workes have nothing to doe in this case of justifying ; and noteth the reason why, for then our salvation should never be certaine, but stand in a doubtfull wavering ; because, in working, we are never certain whether our workes and deserts be perfect and sufficient in Gods judgement yea or no : and therefore (saith Saint Paul) to the intent our salvation should be out of doubt, and certain, it standeth not of works, in deserving ; but of faith, in apprehending ; and of Gods free grace, in promising life and salvation through Jesus Christ our Lord.

The fourth inconvenience.

As in this their sinister doctrine they break this Principle of Christian Religion, which saith, that a man is justified by faith without workes, Rom. 3. 28. so again it breaketh another Principle, namely, that to the word of God

Difference between the

God neither must we adde nor take from it, *Deut. 4. 2.* For this rule being granted, that nothing is to be added to Gods word nor taken from it, then have these men done wickedly, in adding (as they doe) to Gods word; for whereas Gods word limiteth to our justification no condition but faith, (Saint Paul speaking to the cruell Jailor that beat the Apostle, demanding of him in the bitterness of his spirit, *Sirs, good Sir, what must I doe to be saved?* replied, *Beleeve* (saith he) *on the Lord Iesus Christ, and thou shalt be saved, and thine house.* And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, hee, and all his straight-way. And when hee had brought them into his house, he set meat before them, and rejoyced, beleeving in God with all his house. *Act. 16. 30, 31, 32, 33, 34.*) these Justiciaries doe adde thereunto divers and sundry other conditions besides, and such as the word of God precisely excludeth, as hope, charity, works of mercy to the poore needy brethren, the sacrifice of the Masse, the worke of the Priest *ex opere operato*, auricular confession, satisfactions, meritorious deeds, or any other qualities or qualifications, or acts of humiliations, which are laid down as causes to be annexed unto the

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the blood of Christ in point of Justification : These things all true beleevers now esteeme them, with St. Paul, filth and dung, that they may gain Christ, and be found in him, not having their own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phil. 3. 8, 9.

And thus much concerning the doctrine of Faith and Justification ; whereby it may appear, to what horrible blindness and blasphemy the Church of Rome is now fallen, where this kind of doctrine is not onely suffered, but also publickly professed, with speaking against faith, thus blasphemously dare say, *Fides illa, qua quis firmiter credit, & certo statuit propter Christum sibi remissa esse peccata, seseque possessurum vitam eternam, non fides est, sed temeritas ; non Spiritus sancti persuasio, sed humane audacie presumptio :* That is, That faith whereby a man firmly beleeveth, and certainly assureth himselfe that for Christs sake his sins be forgiven him, and that he shall possesse eternall life, is not faith, but rashnesse ; not the perswasion of the holy Spirit, but presumption of mans boldnesse. *Ex Lindano in epitome doctrine Evangelicæ.* This Relation, as farre as it is Mr. Foxes, is truly word for word set down, unlesse some doubtfull phrase were explained by the Writer.

Mr. Foxes Touch-stone

ter, for the benefit of the curteous Reader,
and hath (excepting the explanations) been
seven times publikely Printed by Publike
Authority.



Mr. Foxes Touchstone, to know
Truth from Error, by certaine Prin-
ciples and generall Verities, grounded
upon the truth of Gods word.

The first Principle.

AS sin and death came originally by the
disobedience of one, to all men of his
generation by nature; so righteousness and
life cometh originally by the obedience of
one, to all men regenerated of him by faith
and baptisme. *Rom. 5. chap. Joh. 3. 5.*

II. The Promise of God was freely given
to our first Parents, without their deserving,
that, The seed of the woman should breake
the serpents head. *Gen. 3. 15.*

III. The Promise was given freely to *A-*
braham, before hee deserved any thing, that,
In his seed all Nations should be blessed.
Gen. 12. 3. compared with Gal. 3. 8.

IV. To the word of God neither must
wee adde, nor take from it. *Dent. 4. 2.*

V. Hee

V. Hee that doth the works of the Law, shall live therein. *Levit. 18. Gal. 3. 12.*

VI. Accursed is hee which abideth not in every thing that is written in the book of the Law. *Dent. 27. Gal. 3. 10.*

VII. God onely is to be worshipped. *Dent. 6. Luke 4.*

VIII. All our righteousnesse is like the defiled or polluted rags. *Esay 64. 6.*

IX. In all my holy hill they shall not kill nor slay, saith the Lord. *Esay 11. 9.*

X. God loveth mercy and obedience more than sacrifice. *Hos. 6. 6. 1 Sam. 15. 22.*

XI. The Law worketh anger, condemneth, and openeth sin. *Rom. 3. 20.*

XII. The end of the Law is Christ for righteousnesse to every one that beleeveth.

Rom. 10. 4.

XIII. Whosoever beleeveth, and is baptized, shall be saved. *Mar. 16. 16.*

XIV. A man is justified by faith, without workes; freely, by grace, not of our selves.

Gal. 2. 16. Ephes. 2. 8.

XV. There is no remission of sins without blood. *Heb. 9. 22.*

XVI. Whatsoever is not of faith is sinne.

Rom. 14. 23. Without faith it is impossible to please God. *Heb. 11. 6.*

XVII. One Mediatour between God and man, Christ Jesus, *1 Tim. 2. 5.* And hee is the

the propitiation for our sinnes. 1 *Joh.* 2. 2.

XVIII. Whosoever seeketh in the Law to be justified, is fallen from grace. *Gal.* 5. 4.

XIX. In Christ be all the promises of God *Est & Amen.* 2 *Cor.* 1. 20.

XX. Let every soule be subject to superiour Powers. *Rom.* 13. 1. Giving to *Cesar* that which is *Cesar's*; and to God, that which is *Gods.* *Mat.* 22. 21.

These Principles, and infallible rules of the Scripture, as no man can deny, so if they be granted, the doctrine then of the Pope Church must needs be found not to be *Catholike*, but rather full of Errors and Heresies. *Fox*, in the book of Martyrs, *Tom.* 1. pag. 32 these are recorded, and have been seven times publikely imprinted.

Soli Deo Gratia.

FINIS.

The difference between
Legall and Evangelicall
Repentance.

Quest.

WHether a Beleever
truely, and really
entred into the free
Covenant of Grace,
made to him in Iesus Christ, up-
on the commission of an actuall
known sin ought to believe
the actuall pardon of that sin,
before he actually repent for
the same.

IN my discourse, and disputation concerning this point, I doe intend, through Gods gracious assistance

2 *The difference between Legall and*
sistance, to observe this order, and
method:

First, I will rightly state the
question.

Secondly, I will positively set
downe that which I conceive to be
the truth.

Thirdly, I will answer such ob-
jections as are made by the opposites.

Fourthly, set downe a catechisti-
call instruction, for the satisfaction
of the weak.

Fifthly, set downe the difference
between an hypocrite, borne under
a Covenant of workes, and a sin-
cere-hearted beleever, begotten un-
der a Covenant of grace.

First, wee must know, that the
sinnes of Gods Elect, under the New
Testament, may be said to be actual-
ly pardoned in a foure-fold respect.

1. In respect of Gods eternall de-
cree, which was before the world
began

2. In regard of Gods actuall lay-
ing of their sinnes upon Iesus Christ

which

which was done in the dayes of his flesh, in the time of his suffering.

3. In regard of actuall application of Christ and his righteousness, to believing souls, when God actually entreth into Covenant with them; causing them to lay hold upon Christ and his righteousness, by the hand of faith, either at their first conversion, or by renewed acts of faith, through the whole course of their lives.

4. In regard of sense, feeling, and experience; which is done by a notable worke of Gods providence, or by a sensible worke of his holy spirit.

The question then is, Whether a Regenerate person, once in the Covenant of grace made to him in Jesus the Christ, upon the commission of some actuall knowne sinne, brought, presently, by a renewed act of faith in the Covenant of grace, according to his former generall grant, *Heb. 8. 12. I will be mercifull*

*The difference between Legall and
to their unrighteousnesse, and their sins,
and their iniquities I will remember no
more; given at his first entrance, be-
lieve that this sinne is their pardoned
amongst the rest; or else should sus-
pend his faith in this particular; not
daring to believe, untill such time
as he find himselfe actually humbled
for that sinne.*

*Lastly, it must be observed that
when wee affirme that regenerate
persons ought in this case to believe
before they repent; it is to be un-
derstood of a priority in nature, not
in time; faith and repentance being
both brought forth together.*

*They which say repentance must
goe before faith, meane it must goe
before it in time; namely, repentance
must goe between this sinne com-
mitted, and this act of faith, when
by we believe that this sinne is par-
doned, either, as a ground to build
our faith upon; or else, as a prece-
dent signe, whereby we know, we
are rightly qualified to receive par-*

do

don of our finnes; or else, have just right to believe that our sinne is pardoned.

The question being thus stated, I come unto the controversie propounded, and confidently affirme, That a Regenerate person, in this case, ought to believe actuall pardon of his sinne, before he actually repent for the same; and this I prove to be the truth of God, by these ensuing arguments.

1. This is the way that the Lord hath appointed, promised, Covenantanted, that his people shall take to get true, hearty, and unfaigned repentance, as appeareth by these two places of scripture; *Zach. 12. 10, 11, 12, 13. Ezek. 36. 29, 30, 31.* Where the Lord promiseth, that when his people had grievously sinned against him; by looking into the free Covenant of grace made to them in Iesus, the Christ, and seeing, by faith in a peirced Iesus, their finnes are pardoned, *shall mourne bitterly for them,*

*The difference between Legall and
and loath themselves in their owne sight,
for the iniquities, and sinnes they have
committed.*

2. The Lord, in divers places
of his word, saith, that he justifieth
his children before they repent, or
truely humble themselves, or doe
any worke of righteousness; the
Lord saith, *hee justifieth the ungodly,*
Rom. 4. 5. The Lord looketh upon
his elect, when they are ungodly,
and freely giveth them Christ, and
his righteousness and so justifieth
them.

Againe, if the Lord should not
justifie them, which are ungodly, he
should justifie none; for by nature
we are all ungodly, *Ephes. 2. 3. 11.*
Joh. 3. 6. So that in the moment
in the which the Lord giveth mee
Christ, and with all giveth me faith
(which is the eye of a Beleever)
to behold him, who for me was
peirced, to take away my iniquitie
and reconcile me to God; as so
imputeth me righteous, through the

Gal. 3. 22.

Zach. 12.

10.

impu.

imputation of Christs righteousness,
2 Cor. 5. 21. I am ungodly.

Where is then repentance, or any act of humiliation, which must usher in faith? Indeed, in the very moment which God doth justifie a man, he is godly; but this godlinesse is not an antecedent, but consequent: as heate and fire were both produced together, though fire, in order of nature, goe before.

The Lord is reconciled unto us, when we are his enemies, Rom. 5. 10. In the very instant, when I am Gods enemy, he giveth me Christ, and is reconciled to me through his blood. If I have any repentance, or humiliation before I am justified, it is but the humiliation of an enemy: the Lord complaineth of his people for breaking of his commandements, for wearying of him with their sins; yet will he even blot out their transgressions for his owne names sake, Esay. 43. 22, 23, 24, 25. Ezek. 36. 31. Though his Elect do no workes of

The difference between Legall and
 righteousnesse, but walke quite con-
 trary unto Gods wayes; yet in Gods
 good time he calleth and justifieth
 them for his owne names sake: that
 which God affirmeth himself to do,
 that ought Gods children to believe.

3. The Lord hath absolutely
 promised unto a believer that in that
 very day, which he actually entred
 into Covenant with him, that hee
 will *pardon his unrighteousnesse, and*
his sinne, and his iniquities will he re-
member no more, Heb. 8. 12. Therefore
 a true Believer ought ever, after he
 is entred into Covenant, to believe
 assuredly, without wavering, that
 all his sinnes are pardoned: and not,
 upon the commission of any sin, sus-
 pend his faith, till he have repented
 of it: Wee have the whole argu-
 ment set downe upon the matter,
Heb. 10. 16. to the 23. v. If the Lord
 say unto a sinner all thy sinnes are
 pardoned; there is no time, no not
 upon the commission of any actuall
 knowne sinne, wherein I ought not
 to

to believe, that all my finnes are pardoned; amongst the which, that which I now committed was one.

God saith all my *sinnes are blotted out*, *Esay. 43. 25.* must I suspend my faith here, upon any occasion, and make God a lyer; whether it were iniquitie, or unrighteousnesse, the Lord looked upon it, when he first entred into Covenant with a Believer; and the lord telleth him, for his mercies in his Christ, he will remember it no more; *Heb. 10. 17. 18. Heb. 8. 12.*

4. The children of God have alwayes, yea presently, upon the commission of some actuall knowne sin, sufficient cause, and ground to believe that all their sins are pardoned; yea, and amongst the rest, that which they lately committed; therefore they ought presently to believe, and not one moment to suspend their act of faith, in expectation of precedent repentance, or any penitentiall act. That they have sufficient cause, and

The difference between Legall and
 and ground to believe is evident
 from these places: All their finnes,
 yea, and that very sinne they now
 committed, was laid upon Christ in
 the dayes of his suffering; the Lord
 laydon him the iniquitie of us all, *Esay.*
53. 6. It is actually blotted out, *Esay.*
43. 25. so as God will remember them
 no more, *Heb. 8. 12.* None can con-
 demne them, nor lay any thing to
 their charge: *Who is he that shall lay*
any thing to the charge of Gods chosen?
Rom. 8. 33, 38. Neither that sin, nor
 any other they shall commit (seeing
 they are kept by the power of God through
 faith to salvation, *1 Peter 1. 5.*) shall
 seperate them from the Lord; nor
 things present, nor things to come.
 This a Regenerate person ought ful-
 ly to be perswaded of: *I am perswa-*
ded, saith the Apostle: Where the
 Lord giveth present, and sufficient
 cause for a Christian to believe,
 there hee ought not to suspend his
 faith.

5. It is the way of faith, and
 onely

only the way of faith, in a proper and a strict sense, to believe the bare word of God, without a signe or medium to perswade him to believe, besides the word of God, whether it be promises or threatnings; therefore a Regenerate person, once in Covenant, ought presently, without any of these signes, confidently believe the word of God, in a promise, that saith *thy sinnes are blotted out*, *Esay. 43. 25.* and that he will *remember them no more*, *Heb. 8. 12.* For thus saith the Lord to every one in Covenant, and thus saith the Sacraments, the seales of the Covenant, *Act. 22. 16. Matth. 26. 28.*

That this is the way of faith, it may appeare by that excellent description of faith, *Heb. 11. 1. Faith is the substance of things hoped for, and the evidence of things not scene*: whereby wee may plainly see, that the object of faith, are things hoped for, and not seen. The Lord giveth out his word of promise for the present

The difference between Legall and

sent; I looke upon no argument, or medium to perswade me to believe, or cause me to affect: Faith is all the medium, or argument I have: faith maketh as cleare an evidence to me, as though I had ten thousand arguments; faith is my ground and evidence. When I see I am justified by repentance, or any other mark, signe, or qualification, or looke upon it as a medium, to perswade me so to thinke; this is not properly faith; but science rather, though drawne from principles believed.

That which *Abraham* was so commended for, was, because hee put forth such an act of faith directly, and immediatly beleeving Gods word; *who against hope believed in hope, Rom. 4. 18.* If hee would not have believed before he had seene some signe, this had argued weakness of faith; *v. 19.* to believe Gods promise without any argument besides, nay, contrary to reason, argued his strength of faith; *v. 20, 21, 22.*

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If *Abraham*, having Gods promise, should have said thus, nay, but stay Lord a while, before I believe, I must see my body stronger; it must be with *Sarah* my wife after the manner of women, otherwise I dare not believe; truly he had staggered at the promise through unbelieve, and had not given glory to God. And he which is in Covenant with God in Christ, having a word of promise, though not extraordinary with *Abraham*, yet ordinary in the ministry of the Gospel, that all his sins are pardoned; yet, notwithstanding faith thus with himselfe; nay, but I will not believe, before I see some signe, or fruit of my justification: should not such a one, thinke you, take a preposterous course, and dishonour God through unbelieve. If we be *Abrahams* children, we must walke in the wayes of *Abraham*, and doe the workes of *Abraham*; for it was not written for his sake alone, that it was imputed unto him, but
for

The difference between Legall and for us also. If we believe on him, who raised up Jesus our Lord from the dead; who was delivered for our offences, and raised againe for our justification, Rom. 4. 23, 24, 25.

6. For a Regenerate person, upon commission of sin, immediatly, and directly to have an eye to the Covenant of grace, and to believe the pardon of sinne; for the same is the way to get such assurance as bringeth true and solid comfort unto him: Such a course was taken to heale men stung of the fiery scorpion; they were to looke on the brasen serpent, if once, twice, nay, seven times a day; so often as they were stunge, so often looking were healed, *Numb. 21. 8. Joh. 3. 14.* This the Apostle exhorted the *Hebrews* unto in the like case; they had backslided, and come nere unto the sin, unto the sin against the holy Spirit; the root of all this (as it should seem) was infidelity; therefore he exhorted them to use all dilligence to attaine

taine to a full assurance of faith, and to believe whatsoever was contained in the Covenant of free grace; of which, remission of sinnes is one maine thing. But how shall they come to this assurance? Even by laying fast hold upon the Covenant, confirmed by an oath; by faith, the fly ankor of the soule, and thither to for refuge; wherby they may come to get strong consolation, Heb. 6. 18, 19. We must therefore, upon our sinning, fly by a true and lively faith, unto the free Covenant of grace, made and ratified to us in the bloud of Christ; and thence fetch pardon, and solid comfort and consolation.

7. Meerely, or primarily to believe, and be perswaded of blessednesse, or of remission of sinnes, upon sight of precedent repentance, or workes of righteousness in themselves, is the way of Naturalists, Papists, Formalists, Hypocrites; and therefore is not a way to be taken up by Christians. Did not *Aristotle*, and
divers

divers other Phylosophers, teach men to conclude their happinesse from well living, and well doing: Do not the Papists make repentance not onely the precedent cause, but also the meritorious cause of forgiveness, to such as are fallen into sin after Baptisme; denying any ordinary assurance, in an ordinary way, then morrall, and conjecturall by signes? Do not formall professors amongst us, generally reason thus; wee repent, humble our selves for our sinnes, and walke in the way of obedience: and therefore we must needs have faith, and be justified; neither can they believe further, then they can see themselves work? Doe we not read in Gods word, that hypocrites builded their faith upon their workes; or else, if they trust in Gods mercie (as they suppose) it is because they imagine, they find themselves rightly qualified by their workes? Are not these their very words? *Have we not prophesied in thy name?*

name? and in thy name have wee not cast out devils? *Matth. 7. 22.* Wee have fasted, and afflicted our soules, and thou seest it not. *Esay. 58. 3.* We have endured the heate, and the burden of the day, saith the Mercenary, *Matth. 20. 12.* None of these can see themselves blessed, or justified without works.

8. To put repentance before faith in this case mentioned, doth thwart many divine precepts given to Gods children in his holy word; as alwayes to be confident; *Heb. 10. 35.* To hold fast the confidence, and rejoycing of the hope, firme unto the end, *Heb. 3. 6.* To rejoyce evermore, *Phil. 4. 4.* To make our boast of God all the day long, *Psal. 44. 8.* For it taketh away the ground, upon which the confidence, and rejoycing of David, and all true Believers is built; namely, his free Covenant of grace made to us in Iesus, the Christ: wherein he removeth our transgressions from us, as farre as the East is from the West, *Psal. 103. 12.* How can a Re-

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generate person constantly performe all these duties, when he must not alwayes be assured that all his sins are pardoned; but interrupt his confidence in this particular, untill such time as he hath stirred up in himselfe some penitentiall acts. What shall he doe, when he findeth in himselfe nothing but stubbornnesse, rebellion, repining, murmuring, blasphemy; for thus it falleth out many times, the Lord knoweth, with his dearest children; as with *Job*, *David*, *Jeremiah*, and others.

9. This Doctrine of humbling ones selfe for sin committed, (before a regenerate person presumeth to believe the pardon of that sin, causeth the childe of God to be ever at an uncertainty concerning the pardon of his sinne; and must alwayes have his conscience miserably racked, and tormented; now what you mean by an actuall known sinne, I doe not well understand; for mine owne part, I know that I
sinne

sinne every moment: I know that in mee, that is, in my flesh, (as holy Paul acknowledgeth) dwelleth no good thing, Rom. 7. 18. Beside my originall sin, I have continuall actuall sins budding forth; covetousnesse, uncleanness, pride, anger, impatiencie, rash speeches, infidelity. I must then (as it seemeth to me) put forth sundry acts of humiliation, before I believe the pardon of these sinnes; and so runne *ad infinitum*: there will be little time left for faith of assurance to be exercised in, according to the Covenant of promise made to us in Iesus, the Christ; and so to be a barre to spirituall joy. For before I can get my selfe sufficiently humbled for one sinne, another will break forth; if not twenty; none of which I must believe to be pardoned, before I be actually humbled for them. Doe wee not see into what a laborynth this precedent repentance hath brought us. Besides admit, that this Popish, actuall, mortall

C 2 sinne

*The difference between Legall and sinne (which is here spoken of) be committed but once in ones life time; how shall a Regenerate person ever know, when his repentance, that formeth his faith, is true; or when he is come to such a degree of humiliation, that hee may assure himselfe that his sinne is pardoned, and that hee may safely believe: which degree, if his repentance had not reached unto, his faith had been but presumption. Had not one a great deale better, according to the Lords command, come without money, than bring such coyne, about the currantnesse, or summe whereof, a man shall be inexplicably perplexed: when a man is a great deale better welcome to leave these, and come without them; *Esay. 55. 1, 2, 3.* But this is Gods curse upon such by-ways: *Behold all yee that kindle a fire, that compasse about your selves with the sparkles, and walke in the light of the fire, and the sparkes that ye have kindled; this yee shall have of my hand;**

ye shall lye downe in sorrow, *Esay. 50.*

11. If yee shall say, yee bring this money of humiliation, and of repentance, not to tender unto the Lord for a price, but onely for him to looke upon, as that he hath appointed for them to be qualified withall, of them that come. Nay, but if the Lord saith, thou must not come with it, what must then bee done? why, *incline your eares, and heare, saith the Lord; come unto me, heare, and your soules shall live; what is that wee must heare? I will make an everlasting Covenant with you, even the sure mercies of David, Esay. 55.*

3. The Lord doth call his people from the wayes of repentance, and humiliation, and workes of righteousness in the point of justification; and immediatly, and directly, doth cause his people to pitch upon the free Covenant of grace made to them in Iesus, the Christ.

10. This way of precedent repentance doth certainly inferre,

The difference between Legall and
and imply, that every childe of God
must of necessitie die without the
assurance of the pardon of all his
sinnes.

Now, that no man by this doctrine (of humbling a mans selfe for sin committed, before one presume to believe the actuall pardon of it) can be assured of the pardon of all his sinnes: It thus appeareth.

Every Believer, or Regenerate person, sinneth in the last act of faith, and repentance, that ever hee put forth: the more grace any one hath, the lower, and the unworthier he is in his owne eye; and the more he perceiveth with *Paul, Rom. 7. 18, 19, 20. he cannot do the good he would*: he must not then assure himselfe his last sinne is pardoned, before he hath humbled himselfe for it, unlesse it be after his death; neither can hee get ever assurance of the pardon of that sinne, except it be after hee is dead: This must necessarily follow, unlesse they maintaine the distincti-

on of mortall, and veniall finnes.
For Popish doctrine cannot be upheld without Popish principles.

II. This opinion of precedent repentance cannot bee defended, but from this unsound, and rotten ground; to wit, that pardon of sin is granted in the Covenant, upon the condition of antecedent repentance. Not much differing from that, which *Bellarmin* laboureth to defend; namely, that Evangelicall promises are made upon condition of fulfilling the law; which opinion *Camierius* confuting, affirmeth, and that truly, that there is no antecedent condition required in the Gospel, but only the consequent. If the Covenant of grace, in the pardon of sinne, made to Gods elect, did run thus, I will pardon all your sins; but yee must first repent before yee lay any claime unto this pardon: then of necessity they must first repent of every sinne, before they presume to put forth any act of faith,

The difference between Legall and
 in the Covenant of grace, for the
 pardon of them; then were the do-
 ctrine true the opposites affirm, and
 that false I defend: But the Cove-
 nant of grace, made to Gods Elect,
 is absolute, *Heb. 8. 10, 11, 12.* abso-
 lutely promising pardon of sinne to
 all that believe, *Act. 13. 38, 39.* Re-
 pentance followeth as an effect flow-
 ing from this pardon, *Ezek. 36. 29,*
30. Zach. 12. 10. So that if any will
 call repentance a condition of par-
 don of sinne, they must call it a con-
 dition consequent, not antecedent.
 If any will have repentance goe be-
 fore pardon of sinne, *they erre, not*
knowing the scriptures, nor the power
of God. They never felt the power
 of God in a sensible apprehension
 of pardon of sinne; for if they had,
 they should experimentally know,
 what belongeth unto the Covenant
 of grace. They would find the scrip-
 tures, wherein the Covenant of grace
 is laid downe, made good upon the
 soules; they should find repentance

no antecedent, but a consequent worke: they should not need to read many Commentaries upon *Zach. 12. 10. Ezek. 36. 25. to the 31. Jer. 31. Heb. 8. 10, 11, 12, 13. Heb. 10. 18, 19, 20, 21, 22.* for the meaning of these texts, wherein the New Covenant of grace is contained. They should have a School-Master to direct them; even the unction from the holy one, the holy spirit, which would teach them, *1 Joh. 2. 27.* they would find free access to the throne of Grace, without qualifying repentance. Therefore, since this opinion stands tottering upon a Popish rotten foundation, and can no other-ways be sustained; It is not the way which a Regenerate person must walke in.

Having now confirmed by sundry arguments that which I believe assuredly to be the truth: I come in the second place to answer such objections, as are made by the adversaries.

This