

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 unctiō 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

*Object. 1.*

This is the way that the Lord hath appointed, that Repentance should goe before faith: this method *John Baptist* observed, *Matth. 3. 2.* our Saviour himselſe uſeth, *Matth. 4. 17. Marc. 1. 15. Peter, Act. 2. 38.* yea, and *Paul, Act. 20. 21.*

*Anſw.*

Wee muſt not thinke, that in Scripture, every thing that goeth before in word, goeth alſo before it in the nature of the things; for then ſhould Baptiſme goe before remiſſion of ſins, in one of the places mentioned, *Marc. 1. 4. Act. 2. 38. Act. 22. 16.* But we muſt looke to know what is the mind of God, and and the meaning of the holy Spirit, by obſerving the current of the word, the collation of Scripture, giving interpretation according to the Analogy of faith; which if we doe, we ſhall plainly ſee, that Evangelicall repentance cannot goe before faith, but muſt needs follow.

Where wee have the Covenant of grace ſet down, firſt we have a  
word

word of faith: secondly, in the second place, we have a word of repentance, as a fruit flowing from faith; yet, wrought in us by the same spirit that worketh faith; as for example, instance, *Zach. 12. 10.* They shall looke upon him whom they have pierced; there is the word of faith: they shall mourne bitterly for him, as one mourneth for his onely sonne, &c. there is the word of repentance. *Eze. 36. 25.* I will sprinkle you with cleane water, and yee shall bee cleane, v. 29. I will save you from all your uncleanneses, there is the word of faith: verse 31. Then shall yee remember your owne evill wayes, and your doings, that are not good, and loath your selves in your own eyes, for all your abominations; there is the word of repentance. So that it is cleare in the Covenant of grace, the first thing the Lord requireth, and promiseth, is faith; then repentance followeth as a consequent duty to be practised.

The Lord Iesus, the Christ, in  
his



*The difference between Legall and his Sermon maketh mention of faith, and ascribeth unto it salvation, and everlasting life; and there being two maine duties in the Gospel, he setteth an Emphasis upon faith; this is the worke of God, that yee believe in him, whom hee hath sent, Joh. 6. 29. And of these two commandments, Faith, and Repentance; faith must have the precedency: This is his commandment, that yee believe in the name of his Son Iesus Christ, and love one another, as he gave commandment, 1 Joh. 3. 23.*

*If repentance goe before faith, it must of necessity be a dead work; for we live by faith in the Son of God, that loved us, and gave himselfe for us, to redeeme us from all iniquitie, and purge us to be a peculiar people, Zealous of good workes, Gal. 2. 20. Tit. 2. 14. It must be a sinne displeasing to God; for without faith it is impossible to please him, Heb. 11. 6.*

*Nothing is pleasing, and acceptable unto God, but what cometh from*



From a new creature: *For circumcision availeth nothing, nor uncircumcision, but a new creature, Gal. 6. 15.* In a word, it must be work a of the flesh, yea, and an accursed worke of the divell; *For whatsoever is of the flesh, is flesh, Joh. 3. 6.* yea, and cannot please God, *Rom. 8. 8.* and before wee be quickned alive by faith in Christ, *Satan worketh in us, Ephes. 2. 1, 2.* Now can any man imagine, that that repentance that the Lord Iesus the Christ requireth, as one of the two main Evangelicall duties, is a dead worke, a sin, a fruit of the flesh; nay, an accursed work of the divell? Let us then, for shame, cease to conceive that repentance goeth before faith, except we will purposely stop the current of Scriptures, and turne it a cleane contrary way; and so refuse to expound the word according to the Analogy of faith.

It may be you will aske, why the Lord speaketh so obscurely, and mystically; naming repentance before

*Quest.*

*The difference between Legall and  
fore faith; when as hee intendeth  
that faith should goe before repen-  
tance.*

*Answ.*

Our Saviour giveth the answer,  
*Math. 13. 11, 12, 13.* that hee will  
make things plaine to his Elect, and  
chosen, and called ones; but para-  
bolicall to the wicked, that one  
may be saved, and the other con-  
demned, according to his absolute  
decree.

*Quest.*

If it be further demanded, why  
he biddeth them (whom he preach-  
eth unto) some times only believe,  
and some times repent, and believe,  
and be saved?

*Answ.*

You must understand, that when  
the Lord Iesus in Scripture names  
onely faith, he instructeth them in  
the point of justification, where re-  
pentance hath nothing to doe; but  
when he biddeth them both repent  
and believe, hee instructeth them  
how to leade a Christian life, where  
repentance must have his due place.  
In the former sense hee sheweth,  
what

what it is that justifieth, onely faith; in the latter he declareth, what kind of faith it is that justifieth, to wit, repenting faith, working faith; *Gal.* 5. 6.

*Q.* Peradventure you will say, at our first conversion we do believe before we repent; but afterward, when we have fallen into sinne, we must repent before we believe.

*A.* To this I answer with the Apostle, *Rom.* 5. 10. *If, when we were enemies, we were reconciled by the death of his Sonne, much more, being reconciled, shall we be saved by his life.* The Lord finding us his enemies, in our minds by wicked workes, *Col.* 1. 21. justifieth us through the bloud of Christ, without any precedent repentance: surely after we are reconciled, he will save us without any such precious worke: What call we this, but Popery? Is not this a foolish doctrine? Are yee so foolish, saith the Apostle, *that having begun in the spirit, yee will be made perfect* by



*The difference between Legall and by the flesh, Gal. 3. 3. Must wee begin in such a way as the spirit of grace teacheth, and be made perfect in such a way, as flesh and nature teacheth? God forbid.*

*Object. 2.* The Lord hath entailed remission of finnes, to works of repentance; hath not the Lord said, *If wee confesse our finnes, he is faithfull and just to forgive us our finnes, and to cleanse us from all unrighteousnesse, 1 Joh. 1. 9. He that confesseth, and forsaketh his finnes, shall have mercie, Prov. 28. 13* : therefore we must first repent, before wee lay hold of mercie, and forgivenesse.

*Ans.* The ground, from whence the objection is railed, is not rightly understood; therefore the consequence is false: It is presupposed in these, and the like places, that confession, and forsaking of sinne, are severed from precedent assurance of the pardon of these finnes; which is false in those, which have obtained precious faith.

2. In these, and the like places, are not set downe the order, and ranke, that faith cometh in, that receiveth mercy and forgiveness; but here is described the property of the person, or the nature and quality of that faith, which findeth forgiveness, and mercy. It must be such a faith as doth discover to man his sinne, and bringeth forth confession; or else, *John* faith, *the truth is not in him*, 1 *Joh.* 2. 4. the true worke of the Gospel is not in him; he hath no true faith: if hee have not such a faith, as both maketh him to confesse, and forsake his sinnes, *he shall not prosper*, saith the wise *Solomon*, *Prov.* 28. 13. Such may snatch at the hand of forgiveness with a false faith, but they shall misse, they shall not find mercy: Only these that do put forth such an act of faith as is accompanied with hearty confession, and unfeigned forsaking of their sinnes, shall find mercy; *Prov.* 28. 13. In this sense it is said that *Ra-*

*The difference between Legall and*  
*hab* is justified by her workes, and  
*Abraham* was justified by his workes,  
*Jam. 2. 21, 25.* that is, by such a  
 faith as did worke; so *James* ex-  
 pounds it, *v. 22.* So that it might  
 truely have been said, in the dayes  
 of *Abraham*, according to these  
 Scriptures; if believing *Abraham*  
 worke, he shall find mercy, and be  
 justified; that is, if he put forth such  
 an act of faith as worketh, and bring-  
 eth forth workes: and yet, I hope,  
 none will say, his workes did goe  
 before his faith; but as the Scrip-  
 ture saith, *his faith wrought with his*  
*workes, and his workes did flow from*  
*his faith, Jam. 2. 22.* Wee cannot  
 say, that *Abraham* ought to have  
 wrought, before he had layd hold  
 on the promised seed, *Christ* and  
 his righteousness, whereby he was  
 justified; because, it might have bin  
 truly said, after he was justified by  
 faith in *Christ*, that was promised to  
 him, *Gen. 12. 3.* if he work, he shall  
 be justified, and find forgiveness.

No



No more can it be said, that a regenerate person, that is in the Covenant of grace, must confesse and forsake his sinne, and after put forth an act of faith to lay hold upon mercy; because, it is truly said, if the justified soule, by faith confesse, and forsake his sin, he shall find mercy. In a word, these places are pregnant and strong for the truth of faith, which findeth mercy; but they make nothing for the precedency of works: It doth not follow, that, because he that doth not repent, shall not find forgivenesse; therefore he must repent in time, before he lay hold upon forgivenesse; but onely hee must put forth a repenting faith, if ever he meane to find forgivenesse.

This doctrine of precedency of faith, seemeth to shut out repentance. *Object. 3.*

It may seeme so, to one whom the god of this world hath blinded, 2 Cor. 4. 4. But it cannot so much as seem so to a man truly enlightned: In-

*The difference between Legall and*  
deed, it shutteth out altogether Legall repentance, the repentance of Formalists, and Hypocrites: it shutteth out also true Evangelicall, from coming into the point of justification before faith; but it bringeth it into his due and proper place, making it follow faith and justification, and attend upon a justified person all the dayes of his life: If any pretending the Gospel, or free justification, directly, or indirectly, exclude true repentance, or any manner of godly conversation, maintaining or countenancing any kind of loose living, or by a licentiousnesse of teaching, that we are freed by the Covenant of grace from the performance of duties, either from the first or second Table of the Law, in an Evangelicall manner of obedience, and that by Christian liberty; let them be accounted filthy dreamers, bruit beasts, spots in our feasts, clouds without water, wandring starres walking after their ungodly lusts;

lusts; damnable hereticks: Wo unto them; for so, and much more, saith the holy Ghost of such, *Jude* in his epistle. Wee are freed from sinne by Iesus, the Christ, blessed be the Lord for ever; but he hath not given us any freedom to sin. *Rom. 6.* We must be *servants to righteousness*, that is freedome enough: Should any deny repentance, true repentance, they cut off part of Gods Covenant of grace; he covenanteth to give his people an heart of flesh; to cause them to mourn bitterly for their finnes against Christ; yea, to loath themselves in their own eyes, for all the sins they have committed; *Ezek. 36.31.* Do we deny repentance, because we will not make it a partiall Saviour?

*Zach. 12.  
10.*

The Saints of God, in Scripture, *Object. 4.* led by Gods spirit, did take this course, they humbled themselves, and repented to get pardon.

That I may give a full answer to this objection, wee must know,

*Ans. 1.*



*The difference between Legall and*

as I have said before, sinnes may be said to be pardoned in a two fold respect, making for the matter in hand:

First, in regard of an actuall application of pardon of sinne, freely tendred in the Covenant of grace, either for all sinnes in generall, or by a renewed act of faith, for any sinne in particular.

Secondly, for a manifestation of pardon of sinne to a believing soule caused by some evident act of Gods providence, or sensible worke of his holy spirit. According to this distinction, I deny that ever a Saint of God, guided by Gods spirit, did ever repent, or humble himselfe to procure pardon of sinne in the former sense; that is, they did not repent to get themselves rightly qualified, that they might, upon just title, put forth an act of faith to believe pardon of that sinne; which is the point in controversie: they had no such Popish spirits, thus to  
make

make a way by their workes for the forgivenesse of their finnes: That which they sought for, was forgivenesse of finnes in the latter sense; namely, Gods manifestation of this forgivenesse: and this is that which *David* the King so earnestly sued for, *Psal. 51. 8. 12. Make me to heare of joy and gladnesse; restore unto me the joy of thy salvation.* This is the reason that Gods children dayly pray for the forgivenesse of those sins, which they know are pardoned in Christ: they desire the Lord would pardon them to their sense, feeling, experience: that they may once taste how gracious the Lord is unto them; though they are assured by faith, that they are already pardoned in Christ Iesus.

When Gods children are shut out *Object. 5.* of the Church, by lawfull excommunication, for some scandalous, or inormous sin; the Church may not admit them againe, nor publish, nor declare unto them that their sin is

*The difference between Legall and*  
 pardoned, but upon precedent re-  
 pentance : and that which they  
 doe, according to Gods will on  
 earth, is ratified by God himfelfe  
 in heaven; and therefore they which  
 have thus sinned, are not to appre-  
 hend pardon, but upon precedent  
 repentance.

*Ans.*

This reason is very inconsequent,  
 and doth not follow; it supposeth  
 that a believer can take no other way  
 for the pardon of his own sin, then  
 the Church is to take in this case  
 for the publishing of the pardon of  
 sinne in another. A Regenerate per-  
 son may be assured of the pardon  
 of his owne sinne by faith, a long  
 time before such evident, and no-  
 table fruits and effects are produced,  
 as upon which the Church of Christ  
 may openly declare the same. Be-  
 sides, this maketh nothing for the  
 priority of repentance; for, when  
 this repentance is brought forth, the  
 Church doth declare that the sin is  
 actually pardoned by a precedent  
 act



act of faith; of which, this consequent repentance doth evidence the truth: and in this sense it is, that the Ministers of Christ, guided by the holy spirit, *are to preach good tidings to the meek, to bind up the broken hearted, Esay. 61. 1, 2, 3.* That is, they are to declare unto them, that they are such as are justified from their sins by a true and lively faith; of which, they have evident effects, or fruits. But they, which would have repentance goe before, deny, that these sins are pardoned by precedent acts of faith, but would have them, upon these qualifications, to put forth an act of faith to believe that their sins come to be actually pardoned; which before were but pardonable. Admit then, the Church do declare unto me that my sins are actually pardoned, when they see my repentance; then surely my faith did actually apply pardon before I did repent; therefore faith in this particular must goe before repentance.

This

Object. 6.

Ans. w.

This is a Doctrine of Liberty: Liberty, and licentiousnesse is not the proper effects and fruits of this doctrine, onely they follow by accident, either in part in Gods children, who being called unto liberty, the flesh taketh occasion hereby more boldly to sinne; or else wholly in the reprobate, who being ordained of old unto condemnation, abuse the grace of God and turne it into lasciviousnesse; whereby the way of truth commeth to be evill spoken of: It is a most dangerous thing thus to blaspheme the way of God; this is the ready way to deprive ones selfe of the presence of God, and the blessed company of his deare children. *But when diverse were hardened and spake evill of the way of truth before the multitude, he departed from them, and seperated the disciples, Act. 19. 9.* Let us take a new survey of this doctrine, and view it a little, to see whether it be a doctrine of liberty: This doctrine teacheth us, that

that wee are delivered out of the hands of our enemies; but it is, that wee should serve him in holinesse and uprightnesse before him all the dayes of our lives, Luk. 1. 74, 75. The grace of God, that bringeth salvation to all men, hath appeared, teaching us that denying ungodlinesse, and worldly lusts, we should live soberly, righteously, and godly in this present world, Tit. 2. 11, 12. It affirmeth that the Lord hath redeemed us by his blood from all iniquity, and purified us unto himselfe a peculiar people zealous of good workes: as also that the Lord hath freely blotted out our iniquities for his owne names sake, that wee beholding his love in the free pardon, may mourne bitterly for all the sinnes wee have committed against Christ, and loath our selves in our own eyes for all our abominations, Zach. 12. 10. Ezek. 36. 31. Whether this be a way of liberty, otherwise then Christian liberty, I hope, will be manifest unto the conscience of every



every man. Indeed, there are a company of evill men, who walke for a time conscionable, though formally, as the way I oppose teacheth, come to be enlightened by some common temporary grace of the spirit, whereby they are for the present wonderfully changed, and have escaped the pollutions of the world; yet afterward turne from the holy commandements, and abuse the grace of God, turning of it into lasciviousnesse; but this ought not to cause any to speake evill of the way of truth: I doe acknowledge of these sorts of formall professors and libertines, there is lesse hope of the latter then the former: For they, beginning in the way of formall professing, upon this illumination turne licentious; now saith the holy spirit of such, *the latter end of them is worse then the beginning*; for so saith the spirit of God of such, 2 Pet. 2. 20. I doe confesse there are many wonderfully enlightened, which make a faire

saire shew a great while; yet, in time walke more loosely, are more light in their carriage, and conversation; more unjust in their dealings then meere civill men; who for all their faith, knowledge, and gifts they boast to have, were never truly converted: dogges and swine they were at the beginning, and dogges and swine they are at their latter end; for so saith the Spirit of God of such: but it is hapned to them according to the true Proverbe, *The dogge is turned to his owne vomite; and the sow that was washed, to the wallowing in the myre*, 2 Pet. 2. 22. These sorts of professors, by their scandalous living, turne many out of the way, offend the weak Believers, yea, and are occasions of sore temptations to Gods deare children, who have no small measure of faith; yet for all this, because these filthy, beastly hypocrites, who take this course come neere the way, and seeme to walke in the way for a time:

time: God forbid, that hereupon wee should condemne the way it selfe; though *Hymaneus* and *Philetus* erre concerning the faith, yet the foundation of God standeth sure, 2 Tim. 2. 17, 18.

*Object. 7.* This is the constant practise of the Prophets, Apostles, and of all the faithfull Ministers, to exhort Gods people upon commission of sinne to humble themselves, and exercise this grace of repentance.

*Ans<sup>w</sup>.*

I take this to be the force of this objection, this way of precedent faith doth hinder the course that these men of God did take, and stoppeth the currant of mourning for sinne; humbling ones selfe, and afflicting ones soule, and is a let, and impediment to true Evangelicall repentance, which God in his word doth so much urge by his holy Prophets and Apostles; which if it did certainly it were not of God; and God forbid I should pleade for it: But if I make it appeare, that it is a way



way so farre from hindering this godly sorrow, that it is rather a main procreant cause begetting the same; then, this objection will vanish and fall to the ground.

The Lord maketh pardon of sin, apprehended by faith, a ground of the deepest humiliation that can be expressed, as hath bin partly shewed before; this is the course the Lord taketh, *Ezek. 36. 29. I will save you from all your uncleannesses; what is the effect, v. 31. then shall yee remember your own ways, and doings that were not good, and loath your selves in your own eyes for all your abominations: Thus the Lord bringeth his people to repentance: Zach. 12. 10. I will powre upon the house of David, and the inhabitants of Jerusalem the spirit of grace, &c.* That is, I will give them such a spirit, as shall abundantly manifest unto them my free grace in pardoning their sins. Now, what doth this produce? Mourning. Yea, bitter mourning, solitary mourning; the holy

holy spirit useth such expressions  
 as holdeth forth the greatest mourn-  
 ing that possibly can be conceived;  
 as the mourning of *Hadradrinmon*  
 in the valley of *Megiddon*, where the  
 Nobles of *Israel* cast away their mu-  
 sicall instruments, and clad them-  
 selves in sable, or sack-cloath, and  
 breathing out their mournfull ele-  
 gy, cryed, Our crown is fallen from  
 our heads; woe, woe unto us wee  
 have sinned, *Zach.* 12. 10, 11, 12, 13,  
 14. A notable place we have to this  
 purpose, *Ezek.* 16. 61, 62, 63. the  
 Lord will have his people, that de-  
 spised the oath and broke the Co-  
 venant, brought to repentance, and  
 to be confounded, and not open  
 their mouthes for shame; how must  
 this be effected, he will shew them  
 his Covenant, and let them see that  
 hee is pacified towards them: *that*  
*thou maist remember, and be confounded,*  
*and never open thy mouth any more, &c.*  
 I might bring many more places  
 of Scripture, but these are so cleare  
 and.

and evident, as I cannot devise what can be spoken against them; this is not a way, that he will bring two or three of his children to repentance, but as many as he entreth into the Covenant of grace withall; for this is his Covenant: Let repentance then be vehemently urged; and the greater mens sins are, let the greater humiliation bee required, but amongst other causes to produce this effect, this must be the chiefe; looking upon a Christ by faith, bearing all their sinnes; whom we have wounded by our transgressions, to consider that we have sinned against such a Christ as hath borne our sins: such a Father that hath given such a deare son to take away our iniquities out of our sight, and reconcile us to God. This is that which will melt the heart of such an one, as is endued with the spirit of adoption, and is truly born of God. Let the children of the bond-woman think as long as they will, that

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the



*The difference between Legall and*  
 the apprehension of sin unpardoned  
 will worke this repentance; this  
 I am sure, God will lead the chil-  
 dren of the free-woman, the cleane  
 contrary way; or else hee should  
 not be faithfull, and keep his Co-  
 v<sup>n</sup>ant.

*Object. 9.*

It may be you will say, how can  
 pardon of sin be the efficient cause  
 of this repentance, when as pardon  
 followeth, many times, a long time  
 after repentance; and repentance is  
 prescribed as a way to get forgive-  
 nesse, *Deut. 30. 2, 3. Esay. 55. 7. Ier.*  
*12. 16. 1 King. 8. 33, 34, 35. 2 Chron.*  
*7. 14.* and infinite other places.

*Answer*

To these I answer, as I have  
 partly done heretofore, that in all  
 these and the like places, forgiveness  
 of sin is either taken for the impu-  
 tation of Christs righteousness, or  
 for the covering ones sins with the  
 robe of Christs righteousness; and  
 then repentance is not enjoyned as  
 a way antecedent, but only to de-  
 scribe the nature of that faith which

recei-

receiveth forgiveness: It must be an humbling, repenting faith, or else forgiveness is taken for the manifestation of forgiveness, by some sensible worke of Gods spirit, or notable worke of his providence; whereby he doth lift upon true Believers the light of his countenance. And the distinction being thus considered, in this sense, repentance leadeth as a way precedent; yet it is such a repentance, as ought to come from assurance that their finnes are pardoned, in the former sense; for which they humble themselves to get their pardon in the latter sense: after that *David* had his sinne pardoned in the former sense to his faith, *2 Sam. 12. 13.* he urgeth earnestly to have a manifestation of the pardon of his sinne, in the latter sense, to his own soule, that he may once taste how gracious the Lord is, and that his broken bones may rejoyce; and as it should seem hee received an answer from the

Lord, giving him a manifestation of his assurance, by some speciall work of his holy spirit, walking in this repenting way appointed by the Lord: *I acknowledge my sinne to thee, and my iniquity have I not hid; I said I would confesse my transgressions to the Lord, and thou forgavest the iniquity of my sinne, Psal. 32. 5.* That is, thou didst make me sensible of it, or manifest the pardon of my sin, to my sense, feeling, and experience: and God did not onely deale so with *David*, but hee will deale so with every Believer that waites upon him in the way of his ordinances: *For this shall every one that is godly, pray unto thee in a time when thou maiest be found, Psal. 32. 6.* When one in the Covenant of grace, grossly sinneth against the Lord, that sin (amongst the rest, in the generall grant made at his first conversion, when the Lord, by his good spirit, sealed up his mercie in the new Covenant, telling him, hee will be mercitull unto



unto him, in forgiving his iniquities, and will remember his sin no more) is already pardoned in Christ: he ought therefore, presently to renew his faith in the Covenant, looking upon a crucified Iesus, that hath satisfied the justice of God, appeased his wrath, and procured our pardon, and reconciliation with God; and hath discharged us from all our unrighteousnesse; so that in his perfect righteousness, *wee stand holy and righteous in the sight of God, without spot or blame, Col. 1. 19, 20, 21, 22.*

A regenerate person fallen, forsaken, hardened in sin, cannot, untill he hath been thoroughly humbled for sin, rejoyce evermore, and make his boast of God.

An unregenerate person that hath no faith, but liveth by sense (thinking that God changeth as he doth) cannot; but a regenerate person that liveth by faith, especially by a strong faith, can. Strong Christi-

Object.  
10.

Ans.

ans, though made heavy with many strong temptations, though they doe not enjoy God by sight and feeling, as those, which find him present by melting of their hearts for sin, doe: yet they can exceedingly rejoyce in believing; *which faith is more precious then gold that perisheth, 1 Pet. 1. 6, 7, 8.* When sin is most prevalent, & the heart is most hardened; so that they are captivated, and cannot doe that they would, but are forced, with holy *Paul*, to cry out of their own wretchedness, *Rom. 7. 24.* yet then they can glory in Christ Iesus with a large heart, breaking forth into thanksgivings, *Rom. 7. 25.* yea, when they see nothing but Gods heavy judgements, and evident signes of his wrath, and displeasure: yet, *they can even then rejoyce in the Lord, and glory in the God of their salvation, Hab. 3. 18. 19.*

Object.  
II.

Make all sins equall, as long as you please in this controversie, we doe not.

In

This controversie, wherein you deny equality of sin, is either in the point of justification, or the Believers assurance of justification; in both which respects, sins are equal: when the Lord giveth Christ to a soule, and justifieth him, he putteth no difference, because he dischargeth him of all his sins, *Heb. 8. 12.* Hence ariseth Pauls challenge, *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, Rom. 8. 33.* There is indeed, a large disproportion between sins, in regard of their causes, effects, and adjuncts; yet, the robe of Christs righteousness is so large, that it covereth the greatest sinne, as easily as the least. I confesse, there are sins doe *vastare conscientiam*, stupifie, and dead the conscience; what then, doe they hinder my justification, because they hurt my sanctification; justification is quite out of a mans selfe, consisting in the imputation of Christs righteousness inherent in him; who



sitteth at the right hand of God, and far above the reach and spheare of sins activity; neither ought any one sin, to hinder a Believers assurance of justification, more then another: (the greater our sins be, the greater humiliation is required, as a fruit of faith and justification; but that is nothing to the purpose.) The word faith, that whether they be iniquities, or transgressions, or sins they are blotted out, so as God will remember them no more, *Esay. 43. 25. Heb. 8. 12.* He that commits a grosse sin, and doubteth the pardon of it, committeth a double sin; one against his sanctification, the other against his justification; the one being contrary to the sanctification of the spirit, the other to the believing of the trueth of the Covenant of grace, made to us in the blood of the Lord Iesus, 1 *Joh. 1. 7.* What though a Believer usually, upon the committing of grosse sinnes, doubt of his estate: yet, this is from a defect in faith,

faith, and not from any rule and precept in Gods word: *As many as walke according to this rule, peace shall be to them, and mercy upon the Israel of our God, Gal. 6. 16.*

We rack the conscience no more *Object. 12* in the one, than they doe in the other.

That which is here affirmed is this, that this doctrine of precedent repentance, is no more a rack unto the conscience, than that of precedent faith; which saying how true it is, it may easily thus appeare: The way of precedent repentance, doth set a distressed soule upon the slippery foundation of repentance, and tyeth him unto Christ with an unsound faith, and when the floods of temptations doe arise, and wash away this foundation, his faith falleth, and down hee cometh, to the great breaking of his peace, and the tormenting of his conscience: whereas the way of precedent faith, doth directly fixe a perplexed soule upon

*Ans<sup>m</sup>*

*The difference between Legall and*  
on the free promise, made to him  
in a crucified Iesus; whereupon he  
layeth hold, as with an ankor, and  
though he by weakness, and sinfull  
infirmities, be subject to change, yet,  
so long as Christ & his word remain-  
eth immutable, he is safe enough;  
and so in the most violent storms of  
temptation he keepeth his hold, and  
*findeth strong consolation, Heb. 6. 18,*  
19. As farre as I can conceive,  
they that maintaine this fore-going  
repentance, doe imagine, the Lord  
doth send such a Gospel as this to  
be published; Thou sinner, laden  
with the weight of thy sins, here  
is good news for thee, Christ is here  
offered unto thee, thou shalt have  
pardon through his blood; onely  
this thou must doe, thou must re-  
pent, before thou offer to lay hold  
upon him; and this faith thou must  
put forth at all times: be bold to  
rely on him for pardon, if thou first  
repent; and so often as thou fallest  
into any grosse sin, thou maist not  
believe



believe that this sinne is pardoned, though thou hast received Christ and his righteousness, wherewith all thy sinnes are covered, before thou hast humbled thy selfe for it: Thou maist not, at any time in this case, carry thy selfe directly to the free promise in a crucified Iesus, to have assurance by faith of the pardon of thy sins; but thou must ever, as thou committest some great sin, stay untill thou hast performed some act of humiliation, and then recoyle upon thine owne act, and from thence onely assure thy selfe of pardon. Pardon is not given before the Lord, before these fruits of repentance be brought forth. If you build upon any word, it must be upon this or the like, as farre as I can understand. Now because Christ hath no such word (for the Covenant of grace, made to Gods Elect in Christ, is absolute; absolutely promising pardon of sinne to all that believe, *Act. 13. 38, 39.*)  
though

*The difference between Legall and*  
 though Antichrist hath, you must  
 of necessity (whatsoever is said or  
 thought by a deceitfull heart to the  
 contrary) build upon repentance,  
 and make it your rock and ground-  
 work; turning the truth of God in-  
 to a ly, and worship and serve the  
 creature, forsaking the Creator,  
 which is blessed for ever, *Amen.*

They would have a regenerate  
 person to refuse to believe the Co-  
 venant of free grace, tendred to  
 them in the blood of Iesus, *and sea-*  
*led up to them, by the inward testimo-*  
*ny of the spirit of promise, Ephes. 1. 13.*  
 and onely give credit to the testi-  
 mony of this Idoll of supposed i-  
 maginary precedent repentance.

How can it be, but that this do-  
 ctrine must most miserably rack the  
 conscience; which teacheth, that a  
 Believer must not, at all times, be  
 assured that all his sins are pardo-  
 ned: For, *if that man be blessed, whose*  
*iniquities are forgiven, and whose sins*  
*are covered, Psal. 32. 1, 2.* in what an  
 accursed

accursed estate then, must that person needs apprehend himselfe to be in, who may not believe the pardon of his sinne, because hee doth not find himselfe rightly qualified by repentance.

But this doctrine sleighteth repentance, and esteemeth it of no use.

*Object.*

13.

*Answer.*

1. This is but a calumny of the old adversary, to cause the precious truths of Iesus, the Christ to be troden under foote; as salt that hath lost his favour.

2. There is an error in the frame and drift of the objection; for, it carrieth the matter so, as if to be, that which wee endeavoured to prove were, that regenerate persons having lost their assurance of pardon, should not seek it in a penitentiall way; which is farre from the truth: In a word, I take this answer for the matter of it, to be very unsound and dangerous: for the manner and end which it seemeth



eth to drive at, somewhat injurious; covertly fastning an opinion upon me, which the Lord knoweth my soule abhorres: and so (I conceive) doe the soules of the faithfull, that truely feare God: yet stand up and contend with mee, for this faith which was given for the consolation of all Saints. As if so be wee sleighted repentance, or humiliati- on, or duties thereunto belonging, I had much better perish, then brotch, or defend any such tenents, which may teach or encourage the faith- full Christians to turne from the holy commandement of repen- tance. I say, the more assured any man is of the pardon of his sin, the more the power of grace doth sof- ten his heart, and causeth him to walke close with God in all his or- dinances: It grieveth me to see no more of Gods faithfull witnesses in these corrupt, back-sliding, and peri- lous times, professing in sack-cloath. It is a trouble and a temptation

to my spirit, to see professors play  
the hypocrites ; *Woe bee unto them,*  
*they say and doe not,* Matth. 23. 3. If  
men were so penitent as it is pre-  
tended, how cometh it to passe that  
so many abhominable superstitions  
are yeelded unto, if not defended ?  
If any man say, they see no such mat-  
ter, let such an one know from the  
Lord, that a marvelous and won-  
derfull judgement of God is fallen  
upon him ; which the Lord threat-  
ned a long time since by the Pro-  
phet *Isaiah* ; *Esay. 29. 13, 14, 15, 16.*  
It is a marvell and a wonder, that  
so many wise and prudent men  
should understand no more in these  
matters : But it is such a marvell  
and wonder as the Lord in his just  
judgement hath done. If men by  
their sharp judgements dig deep ;  
and by their subtil distinctions, and  
fallacious arguments thinke to hid  
their counsels from God ; woe be  
to them saith the holy spirit. The  
Lord will one day, for all their  
turning

*The difference between Legall and*  
 turning all things upside down, make  
 them feele his power; and they  
 shall know themselves to bee no  
 gods, to frame Religion as they  
 please; but to be as clay in the hands  
 of the potter. For mine own part,  
 I doe not desire to goe to that hea-  
 ven where unsanctified, and unregen-  
 erate, and impenitent persons shall  
 reigne. Yet, for all this, in the name  
 of the Lord Iesus, tht Christ, my  
 Lord and Saviour, I pronounce an *A-*  
*nathema* against the opinion of prece-  
 dent qualifying repentance; which I  
 have hitherto opposed as a doctrine  
 repugnant to the doctrine of Iesus  
 the Christ; as Antichristian and  
 damnable.

Now the Lord of his infinite  
 mercy direct us by his holy word  
 and spirit, and give us that anoin-  
 ting from the holy one, *which may*  
*lead us into all his truth*, and bring  
 to our remembrance the things that  
 hee hath spoken, *Joh. 14. 26.* 1 *Joh.*  
*2. 27.*

Certain





Certaine Catechisticall Questions and Answers set downe for the better clearing of that which I have already written, to confirme the point discussed on.

Quest.

**W**hat is the state of all mankind by nature, whether Iewes or Gentiles?

*A.* Dead in sins and trespasses, dead while they live, 1 Tim. 5. 6. and blind and corrupt in their intellectuals.

*Q.* How prove you it.

*A.* By these testimonies of holy Scripture; Rom. 3. 9. we have proved both Iewes and Gentiles that they are all under sin; As it is written, &c. v. 10. to the v. 20, 22, 23. Ephes. 2. 1, 2, 3, 5. Ephes. 4. 17, 18, 19. Tit. 3. 3. 1 Tim. 5. 6.

*Q.* If all men that came of the root of the first Adam be dead in sinne, corrupt throughout, and blind in their in-

F

tellectu-

The difference between Legall and intellectuall, and have not the knowledge of the most high ; seeing all within them standeth in open opposition against God, his grace and holinesse, Ephes. 2. 1, 2, 3. Ephes. 4. 17, 18, 19. Rom. 8. 7, 8. Rom. 5. 12. 19 By what means is this spiritually dead creature raised ?

A. By the power and spirit of Iesus, the Christ.

Q. How prove you it ?

A. Ephes. 2. 5. Even when wee were dead in sinnes he quickned us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Iesus ; that in the ages to come, he might shew the exceeding riches of his grace in his kindnesse towards us through Iesus Christ.

Q. What is the Gospel ?

A. It is a divine heavenly spirituall light, that revealeth unto us Iesus, the Christ, to bee made of God for all the Elect, wisdome, righteousness, holinesse, redemption ; taking all from the creature, and giving all unto Christ, aswell before

before conversion as after; aswell in sanctification as justification; that Christ may be all in all.

The first thing that God created in the old world was light, *Gen. 1. 3.* First, thereby the Choas of all disorder did appeare, *Gen. 1. 1. 2<sup>ly</sup>.* Light discovered the world was not made of any preeixstent matter, but created *ex nihilo*, out of nothing. *3<sup>ly</sup>.* Light discovereth the Sun to be the Lords next immediate instrument to give light and life to the world, to rule and governe it: When hee is neer us all things vegetate, grow, flowrish, ripen; but when he withdraweth, all things dye, and creep into the earth. *4<sup>ly</sup>.* That the whole glory of creating of the world out of such corrupt materials, might be given unto God.

1. So when God commeth to breath grace in a blind, dead, and unregenerate heart, the first thing God creates there, is the light of his Gospel, *2 Cor. 4. 6.* For God,



*The difference between Legall and who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Iesus Christ. We never see the Chaos and corruption of our owne hearts, till God discover it to us by his Gospel-light: Paul never saw himselfe a sinner, nor the chiefe of sinners, till he saw Christ, 1 Tim. 1. 15. 16. nor Isaiah neither, Esay 6. 5. till then; birth-priviledges blinded their eyes, Phil. 3. 6. The more grace Paul had, the more he saw his owne corruption, Rom. 7.*

2. Gospel-light discovereth there is no fore-seen faith, nor works of righteousness, was any ground why wee were received to mercy; for, we had none, being sinfull throughout, Tit. 3. 3, 5. 2 Tim. 1. 9. Ephes. 2. 1, 2, 3. Ephes. 4. 17, 18, 19.

3. Gospel-light discovereth or revealeth Iesus Christ to bee the sun of righteousness, from whence the new creature receiveth all his spiri-

spirituall priviledges of wisdome, righteousnesse, holinesse, freedome, that in him he may glory.

4. Gospel-light taketh away all glorying from the creature, that the whole glory may be given to God the Father through Christ, *Ephes. 2.*

7. *1 Cor 1. 30.*

*Q. Is there any wisdome to know God, in the naturall man?*

*A. No; Rom. 3. 11. There is none understandeth, none seeketh after God. The naturall man cannot, they are too sublime and spirituall, 1 Cor. 2.*

14.

*Q. Is there any knowledge in the naturall man, of his spirituall misery out of Christ.*

*A. Neither; by reason of the corrupt principle of flesh abiding in him, all the excellencies of the naturall man standeth in opposition against grace and holinesse, Rom. 8. 7, 8.*

*Q. How cometh a naturall man to the knowledge of his spirituall misery*

*The difference between Legall and out of Christ, and his rich and free-priviledges he shall enjoy through a crucified Iesus.*

*A. God is pleased to reveale it to him through the Gospel-ministry, Act. 26. 17. I send thee to the Gentiles: v. 18. To open the blind eyes, and to turne them from darknesse to light, and the power of Satan to God, that they may receive forgivenesse of sinne, and an inheritance amongst them which are sanctified by faith which is in mee.*

*Q. What is the Gospel-faith?*

*A. It is a beliefe in crucified, dead, and risen Iesus, whom God hath exalted at his right hand to be Lord and Christ; a Prince and Saviour, to give repentance and remission of sinnes.*

*Q. How prove you it?*

*A. Act. 2. 36. Act. 5. 30. 31. Act. 10. 39, 40, 43. c. 13. v. 38, 39.*

*Q. When was Iesus exalted to be the Christ?*

*A. Then, when hee was raised from*



from the dead, and received power and authority from his Father to be the King of the Church; and grant out a commission in his name to constitute his Church.

*Q. How prove you it?*

*A. Matth. 28. 18, 19, 20. Mark. 16. 15, 16. Ephes. 1. 20, 21, 22, 23. Act. 2. 36. c. 5. 31.*

*Q. Is there any righteousness in the creature for justification.*

*A. No; the Scripture giveth out a negative voice, Rom. 3. 10, 23. Gal. 3. 10. 22.*

*Q. Who is the sinners righteousness?*

*A. The Lord Iesus is become the Lord our righteousness; that by him all that believe are justified from all those things, they cannot be justified by the law of Moses, Act. 13. 38, 39.*

*Q. When ought a regenerate person to believe that all his sins are pardoned?*

*A. As soon as hee hath received Christ and his righteousness; hee hath then another word given forth for his faith to rest upon; even a*

*The difference between Legall and free promise to them that reveale life through Christ. Thus God gave Adam the promise of life, Gen. 3. 15. So Abraham, Gen. 12. 3. So Mary Magdalen, Thy sins are forgiven thee, Luk. 7. 48. So the Faylor, Act. 26. 31. Believe in the Lord Iesus and thou shalt be saved.*

*Q. Must he ever, after he is justified, believe that all his sinnes are forgiven him.*

*A. Yes, he must hold fast the beginning of his confidence even unto the end, Heb. 3. 14. And if at any time he believe not Gods record, which hee hath given him concerning the pardon of his sinne, hee maketh him a lyar, 1 Joh. 5. 10, 11.*

*Q. What way taketh the Lord to confirme a Believer in this faith?*

*A. Besides his word of promise confirmed by an oath, Heb. 6. 18. He sealeth this truth unto him outwardly in Baptisme, Act. 22. 16. and in the Lords Supper, Matth. 26. 28. and internally by his spirit, which he sendeth in his good time into*

our hearts, sensibly acting saving graces; which graces thus acted, are called the *seale, or earnest of the spirit*, Ephes. 1. 13. 2 Cor. 1. 21, 22.

Q. What if a Believer come, by reason of some grievous sinne committed, and through Satans strong temptation, partly to loose his assurance, must he not seeke it againe of the Lord in way of humiliation and repentance?

A. Yes surely, hee must repent of his sins, and amongst the rest, of his grievous sin of infidelity; and upon every back-sliding a Believer is to repent, Revel. 2. 5. Remember from whence hee is fallen, and repent, and doe his first workes: Yea, and seek the Lord in all his ordinances, Esay. 55. 7. and instantly pray unto the Lord for increase of faith, Luk. 17. 5. Lord I believe help my unbelief, Mark. 14. 24.

Q. Is it not sufficient in this case onely to believe, that the Lord will pardon his sin after his repentance for them, and then onely when hee hath repented of



*The difference between Legall and of a sinne, believe that it is pardoned, and not before?*

*A.* No, this were to leave the true Gospel of Christ, which saith to a man in Christ, Thy sins are forgiven thee; and frame a new Gospel, which saith, I will pardon thy sinne ever as thou repentest; making repentance an antecedent to forgiveness; and thus a man should bring himselfe under an everlasting curse, and have his name raised out of the book of life, Revel. 22. 18, 19.

*Q.* How commeth it to passe that most Christians can believe pardon of sin no farther then they can see themselves humbled or repent for them?

*A.* It is because they are either such as have a weak faith, and then they receive reprehension from our Saviour with Thomas, Joh. 20. 29. Thomas because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed. Or else they are Christians in name only, but in very deed hypocrites; who

who build their faith upon their repentance (though they say and think otherwise) and then no wonder when the foundation is removed, their faith faileth them, and they get a fall; because they were so foolish to build their faith upon the sand of their work of repentance, or other such like qualifications; *Matth.*

7. 26, 27.

*Q. What difference between these weak Christians, and these hypocrites?*

*A.* This weak Christian hath another secret frame of grace in him, which will not suffer him to rest upon this rotten foundation: the spirit of God bloweth upon him, and letteth him see and feel too, that this way of the flesh will faile him; and at last pitcheth him directly upon Christ, and maketh him directly lay hold upon the word of promise which endureth for ever, *Esay.* 40. 6, 7, 8.

When the Lord begetteth one with the immortall seed of his word,  
he

*The difference between Legall and*

he then letteth him know, that all flesh is grasse; and whatsoever flesh and nature can desire to rest upon, fallerh away; and teacheth him to rest only on the word of promise, tendred in the Gospel, which endureth for ever, 1 Pet. 1. 23, 24, 25. But the hypocrite not being blownen upon by this spirit, nor having the seed of grace conveyed unto him in the Gospel-promise, stumbles at this way of free justification, ( Rom. 3. 24. *We be justified freely by grace, by redemption that is in Christ Iesus. v. 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins that are past through the forbearance of God. v. 26. To declare at this time his righteousness that hee might be just, and the justifier of him that believeth in Iesus: ) And seeketh it in another way, Rom. 9. 31. *But Israel which followed the Law of righteousness, hath not attained to the Law of righteousness. v. 32. Wherefore ?**



fore? Because they sought it not by faith,  
but as it were by the workes of the  
Law; for they have stumbled at the  
stumbling stone: and waxeth confi-  
dent in this way; teacheth it unto  
others; thinketh others foolish and  
blind in respect of himsele, *Rom. 2.*  
*17, 18, 19, 20.* Yea, hee groweth so  
confident, as that hee dareth plead  
his cause with God; *Matth. 7. 22.*  
*Have wee not prophesied in thy name,*  
*&c?*

Q. Must a Believer as well assure  
himselfe that the grosse sinnes that hee  
commits are pardoned, as smaller offen-  
ces?

A. To make degrees of sins, in  
point of pardon and justification, is  
flat Popery, and derogatory from  
the infinite meritorious death of our  
Lord and Saviour Iesus, the Christ;  
as if hee could not pardon little  
sins by himselfe, or with little re-  
pentance, but hee must be helped  
with a great deale of repentance, to  
pardon great sins: Though corrupt  
nature

*The difference between Legall and nature maketh a difference, yet God maketh none, Act. 15. 9.*

*Q. Ought not a regenerate person to be more humbled for a grosse sin, then for one of an inferiour nature?*

*A. Yea, this God requireth in his word, and the Saints have practised it: For this end the Lord afflicteth his deare ones; yea, and the Church of Christ excommunicates, 1 Cor. 5. the incestuous persons. David found it by woefull experience, Psal. 32. 3, 4. c. 38. v. 3, 4. But this humiliation is no cause, nor antecedent adjunct of faith, pardon, or justification; but an effect thereof: humiliation goeth not before pardon, but followeth it. I doe not repent to get my sin pardoned, as the opposites intend; but because my sinnes are pardoned, therefore I repent; or because nothing could expiate or take away my sinne, but the bloud of my Christ, which for my sin was pierced, therefore my heart is pierced with godly sorrow,*  
*which*

which bringeth repentance to salvation never to be repented of, 2 Cor. 7. 10, 11. That Iesus Christ should vouchsafe to looke upon *Peter* with an eye of mercy after his foule denyall, caused him to goe out and weep bitterly, Luk. 22. 61, 62.

Q. If humiliation bee an effect of pardon, why is it prescribed in Gods word, as a meanes to procure following pardon?

A. That pardon which followeth humiliation, is not to bee understood of such a pardon whereby the guilt and curse due to sin is taken away; for that is done only by faith, without repentance; for we are saved by faith onely, Luk. 7. 5. as I have formerly shewed. But the pardon that is here meant, is, whereby fatherly chastisements and corrections are removed; as may evidently appeare, 1 King 8. 33, 34, 35, 36.

2. Though my sin be alwayes pardoned unto my faith, ever precedent



dent unto repentance; yet they are not so to my sense, feeling, and experience, but may follow a long time after I have repented. And in this sense it may be said, as I have formerly shewed, that pardon followeth repentance.

*Q. If Believers sinnes are already pardoned to their faith, what need they to repent when they commit any sin?*

*A.* Hee need not doe it to procure pardon, or to get himsef a right and title to apply pardon; but hee must repent for other reasons.

1. Hereby hee cometh to *doe the will of God*, 1 *Thes.* 4. 2, 3, 4.

2. The more abundantly hee repenteth and walketh in obedience to all the commandements of Iesus, the Christ, the more abundantly he injoyeth *Gods presence*, *Psal.* 51. 10, 11, 12, 13, 14, 15. *Joh.* 14. 21, 22, 23.

3. Hee getteth good evidence of the truth of his faith, 2 *Pet.* 1. 5, 6, 7, 8.

4. He

4. He doth hereby doe good to others, by his holy living, and also bringeth glory to God, *Matth. 5. 16. 1 Pet. 2. 12.* These and divers other grounds there are for the necessity of repentance.

*Q. What hurt will redound unto a Believer, if upon commission of sin he repent not at all?*

*A.* First, if he repent not at all, hee evidently declareth himselfe to be a false Christian, a very hypocrite, a vaine man, and his faith cannot save him, *Jam. 1. 26. c. 2. 14.*

Secondly, he cannot enter into the Kingdome of heaven, *Matth. 18. 3.*

Thirdly, if hee doe but deferre his repentance, hee bringeth upon himselfe fatherly corrections or chastisements, *1 Cor. 11. 29. Revel. 3. 19.*

4. Hee grieveth the good spirit of God, by which hee is sealed to the day of his redemption, *Ephes. 1. 30.*

5. He looseth the vigorous acting of the graces of Gods spirit: ex-  
G ample,

*The difference between Legall and ample, Ely, Asa, Solomon; and David for a time found it by woefull experience, which made him bitterly to complaine, Cast me not away from thy presence, and take not thy holy spirit from me: Restore unto me the joy of my salvation, and establishe me with thy free spirit; then shall I teach sinners thy way, and transgressors shall be converted to thee, Psal. 51. 10, 11.*

Sixthly, hee hurteth Gods children with whom he converseth, 1 Cor. 5. 6. *A little leaven leaveneth the whole lump.*

Seventhly, hee giveth occasion for the enemies of the Lord to blaspheme: Instance David the King in the case of *Vrriah the Hittite*, 2 Sam. 12. 14.

Eightly, It were better for Gods children to dy, then in any such respect thus to dishonour God, 1 Cor. 9. 15.

*Q. Doth God correct his justified ones for sinne.*

*A. No,*



A. No, if wee take punishment in a proper sense for a legall satisfaction of Gods justice, because Iesus Christ is their dayes-man, or suretie that appeareth in the presence of God for them, to non-suit all their accusation, and to take away Rom. 8.3 all the penalties or punishments that can lie upon them; seeing it was all laid upon his shoulders, *Esay. 53. 6.* God laid *on him the iniquitie of us all*: the Lord is the just God, hee will not exact it on the sinner; seeing the surety and Saviour of sinners Iesus, the Christ, hath discharged it; only he chastiseth the finnes of his children for their good.

1. And the primary cause of his correcting his deare and justified ones is, his love, *Revel. 3. 19* *As many as I love I rebuke and chasten*: *Heb. 12. 6.*

2. The accedentall cause is the sin and weaknesse of his children; this he seeth to pitie, help, and heal;

*The difference between Legall and*  
 but not at all to diminish his love,  
 but to manifest it so much the more:  
 His love is tender love, sensible of  
 all things wherewith wee displease  
 him; yet it is so invincible and un-  
 conquerable that it overcometh all;  
 as learned and venerable Dr. Sibs  
 Sermons on the Canticles pag. 175,  
 176.

3. The finall cause of correction is  
 not for sinne, to satisfie the justice  
 of a revenging God, that will take  
 vengeance upon every one that doth  
 evill; for that is satisfied and dis-  
 charged in the surety, the Lord Je-  
 sus, *Rom. 8.33*. But from sin: God  
 seeth evill indeed in his dearest  
 Saints; but he seeth some good of  
 his owne also, which moveth him  
 more to love, then that which is  
 evill in us moveth him to hate.  
 What evill or corruptions he seeth  
 in his Saints, hee seeth with a pur-  
 pose to vanquish, to mortifie, and  
 eate it out; the Spirit is as fire to  
 con-

consume it, and refine them; as water and fullers sope to wash and purifie them. But what good he seeth of his owne, hee seeth with a purpose to increase it more and more, and to perfect it: *Heb. 12.* The fathers of our bodies for a few dayes chastened us after their own pleasure; because wee had no surety to save us from their displeasure: But the end of Gods correcting us, was for our profit, that wee might bee made partakers of his holinesse, *Heb. 12. 10.* All Davids corrections were for his instruction, *Psal. 119. 67.* Before I was afflicted I went astray, but now have I kept thy word. *71.* It was good for me that I was afflicted, that I might learn thy statutes. *1 Cor. 11. 29.* The Church of Corinth chastned of the Lord, that they should not bee condemned with the world

*Q.* Is there any holinesse in any naturall man, though a sonne of believing Abraham?

G 3

A. No,



*The difference between Legall and*

*A.* No; for *Isaiah* that was a son of believing *Abraham*, and circumcised the eight day, and rested upon many birth priviledges, (as was too too incident to the Iewish nation to glory in them;) had no sooner seene *Christ* the King, the Lord of hosts, but hee cryed out, *Woe is me I am undone; for, I am a man of polluted lips, and live amidst a people of polluted lips, Esay. 6. 5. Paul* acknowledgeth hee is by nature a child of wrath, *Ephes. 2. 3. Ioh. 3. 16.*

*Q. Who is the Believers holinesse?*

*A.* *Iesus Christ* hee is the root from whence every Believer receiveth his holinesse of heart and affection, of life and conversation. *Ezek. 36. 27. I will put my spirit within you, and cause you to walke in my statutes, to keep them and to doe them. Christ* performeth the promises to us, and for us, and in us, and in a more distinct manner, in regard  
of

of absolute and conditionall promises, he performeth them all and giveth them all unto us.

1. In respect of absolute promises; he it is that giveth them to us; *He will shew mercy where he will have mercy*, Rom. 9. 15, 16. *Micah 7. 18. Hee retaineth not his anger for ever*, because hee delighteth in mercy. When he cometh to pardon sin, it is a token that displeasure is in him: Then, how doth he not retaine his anger? Why? Truly, because he delighteth in mercy; hee pardons absolutely because he will shew mercy: hee will doe so, no other reason moveth him.

2. So also, in respect of conditionall promises, hee also accomplisheth them in an absolute way: Why? Because he hath in his own person fulfilled all conditions in any promise, and that not chiefly for himselfe, but for us; therefore he saith to *John the Baptist*, Matth.

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3. 14. Thus it becometh us to fulfill all righteousness. We stand in need of such an high Priest, as accomplisheth all conditions for us, Heb. 7. 26.

3. So likewise, hee fulfilleth all conditionall promises for us, and in us: *Esay. 59. 20.* The redeemer shall come to Sion, and unto them that turn from transgression in Jacob. This is expounded by the Apostle Paul, *Rom. 11. 26.* There shall come out of Sion the deliverer, and shall turne away ungodlinesse from Jacob. So that Christ the redeemer doth performe the condition required: Hee turneth away ungodlinesse from Jacob; that is to say, from them, in whom and of whom the condition was required: For hee it is that worketh repentance and remission of sinnes, and forgiveth them: *Act. 3. 26.* Vnto you first, God having raised up his son *Iesus*, sent him to blesse you, in turning away every one of you from his iniquities. *Act. 5. 30.* The God of our fathers



fathers raised up Iesus whom yee slew  
and hanged on a tree. v. 31. Him hath  
God exalted with his right hand to be a  
Prince and a Saviour, for to give re-  
pentance unto Israel and forgiveness of  
sinnes. Christ giveth faith by his  
spirit, to see and behold him whom  
wee have pierced, and to mourne  
over him, Zach 12. 10. I will powr  
upon the house of David and upon the  
Inhabitants of Ierusalem, the Spirit of  
grace and of compassion, and they shall  
look upon him whom they have pierced,  
and they shall mourne over him, &c.  
Ier. 31. 33, 34. Heb. 8. 10, 11, 12,  
13. His new Covenant is, that he  
will write the Law and every con-  
dition of it in our hearts; he work-  
eth it in us indeed; hee giveth all,  
both absolute and conditionall pro-  
mises and conditions, and all hee  
worketh. And thus Christ revea-  
leth himselfe to be Amen in all his  
promises; and yet he doth it in such  
a gracious way, as that Christ re-  
mai-

*The difference between Legall and maineth, and yet retaineth the power in his owne hand.*

The promises are *Yea* and *Amen* on Gods part that made them. Faith faith *Amen* to all the promises on our part, but yet so as it leads us to a Christ to be the Covenant, and Vndertaker betwixt God and us; *God is well pleased with us in Christ,* Col. 1. 19, 20, 21. and we are enabled by a Christ, to doe all those things that God commands; and wee rest on him for the performance of it, *Phil. 2. 12. Worke out your salvation with fear and trembling;* yet, lest the creature should faint, having no power to performe what is required, the holy spirit subjoy-neth where, the creatures strength is, namely, in Christ: *v. 13. It is God worketh in you, both to will and to doe of his good pleasure:* Thus Paul acknowledgeth, *I am able to do all things Christ strengthening me,* Phil. 4. 13.

Q. Hath the naturall man any freedom

come from the Law, sinne, death, devil ?

A. No, but hee is in bondage to them all his life long, so long as he remaineth under their government.

Q. Who shall free him from the tyranny of the Law, sin, death, devil ?

A. None but a Christ; none but Iesus, the Christ, Heb. 2. 14. Forasmuch then as the children are partakers of flesh and bloud, he also himself took part of the same, that through death he might destroy him that had the power of death, that is, the devil. v. 15. And deliver them who through feare of death were all their life time subject to bondage. Hence holy Paul triumpheth, 1 Cor. 15. 55. Oh death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sinne is the Law, v. 56. But thanks be to God, who hath given us the victory through Iesus, the Christ, v. 57. Hence you may see a difference betwixt



*The difference between Legall and*  
 twixt a soul brought up under a  
 Covenant of workes, and a soule  
 brought up under a Covenant of  
 free grace; both worke.

The first worketh for his life, for  
 heaven, for happinesse, for glory;  
 and so the Law enjoineth him, Do  
 this, and live, *Gal. 3. 12.* And thus  
 doe all those that bring in repen-  
 tance precedent to faith, to get or  
 procure pardon of sins, for life and  
 glory, without which they must  
 perish.

The second, namely, the new  
 creature, that is begotten in a Co-  
 venant of grace, by the *immortall*  
*seed of the word, that liveth and abideth*  
*for ever,* 1 Pet. 1. 23. Hee worketh  
 also, but it is from a principle of  
 grace and life received, *Col. 2. 6.* *As*  
*ye have received Christ Iesus the Lord,*  
*so walke yee in him, rooted and built up*  
*in him.*

Hence, if the Lord Iesus say, *Seek*  
*my face;* the new creature, that hath  
 recei-

received life and power from Iesus Christ, answereth, *Thy face Lord will I seek*, Psal. 27. 8. Christ saith, Hear my word; the sheep of Christ, whose eares he hath opened, answereth, *Thy word Lord will I heare; and regardeth not the voice of a stranger*, Ioh. 10. 4, 5. So that a regenerate person is not carelesse of duty, but frequent in duty, and abounding in thanksgiving: Hence regenerate Paul, that was frequent in prayer and preaching, saith, *I laboured more abundantly then you all; yet not I, but the grace of God which was with mee*, 1 Cor. 15. 10. That the whole glory of the new creatures justification and sanctification, might be given to God in Christ Iesus our Lord.

Q. *What difference is there betwixt repentance of the child of God and an hypocrite, seeing both stand for repentance?*

A. There differences are great  
and

*The difference between Legall and*  
and many, I will instance in some  
onely:

1. That which turneth an hypo-  
cite from his sinne, causing him to  
grieve and mourne for it, is princi-  
pally a convicted conscience, and  
restraining grace: This made *Judas* he  
confesse his sinne, and restore his  
pieces of silver, *Matth. 27.4,5*. *Bar-  
laam* to his confesse his sinne, and  
offer to returne, *Numb. 22,24*. This is  
that which maketh many a formal  
professor to walke in a way of re-  
pentance; they are convinced of this  
course they take from the word of  
the Law; for they have a forme of  
knowledge and of the truth of the  
Law, *Rom. 2. 20*. They cast them-  
selves into this very forme, *2 Tim.*  
*3.5*. but all this while they have  
not the inward worke of Gods spi-  
rit, *Rom. 2. 29*. nay this power they  
deny, *2 Tim. 3.5*.

But the childe of God hath a-  
nother thing, then convicted consci-  
ence



ence or this restraining grace, which causeth him to repent: Hee hath this Law of repentance *put into his inward parts, and written in his heart,* Ier.31.33. 2 Cor.3.3. Though many times, in regard of strong motions in the flesh, hee would not repent, yet he cannot resist this Law of his mind, hee must doe it, *Jer.20.9.* When the Lord saith in his word, repent and seek my face; this new creature replyeth, *thy face Lord will I seek,* Psal.27.8. The very same that he is taught outwardly by the word, *hee is taught inwardly by his anointing spirit,* 1 Ioh 2.27. Spirituall obedience in the child, of God is not meerely from out of a convicted conscience, but from a principle of grace received, so that it is naturall, *Phil. 2.10. Even his meate and drink to do the will of God.*

2. Repentance in the hypocrite proceedeth from a servile fear; for he is begotten under a Covenant of workes,

workes, and hath in this very conception conveyed unto him a spirit of bondage, and so liveth; *and through* *fear of death, is subject to bondage all his life long*, Heb. 2. 15. Though he look to bee saved by faith and repentance, being instructed out of the Gospel, yet he cannot, nor dareth not expect grace and pardon further then hee can see himselfe worke; for he looketh to be saved, though not altogether, yet as it were by the workes of the Law; thinking that mercy and pardon must follow his workes, *Rom. 9. 32.* And this is that, which maketh him take a great deale of pains in the Church of God, in praying, preaching, exhorting, instructing, &c. and causeth him to suffer much in this way, disgraces, injuries, afflictions, it may be death; for he will *beare the burden and the heate of the day*, Matth. 20. 12. Yea, hee will performe a-bundance of hypocritical service un-

to the Lord, as it troubleth the Lord and maketh him weary, *Esay. 1. 14.* and all this commeth from a servile spirit.

But the child of God is begotten under a Covenant of grace, and hath not received the spirit of bondage to fear, *but the spirit of adoption, to cry unto God, by the name of Abba Father, Rom. 8. 15.* he repents and serveth God without fear, in holinesse, and righteousness all his dayes, *Luk. 1. 74.* He knoweth very well, that sinne cannot damne him, being delivered out of the hands of his enemies by the bloud of Christ; yet for all this, though God cast him off, and put him to shame, spoyle him by his enemies, give him as a sheep for meat, scatter him amongst the heathen, sell him for nought, make him a reproach amongst his neighbours, and a scorn, and a derision, and a by-word, and



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 a shaking of the head, break him  
 in the place of dragons, cover  
 him with the shadow of death,  
 kill him as a sheep, yet will hee  
 not forget God, nor deal falsly  
 in his Covenant, *Psal.* 44. 9, 10,  
 11, 12, 13, 14, 15, 16.

Repentance in a child of God  
 is not arbitrary, hee is bound un-  
 to it by the Covenant of grace:  
 It is as possible for a justified per-  
 son to be damned, as for a true  
 Believer not to repent. His faith  
 worketh by love, the love of  
 Christ constraineth him; he lo-  
 veth God, and he loveth all his  
 commandements, which are ho-  
 ly, just, and good, and not grei-  
 vious; he lovethall Gods wayes:  
*Many waters cannot quench this*  
*love, neither can the floud drowne*  
*it; if a man would give all the sub-*  
*stance of his house for love, it would*  
*utterly bee contemned,* *Cant.* 8. 7.  
 The more sinne the Lord forgiv-  
 eth,

eth, the more hee loveth God, and repents, and mournes, and weepeth bitterly for sinne: Instance, *Peter*, Luk. 22. 61, 62. and *Mary Magdalen*, that thought nothing to dear for a Christ; from whom shee received a *quietus est*, a free and a full discharge for all her sinnes, Luk. 7. 48, 50. The hypocrite repenteth for slavish fear, but a sincere Christian for childish-love.

3. The hypocrite forsaketh sinne, and repenteth for it, not simply as it is a sinne, but as it is cloathed with such and such circumstances; hee looketh on it as it is a great sinne, which will break the peace of his conscience, discredit him, bring disprofit, draw downe Gods judgements upon him, yea, and damne him. If it be a little sin, controverted and doubtfull, which runneth full butt against his conscience, countenan-

*The difference between Legall and*  
 ced by authority, commodious,  
 and as hee supposeth, for which  
 the Lord will not plague him  
 and damne him, with much a  
 doe rather then all faile, will light  
 upon it. What made *Balaam, A-*  
*hab*, or the hypocriticall *Israelits*,  
 of whom yee read *Psal. 78.* re-  
 pent, but for some of these by-  
 respects: Did not *Saul* disobey  
 God, in sparing some of the cat-  
 tell of the *Amalekits*, when hee  
 had gotten some faire pretence:  
 Would not *Balaam* have gladly  
 cursed Gods people, if he could  
 have gotten some revelation  
 from the Lord for his conscience  
 to rest upon; instance, his build-  
 ing altars after altars, and ma-  
 king inquiry after inquiry, though  
 the Lord had sufficiently told him  
 his mind, *Numb. 23.* Did not *Pi-*  
*late* deliver Christ to be crucifi-  
 ed, when he had gotten, as hee  
 thought, a sufficient plea for him-  
 selfe,



selfe, after he could not prevaile with the people, when hee had washed his hands and protested his innocency in the matter, *Math. 27. 24.* Truly, an hypocrite for some by-respect, will stand out against sin a long time, and will not bee drawn to that which is materially a sinne, till needs must, *but in time of temptation falleth away, Luk. 8. 13.* The reason is, because hee never turned from sinne, as a sinne, but for synister ends and by-respects; and when these cease, or a more prevalent motive cometh, then farewell repentance, farewell obedience. But the child of God repenteth and turneth from sinne simply, as it is a sinne: *How shall I doe this great wickednesse and sinne against God, saith chaste Joseph to his wanton mistresse, Gen. 39. 9.* Remove all the circumstances before mentioned, yet there is a

H 3      dead-

*The difference between Legall and*  
 deadly enmitie, and a strong antipathy between the children of God and sinne. If it be presented unto him as a sinne, he consulteth not in point of practise, whether it be a great sinne or a little sin; whether it bee authoris'd or not authoris'd; whether it will damne him or not: it is enough if it be a sinne: Though an action bee lawfull and commendable in it selfe, and yet if it cannot be done without appearance of evill, some circumstances make it scandalous and offensive, he will rather chuse to dye then to put it into practise, or be brought to doe it, *1 Cor. 9. 15.* for, all false wayes hee utterly abhorres, *Psal. 119. 104.*

4. An hypocrite never turneth to the Lord with his whole heart, as the Lord requireth, *Joel 2. 14.* *For he is double minded, Iam. 1. 8.* True it is, he may walke according

ding to his conscience, as farre as he is enlightned by the word of God ; leading a blamelesse life with holy *Paul*, Phil. 3. 6. and doth that which hee doth out of the integrity of his heart with *Abimelech*, Gen. 20. 5, 6. Hee perswadeth himselfe he is in the right, when in truth he is farre wrong, and *because he received not the love of the truth, the Lord sends him strong delusions to believe a lie*, 2 Thes. 2. 10, 11. *That hee might be damned, who believes not the truth*, v. 12. So, that although he live never so exactly and strict in his owne opinion, yet hee never did a good work in all his life ; all his righteousness, is as a filthy ragge in the sight of God. He may seemingly turne unto the Lord, in respect of many glorious actions ; but he hath not a new heart, nor a renewing spirit within him : he hath not the seeds and habits of



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supernaturall saving grace infused into him ; without which he cannot turn himselfe from all his transgressions, *Ezek. 18. 30, 31.* His actions may looke towards God, but the frame of his heart is turned from God ; that which he doth, may bee for the matter *right in the sight of God, but he doth it not with a perfect heart, in a due manner, 2 Chron. 25. 2.* Put that action ( as hee thinketh that hee doth most uprightly ) into an Evangelicall frame, he would most exceedingly hate it ; *because the carnall mind is at enmitie against God ; for it is not subject to the Law of God, nor indeed can be, Rom. 8. 7.* Take then, the most precise hypocrite that can be imagined, let him repent never so much, and performe never so many good duties, yet if the ground and bottome from whence it proceeds, and upon which they stand, bee flesh and nature,

nature, and also the old man which never turned to God; as for that which should give a spirituall being to those actions, namely, faith in Christ, and the spirit of grace; these he doth hate from his heart. Thus you see the cause, why an hypocrite never turneth to the Lord with his whole heart.

But a person truely regenerate hath a new heart, and a new spirit; *he is a new creature, all things to him are become new, 2 Cor. 5. 17.* And albeit the flesh lusteth against the spirit, yet this new creature turneth wholly unto God, and is all for God; such a man seeketh the Lord with his whole heart, and all within him doth praise his holy name. This new creature would gladly separte himselfe and bee gone from the old man, which is *Rom. 7. 24.* a burden unto him, that he might perfectly serve the Lord in this life, and fully enjoy him in the world

world to come, 2 *Cor.* 5. 8. A man thus in Christ, so farre as he is regenerate, hath his understanding, conscience, memory, will, affections, bending and powerfully enclining towards the Lord; the stream and bent of his spirit runneth that way, so that he turneth to the Lord with his whole heart.

5. The hypocrite in all his performances aimeth at himselfe: when hee prayeth, and goeth to performe holy duties in the assemblies, it is *for corne and wine and oyle*, *Hos.* 7. 14. Even some things that concerneth himselfe; when hee fasts and mourneth hee doth it for himselfe, not unto the Lord, *Zach.* 7. 5. The salvation of his soul is his utmost end, for heewill part with any thing in this way, *Mich.* 6.

But the child of God doth all for Gods glory, hee desireth the salvation of his soul, but he hath a further end; hereby the Lord

mani-



manifests his truth and mercy,  
and getteth himsef a name;  
therefore wee shall find in the  
*Psalmes*, *David* putting up such  
or the like petitions as these; *save  
me for thy mercies sake, save me for  
thy names sake*: The child of God  
desireth to be led in the path of  
righteousnesse, but his principle  
end is for Gods names sake, *Psalm.*  
*23. 3.* When the child of God  
is in a streight, in regard of tem-  
porall danger, or seeth the Church  
of God in distresse, he will hum-  
ble himsef and pray earnestly  
unto the Lord for deliverance:  
but that which he above all look-  
eth at is, that there may no dis-  
honour light upon Gods great  
name, *Jos. 7. 7, 8.* when hee re-  
pents and confesseth his sinne, it  
is chiefly, that hee may give  
glory unto God, *Jos. 7. 19.* As  
he findeth God giving a begin-  
ning and a continuance unto all  
his

his actions, so hee maketh the  
Lord the last and uttermost end  
of all his performances; for of  
him, and through him, and to him  
are all things; to whom be  
glory, and praise, and  
dominion, for ever  
and ever,  
Amen.

*Soli Deo Gloria.*

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**FINIS.**

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