

## CHAP. XI.

*Of Faith. 1. What it is. 2. How it is wrought. 3. It's Grounds, and it's Object. 4. It's Excellency.*

**F**Aith is an excellent Divine Virtue; that Chap. II.  
Of Faith. which the Scripture layeth much stress upon, and that without which there is no Salvation: He that Believeth not shall be Damned. I shall therefore speak something distinctly concerning this Great and Divine Virtue of Faith: It's satisfying and saving Faith only, that I shall endeavour to be speaking of.

1. I shall discover what Faith is; Faith in 1. What  
Faith is. it self (take it on all Accounts) is a giving Credence to the Truth of God, it is to Believe God: Faith is a giving Credit to, or Believing a Report, be it in Humane or Divine Things: To give Credit to Humane Relations on Humane Testimony, is a Humane Faith; to give Credit to the Divine Report of God in the Gospel, is a Divine Faith.

So that the Divine Faith of the Gospel to which Life is promised, is a Hearty giving Credit to, and Believing of the Truth of God, and Christ in the Gospel, with a hearty

heartily consenting to be Saved, and Ruled by the Lord Jesus.

1. That the Divine Faith, is a giving Credence to, and believing of the Truth of God in the Gospel; this (according to the Ministration) hath been accounted the True Faith in all Generations, to Believe, and Obey God. This was the Faith of *Abraham*, the Father of the Faithful, *Gen. 15. 6. Rom. 4. 3.* *Abraham believed God, and it was counted to him for Righteousness; and it was accompanied with Obedience: Faith and Obedience always goes together, else it's none of the Faith of God's Elect, Heb. 11. 8. By Faith, Abraham when he was called to go out into a Place, which he should after Receive for an Inheritance, Obeyed, and he went out, not knowing whether he went; Jam. 2. 22. See you how Faith wrought with his Works, and by Works was his Faith made perfect: And this was the Faith required, and accepted throughout that Ministration, 2 Chron. 20. 20. Believe in the Lord your God, so shall ye be established; Believe his Prophets, so shall ye prosper. And their Failing herein, was their great Sin and Reproof, and the Cause of their other Sins and Judgments, Deut. 1. 32. Ye did not Believe the Lord your God; the Effects thereof are Described, both as to their Sins and Judgment, vers. 34. 35. Unbelief in this Matter, hath been the Condemning Sin, both in Law and Gospel, Isa. 53. 1. A Popphesy of the Gospel, compared with *John 12. 38. Rom. 10. 16. Who hath Believed**

lieved our Report, ( or our Doctrine, ) and to whom is the Arm of the Lord revealed, Mark 16. 15, 16. Preach ( or Publish ) the Gospel to every Creature; He that Believeth, and is Baptiz'd, shall be Saved, he that Believeth not, shall be Damned; that is, He that Believeth, and Obeyeth the Gospel, shall be Saved: This is the Gospel-Faith, heartily to Believe, and Obey the Gospel, is the Faith to which Salvation and Life is promised, John 20 31.

2. How this Faith is wrought; it's Effected in the hearts of Men by the Word and Spirit of Christ; it must be a Word-Faith, or else it is but a Fancy, and therefore it must be wrought by the Word; that is, the Word must be the Instrumental means thereof, because without it Persons know not what to Believe; it's the Instruction of the Gospel that directs to the Matter of Faith; that is, what is to be believed; without which Persons remain Ignorant of the Historical part of Faith; the Truth of this is obvious and clear, both from Scripture and Reason, Rom. 10. 14. *How shall they call on him in whom they have not Believed, and how shall they Believe on him, of whom they have not heard?* Where the Apostle, even from Principles of Reason, concludes, that as Faith is absolutely necessary to calling on the Lord, so is Hearing the Doctrine of the Gospel absolutely Necessary to Believing; that is, to instruct in the Matter what to Believe, which without the Doctrine of the Gospel cannot be

2. How its wrought.

be without a Miracle, which hath not been, nor is it God's way of Working; and by the Gospel, do the Lord Efficaciously work the Saving Faith of the Gospel, *Col. 2. 12. Heb. 12. 2. 2 Cor. 5. 5.* It's by the Word that Faith comes, *John 17. 20.* The Word being the Divine Revelation of the Will of God, accompanied with the Divine Power of God, accomplisheth the Work, *1 Thes. 1. 5.*

3. *The  
Grounds  
and Ob-  
jects of  
Faith.*

3. What are the Grounds and Objects of Faith? The Ground of Faith, is the Truth and Faithfulness of God in his Word, and his All-sufficiency to perform it.

1. His Truth and Faithfulness; the Ground or Reason, why you believe a Man is, because you judge him to be Honest and True; that he will not (knowingly) tell you a Lye; it's true, in matter of Law, for Ending of Controversies among Men, both by the Law of God and Men; the Oath of Two (in Common) determineth the Case, from Supposition that they will not swear false. Though (according to the Proverb) the Word of one honest Man is a Surer ground of Credence, than the Oath of Two Lyers; but the Truth of God in Divine Credence, is the sure Ground of Faith: And when a Soul comes to this pitch of Faith, to Believe, that he that hath spoken is God that cannot Lye; that *Faithful is he that hath promised, who will do it.* Then he is quiet, it puts the Matter out of doubt; and for this, he hath given us *Two Immutable things, in which it is*

impossible for God to Lye, Heb. 6. 18. In which is included the Mercy of God ; for it is his Mercy to promise, and his Truth and Faithfulness to perform : Hence the Scripture saith, *Mercy and Truth are met together, Psal. 85. 10.* And the coming of our Lord into the World, was to perform the *Mercy promised to our Fathers, and to remember his Holy Covenant, Luke 1. 72.* So that there is a Concurrency of Mercy and Truth in God as the Ground of our Faith.

2. The All-sufficiency of God to perform his Word, his Mercy, and his Truth, is the ground of Faith. If an honest Man promise you that which he is able to perform, you give great Credency thereunto ; though there can be no Infallible Credence in this Matter : For Men ( be they never so Faithful, yet ) have not the power of Performance in themselves, therefore may fail ; but God hath all power of Performance in himself ; and this was the ground of *Abraham's Faith, Rom. 4. 21.* Being fully persuaded, that what he had promised, he was able to perform : And when God commanded him to offer his Son, ( for which he had so strong Faith ) he fixes both on the Truth and Power of God ; and on that account yields ready Obedience, *Accounting that God was able to raise him up, even from the Dead, Heb. 11. 19.* There is likewise an All-sufficiency in the Lord Jesus, for the accomplishing of the Word, and Work of Salvation for all true Believers, *Heb. 7. 25.*

*The object  
of Faith.*

And

And the same, that is the Ground, is likewise the Object of Faith; that is, to what, and to whom we are to look in Believing, that is to God and Christ, *Who performeth all things for us*: We are to look to him, and Believe in him; to have God and Christ in their Mercy, Truth, Faithfulness and Power always in our Eye, *Isa. 45. 22. Look unto me, and be ye saved all the ends of the Earth; that is. Gentiles as well as Jews, Mich. 7. 7. Therefore will I look to the Lord, and wait for the God of my Salvation, &c. Isa. 17. 7. John 3. 14, 15.*

4. What is the Excellency of Faith? Faith is an excellent and choyce Virtue; it's called in Scripture ( for it's Excellency ) *precious Faith*, *2 Pet. 1. 1. To them that have obtained like precious Faith with us*: It's called Precious for it's excellent and precious Uses and Effects; Which are as followeth:

1. It justifieth God.

1. It justifieth God in his whole Name; especially, in his Mercy, Truth, Faithfulness, Power, Wisdom, Purity, and Justice, wherein Faith is mostly exercised; *He that believeth not God, ( abaseth, and abuseth him in his whole Name ) hath made him a Lye; but he that believeth, justifieth God in his Truth, John. 3. 33. He that receiveth ( i. e. believeth ) his Testimony, hath set to his Seal, that God is true. No wonder that Unbelief must be punished with Damnation, seeing it gives God the Lye, not only in not Believing that Jesus is the Christ; Men may believe the general Doctrine of the Gospel,*

touch.

touching Salvation by Jesus Christ, by Education and Tradition, and not believe the Truth thereof, in matter of Holiness and Obedience, to conform thereunto, and that do as truly give God the Lye, as not to Believe the Doctrine of Salvation; for if Men may be Saved in ways of Unholiness and Disobedience, the word of the Lord is not True which saith the contrary, *1 Cor. 6. 9, 10. Ephes. 5. 3, 4, 5, 6. Heb. 12. 14. Rev. 21. 27.* Therefore let God be True, and every Man (in this matter) a Lye.

2. It's that (as the Condition) will justify the Believers before God, *Rom. 5. 1. Therefore being justified by Faith, we have Peace with God:* But of this, more at large in the Doctrine of Justification. 2. It's justifieth the Sinner.

3. It's of a Soul-strengthening Excellency; it helps to hold out, and to overcoming the Spiritual Warfare, *1 Cor. 16. 13. Watch ye, stand fast in the Faith, quit ye like Men, be strong:* Our strength in the warfare, is by standing fast in the Faith; the Saints have many Enemies to Encounter withall, both within them, and without them; and it is their stability in the Faith of the Gospel that is their strength, *Eph 6. 16.* In the Spiritual warfare with those high Enemies, the Saints are to Encounter what, Express *vers. 12.* The chief Defence of the Saints is Faith; *Above all, take the Shield of Faith, wherewith ye shall be able to quench all the Fiery Darts of the wicked One.* It's that by which we must get the Victory over the 3. It's of a Soul-strengthening Excellency.

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World if ever we get it, i *John* 5.4. And this is the Victory that overcometh the World, even your Faith. What we are to understand is intended by the World, see *Chap.* 2.16. For all that is in the World, as the lust of the Flesh, the lust of the Eyes, and the Pride of Life, is not of the Father, but of the World. The World, the Flesh, and the Devil are the three great Enemies of the Saints; and by Faith it is that they overcome them all. How so? Why Faith believes the Truth of, and Interest in, better things than either any, or all of these can propound; and that makes the Gracious Soul to slight All, and to account it but *Dung and Dross*, and to part with All, for the Excellency of Christ: It believes down the World, and Sin, and Satan; believes in Grace and Strength from the Lord: Hence the Scripture saith, that we are kept by the Power of God through Faith, i *Pet.* 1. 5. God strengthens, keeps, and preserves his People in a way of Believing, not without, or out of the way of Faith: In a word, our Lord expresseth the Power of Faith, *All things are possible to him that Believeth*, *Mark* 9. 23. Faith believes all things possible for God to do, that he hath said he will do; and all things possible for Man to do and suffer, that God calls him to; it strengthens the Soul both in doing and suffering.

4. Faith  
purifieth  
the heart.

4. Excellency of Faith is; it purifieth the Heart, *Acts* 15. 9. It's of a purifying Nature in it's Exercise and Imployment; it exerciseth



exerciseth it self about the Holiness of God in his own Nature, the purity of his Word and Will, the greatness of his Love in the Death of the Lord for Sinners, with the Holy ends thereof, &c. And this works the Soul into the Hatred of Sin, and Love of Holiness; believes the Truth of all the Holy Institutions, Ordinances and Commands of the Lord; and it's Bounded Duty to live up to him therein: In a word, Faith in the Word of the Lord it is that works the Soul to *Eschew Evil, and to do Good, to abhor that which is Evil, and to cleave to that which is Good*: No Holiness without Faith; and the more Faith is thus exercised, the more Holy Conformity will there be to the Lord.

5. Excellency of Faith is, that it *fills the Soul with Joy and Peace, Rom. 15. 13. Now the God of Hope fill you with Joy and Peace in Believing, &c.* It's true, it is the God of Hope that gives this Joy and Peace; but it comes into us through Believing; that is, believing the Truth of the Doctrine of the Gospel in all the good Tydings thereof, in all the Promises and Precepts; it all affords Joy and Peace to the Believer, who is exercised therein; *1 Pet. 1. 8.*

5. It fills the Soul with Joy & Peace

6. Excellency of Faith is; that it's the *Mother* (if I may so say) of all other Divine Vertues, Love, Hope, Patience, Obedience, &c. They are all Nursed, and Nourished up under Faith; and without Faith,

6. It's the Mother of all other Divine Vertues.

there can be none of all these, though Faith worketh, and getteth strength by these: Yet without Faith there can be none of these, as *Without Faith we cannot please God.* So without Faith we can have no Divine Virtue, and if our Faith be right and true, then it carryeth in it something of every Divine Virtue of the New Covenant: And this Christians should be instructed in, that it might engage their Hearts to be *Adding to their Faith Virtue, &c.* according to *2 Pet. 1. 5, 6, 7.*

Faith is the first Active Demonstrative Virtue in the Soul, and lyeth at the bottome of every Virtue, and of every Duty.

7. *It renders both Persons and Services acceptable.* 7. Such is the Excellency of Faith, that it renders our Persons and Services, and all we Doe and Suffer for Christ, according to his Will, acceptable to and with the Lord; See *Heb. 11.* almost throughout. The Works of the Saints and Elders of old, were all accepted, being done in Faith, and *vers. 6.* Without Faith it is impossible to please him.

*Object.* The Apostle, *1 Cor. 13.* seems to prefer Love as the only Gospel, amiable, and acceptable Virtue, yea, even above and beyond Faith, *vers. 2.* *Though I had all Faith, &c. and have no Charity, I am nothing.*

*Answer.* It's true; if it were possible to have all Faith without Love, it would be nothing; that is, produce nothing, issue in nothing; true Faith is always accompanied with

with true Love, and though Love be the most Heaven-born Virtue, that which makes us most like God, yet this Love is not, cannot be, before, and without Faith; we cannot love God till we believe him to be God, nor Jesus Christ, till we believe the Truth of the Gospel concerning him, nor love his Word, till we believe it to be his Word, &c.

8. It's excellent End and Issue, discovers the Excellency of the Virtue; it Issues the Soul in Glory, it prepares the Soul for Glory; through it it's preserved by the Power of God to Glory; *He that endureth (i. e. in the Faith and Profession thereof) to the end, shall be Saved, 1 Pet. 1 9. Receiving the end of your Faith, the Salvation of your Souls.* By Soul, we are to understand the whole Man, Body and Soul. and this is, and will be the end of all true Faith, to bring you to Salvation both Body and Soul; but this note, it's not Faith only in the Habit of it, but in the Living-working Power thereof, according to the Gospel, as it brings forth those other Divine Virtues aforementioned. But to this of Faith, I shall speak more distinctly in the Doctrine of Justification in some Cases.

8. It's excellent End.

## CHAP. XII.

### Of Repentance.

**R**epentance and Faith are undoubtedly Companions; in as much as some-  
Chap. 12.  
Of Re-  
pentance.

times Repentance is included in Faith, and sometimes Faith is included in Repentance, and it comes in immediately with Faith, and much spoken of in the Scripture, as absolutely necessary unto Life; and in my Method in speaking to it, I shall endeavour

1. What  
it is.  
Μετανοία  
στρε.

1. To shew what it is; the Greek Word (*Metanoesate*) properly signifieth a Change of the Mind, which cannot be without a Measure of Faith; and that not an ordinary change of the Mind from one thing to another, but it is a change of the Mind from owning of, delighting in, and following after the Service of Sin, Satan, and the World, to the owning of, delighting in, and following after the Lord, in serving of him. In a Word, true Repentance is the turning of the whole Man from Sin and Satan unto God; to Believe and Obey the Gospel, for where the Mind is effectually changed, there will be a change in the whole Conversation; it's one in Substance with Conversion, for that is a turning from Sin to God, and so is Repentance; it's not a turning from one Sin to another, or from one Opinion to another; (unless it be from Errour to Truth) or a turning from Prophaneries to Civility or Formality. So the last Estate may be worse than the first; but it's the turning from the Power of Sin and Satan to God, *Acts 26. 18. Isa. 55 7. Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and let him turn to the Lord, and he will have Mercy on him,*

him, &c. This I take to be the Essence and Substance of Repentance, the change of the Mind; and so the turning of the whole Man, from Satan to God in the way of the Gospel; in which Way and Work of Repentance the Soul shall obtain *Remission of Sins here, and an Inheritance amongst the Sanctified Ones hereafter.*

2. That this Repentance is an Evangelical Duty, and Virtue, and not Legal, as some imagine; unless it be the Law of the New Covenant; so it's Legal and a Duty, <sup>2. It's an Evangelical Du-</sup> *ty.* Persons who think Repentance to be only a Legal Old Covenant Work, and the Persons exercised in it, to be of an Old Covenant Spirit, discover themselves to be indeed strangers to the New Covenant Grace, and the way of Interest therein, that must needs be Evangelical; that is, the Condition, or Terms of all our New Covenant Mercy: the Grace and Mercy of the New Covenant is propounded on the terms of Repentance, and without it we may not expect any Interest therein, *Luke 24. 47. That Repentance and Remission of Sins might be preached in his Name &c.* Repentance must precede the Remission of sins as the Condition; no Repentance, no Remission of sins, *Acts 2. 28. Repent every one of you for the Remission of sins;* that is, that your Sins may be remitted, or forgiven. So that Repentance is so much a Gospel-Duty, as that there is no Remission of Sins without it, which leads us

3 To the Necessity of this Repentance ;  
 the Necessity appears in Two things :  
 1. From the stress the Lord hath laid upon  
 it,

3. The  
 necessity  
 thereof.

1. By Precept and Command, *Mark 1.15.*  
*Repent ye, and believe the Gospel, Acts*  
*17.30. Now he commandeth all Men every*  
*where to Repent.* That answers the Terms  
 of the Gospel, on which Remission of Sins  
 is to be Preached; that is, on the Terms of  
 Repentance, which implyeth a strong Com-  
 mand unto Repentance: So that Unre-  
 penting Sinners continue in a way of Dis-  
 obedience to God in the Gospel in this mat-  
 ter.

2. The Danger of not Repenting, dis-  
 covers the Necessity thereof, if there be no  
 Remission of sins without Repentance, then  
 there is no Salvation, no New-Covenant-  
 Blessedness, *Rom. 4. 7. Blessed is the Man*  
*whose Iniquity is forgiven, and whose Sin is*  
*covered.* It's the same in Sence and Sub-  
 stance as that of Faith, *Mark 16. 16. He*  
*that Believeth and is baptized, shall be Saved,*  
*he that Believeth not, shall be Damned.*  
 What Christ here calls Believing, *Peter,*  
*Act. 2.38.* Calleth Repentance, who best un-  
 derstood his Lords Commission. Repent-  
 ance and Faith being inseparable; Christ  
 saith, he that Believeth and is Baptized:  
 answering those very Terms, and Act-  
 ing according to this Commission, saith,  
 Repent and be Baptized, &c. So that it  
 followeth, that he that Believeth not, he  
 that

that Repenteth not, must be Damned, *Luke 13. 3. Except ye Repent, ye shall all likewise perish.* So that such is the Necessity of Repentance, as that without it there is no Remission, and so no Salvation; but on the contrary, Perishing and Damnation; God accepts of none on any other Terms but this; of a Soul turning to him, he Remits sins on no other terms.

And the Reason is, because it was indeed the great Designe of God in the Gospel, and End of Christs suffering for sinners to effect this Work, to bring us off from Sin and Satan to God, in this way of Repentance; and indeed they are wonderful, contrary, Base, and dishonourable Thoughts of God, and our Lord Jesus; to think he should give his Life and Bloud to so base an End, as to purchase a Liberty for Persons to serve Satan and Sin without danger: No, it's far otherwise, *1 Pet 3. 18. For Christ hath once suffered for our sins, the Just for the Unjust, that he might bring us to God.* And we turn to God by Repentance, *Isa 55 7.* There is no other way for us to come to him; it's true, Christ Crucified is the alone way of Acceptance when we come; yet no Acceptance in him without Faith and Repentance.

4. That this Grace of Repentance is the Gift of God, *Acts 11. 18. Then hath God also to the Gentiles granted Repentance unto Life;* it's the Gift and Grant of God, on a Twofold account.

4. Repentance is the Gift of God.

1. It's

1. He  
gives the  
Doctrine.

1. It's his Gift, his Grant, that poor Forlorn perishing sinners, may have Acceptance and Life by Jesus Christ, on the terms of Repentance. It is a wonderful, free, and rich Grant, if this were all, for God to grant Remission of Sins, and Life Eternal, on our Acceptance and turning to him by Repentance, *Then hath God granted Repentance unto the Gentiles unto Life*; that is, God hath granted the same Grace to the Gentiles as to the Jews; that on Repentance they shall have Life, and this Grant is Universal where-ever the Gospel comes; Life upon Repentance is to be published, that whosoever doth Repent and Believe the Gospel, shall be saved. O bless the Lord for this Grant, and improve it.

2. He  
gives the  
Grace of  
Repentance.

2. Not only the grant of Life on terms of Repentance is the Gift of God, but the Grace of Repentance (*i. e.* that Grace by which we do Repent) is the gift of God: The Grace of Repentance (or to Repent) is (as all other Divine New-Covenant Virtues are) the gift of God; *Every good and perfect Gift cometh down from the Father of Lights.* So doth this good Gift and Grace of Repentance; hence the Apostle exhorteth firmly, and with him all true Ministers, *2 Tim. 2. 25. In Meekness instructing those that oppose themselves, if God peradventure will give them Repentance, to the acknowledging of the Truth, &c.* That is, give them Grace to repent, and to turn to him: Man by Nature is Avers to this great Work

of



of Repentance, he will not come to God though he perish, *John 5. 40. Ye will not come to me that ye might have Life; But it is the Lord that gives, and works the Grace.*

5. What are the concomitant Virtues, or Companions of Repentance? And they are many, indeed all the Divine Virtues of the New Covenant, as Faith, and Love, and Holiness, &c. it contains the Birth which is from above, without which none can see the Kingdom of God *John 3. 3.* It contains in it the whole Work of Regeneration, and Sanctification. But that which I shall more particularly mention is :

1. That true Repentance is always accompanied with a Soul-hating of sin, and Love of Virtue, and Holiness; *It abhors that which is Evil, and cleaves to that which is Good.* It doth not only leave Evil, but abhor it as it is Evil and Sin, as it is against God, his Holy Name and Nature; and not only abhor sin, all sin: But those in whom it is, do abhor and loath themselves because of sin and the sinful Nature, *Ezek. 36. 31. Then shall ye remember your own Froward ways, and your Doings that were not Good. and shall loath your selves in your own sight, for your Iniquities, and for your abominations Jer 31. 19. After that I was turned, I Repented, I smote upon my Thigh, I was ashamed, yea, even confounded, because I did bear the Reproach of my Youth.* These are New Covenant Discoveries of this great Work of Repentance,

5. The concomitant, or companions of Repentance.

1. It abhors the Evil, and loves the Good.

tance, *Rom. 7. 24.* O wretched Man that I am, who shall deliver me from this body of Death. Therefore in vain do those talk of Repentance and Interest in Gospel-Grace and Life, who love themselves, and sin still. *And are not purged from their old Filthiness.*

2. Godly Sorrow.

2. True Repentance is always accompanied with godly Sorrow for sin; as it is against God, his Holy Will, his Holy Name and Nature: Contrition, and Brokenness of Heart for sin as it is against God, always accompanies true Repentance, *Psal. 51. 4.* Against thee, thee, only have I sinned, &c. So Peter, *Mat. 26. 75.* When he had sinned, and repented, *He went out and wept bitterly,* *2 Cor. 2. 7.* Ye ought rather to forgive him, and comfort him, lest perhaps such a one be swallowed up with too much Sorrow. By all which it appears (and likewise from Experience) that true Repentance is always accompanied with godly Sorrow; and that not only in the Souls first Return from sin to God, but the Saints in all their Relapses, and Returns, it's accompanied with godly Sorrow.

3. Holy Resolution.

3. Concomitant and Companion of true Repentance is Holy Resolution in the strength of Grace.

1. To sin no more.

1. To Sin no more. to be Drunk, to be Prophane, and Graceless no more, *Hos. 14. 8.* Ephraim shall say, what have I to do any more with Idols! *Isa. 30. 22.* Thou shalt cast them away as a Menstruous Cloth, thou shalt say

unto

unto it, get you hence : O ! sin in the eyes of true Repenting Souls is a Monstrous thing, and they resolve against it ! they say to it, get you hence ; get you hence Pride, and get you hence Covetousness, &c. Job 40. 5. *Once have I Spoken, but I will not Answer; yea twice, but I will proceed no further.*

2. Holy Resolution for time to come in the strength of the Grace that is in Christ Jesus ; to keep close with God, and to be a Faithful Follower of him, in all his Ways, and to be obedient to him in all his Will ; according to the Exhortation to New Converts, Acts 11. 23. *They exhorted them all that with purpose of Heart they would cleave to the Lord.* This was the Holy Resolution of Joshua, Ch. 24. 15. *But as for me and my House, we will serve the Lord.* And the Prophet, Psal. 119. 115. *Depart from me ye Evil Doers, for I will keep the Commandments of my God.* This Holy Resolution brought into Practice God owns abundantly, Isa. 26. 7. 8. 1 Cor. 15. 58.

4. Companion of Repentance, is Watchfulness and Care for Future to come against sin, and to the performance of Duty, without which, the highest Resolutions prove Abortive, and comes to nothing ; without this Watchfulness against sin, and the occasions thereof, persons are easily ensnared therewith ; to be Watchful of Satan, and all his Wilds and Devices, who Watches to catch Souls with his Baits ; to be Watchful of

2. To cleave to, and serve the Lord.

4. Companion of Repentance is Watchfulness.

of Men, and all the Occasions they meet with in the World to draw them to Evil; to be Watchful of themselves, and their own Deceitful Hearts, that they be not enticed and ensnared: O the Carefulness of the gracious Soul in this matter, and the Pains he taketh with his own Heart, to keep it in subjection to the Lord, that it miscarry not in any matter, either of Omission or of Commission, by any Temptations! but where the Repentance is not right, but feigned, there is no Care or Watchfulness; or very little and slender Care or Fear of sin; very little Care and Conscience to keep close with God in Duty. Very little *Watchfulness unto Prayer*, to times of Prayer, and to keep the Heart to God in Prayer: but *the wise Mans Eyes are in his Head*, and his Heart is instructed in Wisdom; he knoweth, that to *depart from Evil, that is Understanding*, Job 22. 28. And therefore according to the frequent Exhortations in the Scriptures, is Watchfull and Circumspect, very careful of Occasions and Temptations, *Avoiding all Appearance of Evil*, and Companions that may ensnare therewith; see 1 Cor. 16. 13. Eph. 5. 7, 11, 12, 13, 16, 17. 1 Thes. 5. 22.

6. Repen-  
ance is  
a continu-  
al work.

6. Repentance is a continued Work in all the Parts thereof, or with all it's Concomitants; it's never over, or ended, while in this World, in this Imperfect and Sinning state.

1. It's necessary in the first Work of Closing with God; and the first visible Work is, a turning to the Lord, a change of Estate, a change in Spirit, in Principles, in Conversation, without which there is no Salvation, as hath been before shewed, *2 Cor. 5. 17.* *If any man be in Christ, he is an New Creature; Old things are past away, behold all things are become New.*

2. It's the daily Work of Christians, in as much as the sinful Nature continues; by reason of which there are many Vanities and Evils that occasions Need of daily Repentings; and through Temptations, sometimes (especially with some) grosse Miscarriages, which must be repented of. The Truth hereof the former Examples of Saints in Scripture doth witness, as *Job, David, Peter, &c.* with many others Repenting, Mourning, and Abhorring themselves; as likewise the present Experience of some in this matter; so that its the daily Work of Christians to be daily renewing their Repentance, and to be turning more and more to the Lord; and this Work must go on till we come to Perfection.

*2. It is the constant Work of Christians.*

The Life of Saints is a Life of Watching, Warring, Repenting, Mourning, Praying, Believing, and Obeying, till they come to Glory; every New sin must be repented of, and the Body of Death must be Mourned under; and the Pardon of Purgings of not only known, but unknown sins must be prayed for, *Psal. 19. 12.* *Who can understand his*

*his Errors, cleans thou me from secret Faults.*  
 A Loose, Vain, Carnal, Careless, Sluggish,  
 Negligent frame of Spirit, and Conver-  
 sation do wonderfully unbecome true  
 Christians; and do rather demonstrate such  
 Persons in whom it is, *to have a Name to be*  
*Alive and yet are Dead, Dead while they are*  
*Alive:* They are the Humble, Holy, Re-  
 penting, Believing, Obeying Souls, that are  
 in the way of Life, *Mat. 5. 3. to 8. Psal. 50. 23.*  
*Phil. 3. 20 21.*

1. Use. Therefore 1. Wonderfully is the World  
 cheated; with the Name of Christians, and  
 Church, without Repentance; who talk of  
 Christianity, Church-Worship, Ordinances,  
 Remission of Sins, Glory, and all without  
 Repentance; which is impossible, a horrible  
 Thing is committed in the World upon this  
 account; not only to pretend to Christiani-  
 ty without Repentance, but hates, abhors, and  
 persecute those that do repent, and come to  
 the Lord; surely such are far from the Truth  
 of Christianity.

2. Use. 2. Greatly likewise are they mistaken,  
 who think that Repentance is no Evangelical  
 Work, but Legal; or that it is but once  
 to be performed, it's not only contrary to  
 the Scripture, and Experience of Saints, but  
 tends much to Carnalness and fleshly Liber-  
 ty; or it must be found in Persons who  
 think themselves perfect and without sin, and  
 so need no Repentance: An Argument  
 of gross Ignorance, not knowing them-  
 selves; and from thence pride of Heart,  
 being

being puffed up with their own Deceiving.

3. Therefore let gracious Souls be exhorted to be daily Repenting and Turning to the Lord, there being daily Cause thereof, and need to be Exercised therein; as there is of Faith; for Faith as to Interest, cannot be kept alive but by Repentance, therefore as they sin daily, it behoves them to Repent daily, and to be daily turning to the Lord.

*Object.* Repentance and Faith, and every *Object.* New Covenant Virtue is the Gift and Work of God, and comes under the absolute Promise of the New Covenant, *Jer. 31. 33. I will put my Law in their inward Parts, and will write it in their Hearts:* What need so much a doe about the matter as if it were the Work of Man; this seems to be Legal, and not Evangelical, to set Man upon that which is God's Gift and Work.

*Ans.* We are to distinguish in this matter, or else we may quickly confound Truth, and lose the Truth of our selves too. I say, we are to distinguish between the Act of Divine Virtues, and the Habit; that is, not only the Power, but Disposition, wrought of God in the Heart according to his Promise, and the Actings thereof; for Repentance, Faith, Love, Obedience, &c. is our Act, and our Duty, and sure enough we shall Perish if it be not done: Therefore though it be of God to effect the New Work within, which is his special Grace, where it

is, yet four things do weightily concern us, to be instructed in.

1. That the Acting of Divine Grace; into the Performance of Gospel-Duty, doth concern us, and is the Duty of all, though they have not the Law written in the Heart.

2. That you can never know this Law of Grace to be in your Hearts, but by your Holy Disposition of Acting Divine Virtues and Duties, sure enough they are Graceless Persons who act not those Divine Virtues the Gospel requires.

3. Persons sincerely Acting, and Working towards God in Divine Grace and Life received, is the undoubted way of Increase thereof, and therein God will bless Endeavours with Increase, and curse Sluggishness and Negligence with Loss of all, *Mat. 25. 16 to 29*

4. That it's a dangerous and pernicious Understanding of Gods absolute Promise in the New Covenant; so as to make null, his Conditional Promises in the Administration thereof, even as dangerous, if not more, then to fix on the Conditional, so as to make null the absolute. But there is a saving Understanding of both if rightly directed therein.

CHAP.



## C H A P. XIII.

## Treateth of Justification.

**T**HE next thing I shall come in order to Chap. 13:  
Of Justification. speak unto, is the matter of Justification, this followeth Faith and Repentance according to the Law of the New Covenant, it followeth Effectual Calling, according to the Order stated, *Rom. 8. 3. Whom he predestinated, them he called, and whom he called, them he justified, &c.* In this Order, Justification followeth Calling, in which Faith and Repentance is included, and therefore is it propounded in the Gospel on terms of Faith and Repentance, *Acts 13. 39. By him all that Believe are justified, &c. Rom. 5. 10. Being justified by Faith we have Peace with God. Luke 24. 47. Repentance and Remission of Sins must be preached in the Name of Christ, &c.* Remission of sins upon Repentance.

In my Discourse about this Matter, I shall endeavour to shew:

1. What Justification is; Justification is 1. What an Acquittance and Discharge from the it is. Guilt and Eternal punishment for sin, and is the same as Remission and Pardon of sin: For a Person whose sins are pardoned, is ju-  

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stified

stified, and his sins are as if they had not been; that Justification consisteth in the Pardon and Remission of sin is clear, *Rom. 4. 6, 7, 8.* Even as David describeth the Blessedness of the Man unto whom God imputeth Righteousness with Works. Here is an imputed Righteousness without Works; Righteousness and Justification in this place is all one, and *vers. 7.* explains what this Righteousness and Justification is; *Blessed are they whose Iniquities are forgiven, and whose Sins are covered; Blessed is the Man to whom the Lord will not impute Sin.* So that it's evident, that Righteousness unto Justification consists in this; the Forgiving, Covering, and not Imputing of sin; the same we have in substance, *Act. 13. 38.* *Be it known to you Men and Brethren, that through this Man is preached unto you the Forgiveness of Sins; the Forgiveness of Sins is the glad Tydings of the Gospel, and vers. 39.* declares this Remission of sins to be Justification, *And by him all that Believe, are justified from all things, from which they could not be justified by the Law of Moses; that is, their sins are forgiven, Col. 2. 13.* *Having forgiven you all Trespases; and where all Trespases are forgiven, such Persons stands Quit and Justified before God, Rom. 33. 34.* *Who shall lay any thing to the Charge of God's Elect; it is God that justifieth, who is he that Condemneth? If God pardon, acquit, and justifieth, who can Condemn? And thus much as to the Matter of*  
 Justifi-

Justification, what it is, and wherein it consisteth.

2. How this Justification and Righteousness is to be obtained; and this I shall mind on a twofold Account. 1. As it relates to God, and 2. As it relates to us.

1. As it relates to God the Father, that so it might come unto us in a way of Justice as well as Mercy: Man having sinned, and being gone out from God by sin, and Disobedience; he being a Just and Righteous God, his Justice must be satisfied, that so he might have a Honourable and Righteous way of exercising Mercy to Sinners, and the way of satisfaction to Divine Justice, and Demonstration of Divine Love and Grace to Sinners, was by Jesus Christ crucified; *The Son of the Father in Truth and Love: The Death and Sufferings of our Lord, was the alone satisfactory Sin-offering to the Father for the sin of sinners; this will appear if we consider:*

1. How frequently Christ is said in Scripture, to Dye for our sins, 1 Cor 15 3. *For I delivered first of all that which I received; how that Christ dyed for our sins according to the Scriptures, Gal. 1. 4. Who gave himself for our sins, &c. that is, because of our sins; our sins were the cause of his Death, that he might thereby make Peace and Reconciliation for sinners; that the way of Mercy might be opened, and a Hopeful way of Salvation for sinners, in that He bear our sins on his own Body on the Tree, 1 Pet. 2. 24.*

That he dyed for us, 1 Pet. 4.1. And for our sins, the Just for the Unjust, that he might bring us to God, 1 Pet. 3.18. that is, in our stead, that we might Live.

2. God hath declared his satisfaction.

2. That God the Father hath in Scripture, as clearly and fully declared, his being satisfied and well pleased with, and in the Sufferings of his Son for the sake of Sinners : And this will appear if we consider :

It appears  
1. He laid our sins upon his Son.

1. That God the Father laid our sins upon him; and surely he would never have laid our sins on the Back of his Son, if he had not been well pleased in his Bearing of them, Isa. 53.6. *All we like Sheep are gone astray, we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all; that is, he hath laid on him the Penalty, and Punishment of our Iniquities, as vers. 4.5. explains it, He hath borne our Grievs, and carried our Sorrows, he was Wounded for our Transgression, he was Bruised for our Iniquities; the Chastisement of our Peace was upon him, &c. vers. 10. It pleased the Lord to Bruise him, he hath put him to Grief, when you shall make his Soul an Offering for Sin, &c.* That is, his whole Man Body and Soul; so Soul often imports in Scripture: Now if God the Father make his Son an Offering for sin, and lay the sin of Sinners upon him, he must needs be satisfied and Well-pleased with such an Offering.

2. Jesus

2. Jesus Christ came into the World to do the Will of God; *Heb. 10. 7. Job. 6. 38.* Who gave him a Body suitable to this his Will, that he might have *some. what also to offer,* *Heb. 10. 5. and 8. 3.* And it is apparent, that it was the very Designe of the Father in sending him into the World, that he might offer himself to God, a Sacrifice for the sin of Sinners, and therefore must needs be satisfied, and well-pleas'd in that Work.

3. The Scripture in plain terms, declares the Father to be well satisfied with, and in the Sufferings of his Son for the sake of Sinners:

1. From the Mouth of the Son himself, *Joh. 10. 17. Therefore doth my Father love me, because I lay down my Life, &c.* And the cause of his laying down his Life, see *vers. 15. I lay down my Life for the Sheep.* If God the Father loved him for doing this part of his Will, then surely he accepted him in it, and was well pleas'd:

2. From the Testimony of the Father, *Mat. 3. 17. This is my beloved Son in whom I am well pleas'd;* that is, well pleas'd in all his Sufferings and Undertakings for Sinners, *Eph. 5. 2. Walk in Love as Christ hath loved us, and given himself for us, an Offering and Sacrifice to God for a sweet-smelling Savour.* Jesus Christ was a satisfactory sweet smelling Savory Offering to the Father for the sin of Sinners.

4. It lay  
much in  
the Fa-  
thers will.

4. The Efficacy of his Sufferings lay much in the Will of the Father; for if the Sufferings of Christ had not fully answered the Fathers Will; there could not have been so clear satisfaction to us Sinners, that God had accepted the Sufferings of his Son for us as satisfaction to his Justice for the sin of Sinners: But Christ accomplishing his Fathers Will in the whole Work, it must needs be acceptable and satisfactory, *Heb. 10 9, 10. Loe I come to do thy Will, O God, by the which Will we are Sanctified through the Offering of the Body of Jesus Christ once for all.* So that it's evident, that it was the Will of the Father that Christ came to Doe, and the suffering of Christ concurring with, and answering of this Will of God, is it by which the Work is effected, and we are sanctified.

5. It followeth  
that the  
Offering  
of Christ  
was to sa-  
tisfie  
Justice.

5. These things thus considered, it necessarily followeth; that there must be some great cause of this wonderful Offering that must be given to God for Sinners; for the Scripture speaks, that this Offering was given to God, *Heb. 9. 14. Who through the Eternal Spirit, offered himself without Spot to God, &c.* And to what end may we suppose it to be, that *He offered himself without Spot to God.*

Was it only to fulfill his Will and Pleasure, or only to manifest his Love to Sinners, or only to be a Pattern of Sanctity and Sufferings to his People, as some imagine; surely it must be both Irrational, and

Irre-

Irreligious so to imagine: It's true, all these was included in it, but satisfaction to Divine Justice was the Foundation and Principal Cause of his Suffering; he came to do his Fathers Will; but it was in order to this, that so he might shew Mercy to Sinners; can any Man rationally imagine, that God should send his only begotten Son into the World to be Abused, Scourged, Tempted, Buffeted, falsely Accused, unjustly Condemned, Crucified, lay Punishments upon him, &c. only to fulfill his Will, not relative to something further, or to commend Love to Mankind, or to be a pattern of Sanctity and Suffering. Would any Parent deal so with an only Son? Would it not be justly accounted Irrational, and Tyranical; God could have found out some more Moderate and Rational Way to have effected such a Work. But the Scripture tells us, that Jesus Christ came to doe, and did that for us which the Law could not doe, *Rom. 8. 3.* which the Levitical Priesthood could not doe, *Heb. 7. 11. to 19, 24. to 27.* With Silver or Gold, or Corruptable things could not do, *1 Pet. 1. 18. 19.* That he was an Offering for Sin and Sinners; that he offered himself to God, that he Bear our sins in his own Body, Dyed for us, the Just for the Unjust, &c. With Multitudes of like Expressions in Holy Scripture; all which do abundantly discover, that the Sufferings of Christ was to satisfie Justice, and that the Father was satisfied and well pleased therein, and therewith; and did

did love the Lord Jesus, because he was willing to undertake such a Service for Sinners, and that he doth on this account; that is, for the suffering Sake of Christ, Pardon and Justifie those who Believe in, and Obey the Lord Jesus, *1 John 2. 12.* with *Eph. 1. 7.*

2. As it relates to us, it is on the terms of Faith, Repentance, and Obedience.

2. As it relates to us; that is, the Terms and Conditions on which it is administred to us, and that is on the Terms of Faith, Repentance, and sincere Obedience to the Lord: Though Justification comes free to us, without any Meritorious Work of ours as the Deserving Cause, yet as the Condition or Terms on which we must have it, which is but Reasonable and Religious, it is on our Faith and Obedience to the Lord. Hence it is that Justification and Salvation is so frequently in Scripture propounded on these Terms, and indeed it's never propounded but on these Terms, either Express or Implied; this was the Doctrine which was first begun to be preached by the Lord, *Mark 1. 14, 15.* and confirmed by them that heard him, and were Commissioned by him, *Mar. 16. 15, 16* *Luke 24. 47.* according to that Commission so they taught in this matter, *Act. 2. 38.* Repent and be Baptized every one of you for the Remission of sins; that is, that your sins may be Remitted, *Act's 26. 18.*

1. There must be the opening of the Eyes, and a turning from Darknes to Light, ( that is, to the Light of Gospel-Grace ) and from

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the power of Satan to God, and then followeth Remission of sins, *That they may receive Forgiveness of sins*; where note, that Forgiveness of sins followeth a Soul turning to God, which includes both Faith, Repentance, and Obedience, according to the Gospel, and the Inheritance followeth Forgiveness of sins, that is, Justification: the sum of all is this, that where the Gospel is sincerely Believed and Obeyed, there is a Legal New Covenant-Right to Forgiveness of sins, and to the Inheritance, a Legal Right to the Justification, and the Glory of the Gospel, *Heb. 5. 9. He is become the Author of Eternal Salvation to all those that Obey him.* And as we come to have a Legal New Covenant-Right in Justification and Salvation, by Believing and Obeying the Gospel, so our Right is continued therein, by our Sincerity and Constancy therein: And this is, as abundantly Witnessed too in the Scriptures as the former, *Mat. 10. 22. He that endureth to the End shall be Saved, Luk. 9. 62. No man having put his Hand to the Plough, and looking back, is fit for the Kingdom of Heaven, Mat. 5. 13. Mark 13. 13.* And this is confirmed by the Apostles, *Col. 1. 21, 22, 23. Heb 3. 6, 12, 14. and 9. 1. 11.*

Our right  
is continu-  
ed on the  
same ac-  
count.

*Object.* This seems to imply a Possibility of falling from Grace, after Believing and Obeying the Truth, which is contrary to the Scriptures, and the Common Received Faith of the Godly.

*Answer.*

Answ.

*Answ.* The Unchangeableness of the Love of God, and this Truth will and must stand together (as I said before, we may not, nor must not so understand one Truth as to Destroy another).

1. Therefore I say, that *the Lord knoweth them that are his*, and who are effectually Called, and they shall be kept through Faith unto Salvation; 2 Tim. 2. 19. Nevertheless, *the Foundation of the Lord standeth sure, having this Seal, the Lord knoweth them that are his.* But we know (as yet) no otherwise but by Faith and sincere Obedience, and our Constancy therein, by which we are under the Law of Grace, of the New Covenant; so that though we ought to believe the Unchangeableness of the Lord's Love in the New Covenant of his Grace; and that there are a People known to him who shall be kept by his Power through Faith, and shall obtain the Inheritance promised; and that we are of that Number, if we in Truth and Sincerity, Believe and Obey the Gospel unto the end. And the more stedfast we are in the Faith, and Constant, Sincere, and Universal in our Obedience, the Greater, and Well-grounded will be our Assurance, both of Interest, Standing, and Glory, 2 Pet. 1. 10. 11. Rom. 2. 7, 10. Rev. 22. 14. Luke 6. 47, 48.

2. We must distinguish between the state of Grace, and the state of Glory; the Assurance of the Saints in the state of Grace, must be distinguished from their assurance in the

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the state of **Glory**, then all Doubts will be over; But in the state of **Grace**, there are, and will be ground of Doubts and Fears; not to Fear or Doubt the Truth of the Gospel, and of the Love of God therein, or of the Changeableness thereof; here our Faith should be without Doubting, but as to our Interest therein, and certainty of Obtaining; in as much as it depends (according to the Law of Grace) not only on the Truth of God in the Gospel, but the Truth of our Faith therein, and Constancy of our Obedience to the end, and our Interest must flow from both; for without the second we have no Interest in the first: So that it requireth not only Self-examination of the Truth of the Work, of the Heavenly Birth, and Regeneration, but Constancy therein to the end; and by reason of the Corruption of our Natures, and Imperfections in those Divine Virtues to which the Promise is made, necessarily may occasion sometimes Doubtings and Fears; and this seems to be owned by the Scriptures, to be rather a Virtue than a Vice, in Believers. *Rom. 11. 20. Be not High-minded, but fear,* Heb. 4. 1. 11. *Let us fear, lest a Promise being left us, we come short,* Prov. 28. 14. *Happy is the man that feareth always:* Not only feareth God, but feareth his own deceitful Heart, feareth a Heart of Unbelief, to depart from the living God; feareth to sin against God, whether in Omission, or Commission: This is a Godly fear, that must be where Grace is, and may sometimes be

be accompanied with Doubts and Godly Jealousies of a Man's self, & tendeth to establish the Soul in a well-grounded Assurance, suitable to the Gospel; and this I must say, I had rather have Fellowship with Self-examining, Self-judging, and Self-fearing Souls, stable in the Faith, though as to Interest something, at sometimes mixed with Doubtings, than with High-flown Believers without all fear, that have High Assurance on Low grounds, scarcely able to give (from the Law of the New Covenant) a Reason of their Hope. But see this more in Chap. 15.

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CHAP.

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## CHAP. XIV.

*Wherein I shall speak more distinctly to the matter of Faith, and of Justification by Faith: With Answer to several Questions and Objections about the matter.*

**H**AVING spoken something to the matter Chap. 14. of Justification what it is, and where it doth consist; that is, in the Pardon and Remission of sins, taking away the Guilt and Condemnation of sin, with the Terms on which we must have it, if ever we have it. 1. Relating to God. 2. Our selves, *i. e.* on the Terms of Faith, Repentance, and sincere Obedience. I shall in this speak more distinctly unto the Doctrine of Justification by Faith, and endeavour to answer such Questions and Objections, as ordinarily are, or may be made about it.

What the Faith is to which Justification is promised, I have already stated in the substance thereof, in *Chap. 11.* that it is to believe God in his Word, to believe the Truth of the Doctrine of the Gospel, of God's Grace to Sinners in Jesus Christ, which if True and Right, is accompanied with true Repentance, Truth of Love to God, and sincere