

sincere Obedience; or a Hearty and Willing Consenting to the Truth of the Doctrine of the Gospel, to be saved by Jesus Christ, and in all things to be Ruled by him as Lord and King.

They are vain Imaginations that People create to themselves, of a Faith without Repentance, or a Faith with ^{out} Works, or a Faith with ~~out~~ Works after their own Imaginations, and not after the Will of Christ, or to expect to be saved by him, when they have no mind to be ruled by him, *Acts* 3. 22, 23. But as to the particular distinct Act of Faith, it is to believe God in his Word; and that not only in this, but in all Cases, Faith is to believe God: It's a Fancy and not Faith, that hath not the Word of God for it's Foundation. I intend in Divine and New Covenant Concerns; Abraham *believed God, and it was accounted unto him for Righteousness*: This was the Faith of the Father, and may, or must we suppose the Faith of the Children to be another Faith; see *Vers.* 23. 24. *Now it was not Written for his Sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him, who raised up Christ our Lord from the Dead.*

Objc^t. 1. *Objc^t.* This with other Scriptures, mentions *Believing in God*, as well as *Believing of God*, *1 Pet. 1. 21.* *John 14. 1.* so that it seems it is not enough to Believe God; but we must Believe in God, and in Christ.

Ans^w.

Ans. It's all one in substance, to believe in God and in Christ, is to believe his Faithfulness, and All-sufficiency; that he is as good, and as true, and able as the Scripture reports him to be; to perform his Word, you Believe in him, that he will not fail, &c.

But to return, the Faith of Justification is to Believe the Truth of the Gospel Record concerning the Justification and Life therein promised (to those that do Believe) by Jesus Christ Crucified, *Rom. 5. 9. Much more being now justified by his Blood, we shall be saved from Wrath through him, Eph. 1. 7. Col. 1. 14.* To Believe this truly, being accompanied with the Concomitants of saving Faith, *i. e.* Love, and sincerity of Obedience, is the justifying, saving Faith of the Gospel, to which the Promise of Life is made, *Mark 16. 16. He that Believeth, and is Baptized shall be saved;* that is, he that Believeth and Obeyeth the Lord, shall be saved: That of Baptisme (being the first Initiating Ordinance into the visible Constituted Church of Christ) includes the whole of Obedience.

Object. But, What must we Believe?

Ans. The Gospel, that which was to be preached; *Preach the Gospel, &c.* The Gospel is the Glad tidings of Pardon, Peace, and Life by Jesus Christ, *Mark 1. 15. Repent ye and Believe the Gospel, was Christ's own Doctrine;* for further Confirmation of this Truth, see *John 8. 24. and 20. 31.*

Rom. 10. 9, 10. & John 5. 10, 11. All which Scriptures if well weighed, with many others, bear testimony to this Truth, that Faith is, to believe God, to believe the Truth of the Doctrine of the Gospel.

Objct. 2. *Objct.* This is accounted, and called a Historical Faith, which though necessary to True and Saving Faith; yet it's common to Wicked Men, and Devils, and therefore cannot be the justifying saving-Faith of the Gospel.

Ans. Notwithstanding it may be the Faith of Wicked Men and Hypocrites, and of Devils too: Yet it is the justifying Faith of the Gospel; for the Difference lyeth not in the Matter believed, but in the Manner of believing: Wicked Men and Hypocrites may believe it, meerly as a History assent to it; but they do not believe as Justified Persons doe; We must distinguish in this Case, not in the Matter believed, but in the Manner of believing.

Quest. *Quest.* Wherein lyeth the Difference?

Ans. The one, from either common Illumination, Education, Custom or Tradition, believes the same things, with a head-Assent to the Truth of the Gospel: But the other, believes it with the Heart, Rom. 10. 10. For with the Heart Man believeth unto Righteousness, Acts 8. 37. If thou believest with all thine Heart, thou maiest, Psal. 37. 31. The Law of God is in his Heart, none of his Steps shall slide. It's the Promise of the New Covenant, that God will write his Law

in the Hearts of his People; that is, im-
plant a Holy sincere Disposition of Faith,
and Love, and the Fear of his Name; the
Heart is wrought after God, but Hypo-
crites have it at most, and best, but in the
Head, in the Understanding from common
Illumination, &c. There is a great deal of
Head-Faith in the World, of Customary-
Faith that will come to nothing: But where
it is in Truth, in the Heart, it effects a
Heart-Change, with a Change in the whole
Conversation: Heart-believing, Heart-
Love to God and his things; Heart-hatred
of sin, and Heart-obedience to the Will of
Christ, and thus *He that is in Christ, is a
New Creature, 2 Cor. 5. 17. And he that
Believeth, hath the Witness in himself, 1 Joh.
5. 10. and do, or might know, that he hath
this Heart-Faith in him.*

So that the Truth remains, that that which
Men call a History call Faith, *i. e.* believing
the History, the Truth of the Doctrine of
the Gospel, truly as hath been demonstra-
red, is the justifying Faith of the Gospel.
And as for Devils, if Christ had Dyed for
them, and God had in the Gospel promised
Life to them on the Terms he hath to Men;
Life might be preached to Devils on the
same terms as to Men; But God having in
Justice left them without the reach of this
Gospel-Grace; whatever they believe a-
bout it, let not Man quarrel about the easie
way of Man's obtaining, *i. e.* Believe, Re-
pent, and Obey the Gospel; and be justifi-
ed and saved.

Quest. But how shall I come to believe mine own Interest in Justification and Life, which hath been accounted with some, the Faith of Justification?

Ans. True, it hath so with many, and I believe that want of Spiritual Skill, hath done wrong to many tender Souls, and hath caused them to go with Sorrow to their Graves; and that either, 1. In teaching, that the Faith of Justification and Life must be the Faith of Application, or assurance of Interest, which is not the Truth of the Gospel, but this of Interest must grow from that of Justification.

Or 2. In not laying the right Foundation of Assurance; so Souls have been kept much in the Dark in this matter: For the Faith of Interest must be Founded on the Promise of Life (if right) as well as the Faith of Justification; for it is to believe God, as I said before, all Faith if right, must be Founded on the Word of God. So that the right Gospel-way for Believers to Read their own Interest, and to Read their Names in the Book of Life, is, to make a Resultancy, or Conclusion from the Premises, (thus) God hath promised Justification and Life to them that do Believe and Obey the Gospel; I do so Believe, therefore I shall be saved, and this is the Gospel-Ground or Reason of our Hope of Interest in Gospel-Grace and Life; and thus our Interest will be grounded on the Promise of God in the Gospel. If I have the Faith of the Gospel, and abide there-

therein, I am Justified, and shall be Saved.

There are three Things that it behoves *Three Things* Christians to be Instructed in, in this Matter, *considerable.* for their Support and Peace, in this Mortal, and Imperfect Estate.

1. To understand and know, that to believe the Truth of the Glad-tidings of Salvation by Jesus Christ crucified, according to the Gospel, is the Terms and Condition of our Justification and Salvation, and that who doth so Believe shall be Saved.

2. That who so doth believe, hath the Promise of Life from the Law and Covenant of God in the Gospel, and from hence must claim his Interest in Grace and Life; and if he claim it any other way, it may be a Fancy; only note this, that we cannot be so Infallible as to our particular Interest in Life, as we are (or ought to be) in the Truth of the Doctrine of the Gospel, (as I have before minded) because the one fixes only on the Truth of God; the other not only on the Truth of God, but likewise on the Truth of our own Faith, which being accompanied with Imperfections, may occasion Doubtings: But of this more full in *Chap. 15.* of the Assurance of Faith.

3. That in all the Failings of the Saints (for the Lord knew that his People could not live perfectly without sin in his New Covenant of Grace) his Law of Grace on this account is, that his People sincerely humble

humble themselves, confess their sins, forsake them, and beg Mercy, and he will Forgive them, for the sake of his Son: And this is the Law of Grace in the New Covenant for support of Believers, in their Spiritual Race and Warfare after Conversion, and the way for them to have the Assurance of the Pardon of their daily Miscarriages; it must come in from this Law of Grace; it's true, I sin daily, and come short in every Duty, *I know that in me, that is in my flesh, dwelleth no good Thing.* But it is my Burden, I am in Truth humbled, and do not only Watch and War against it, but do daily implore the Throne of Grace for Pardon: Hence I have ground from the Law of Grace, to believe mine Acceptance, and Remission of my sins; this is the way of the New Covenant for the daily Pardon, Peace, and Comfort of the Saints, *Mat: 6 12. Psal. 32. 5. Prov. 28. 13. Heb. 8. 12. 1 Joh. 1. 9.*

Quest.

Quest. The Scripture saith, that we are 1. justified by Faith, Rom. 5 1. 2. That we are justified by Grace, Rom. 3. 24. 3. That God justifieth, and Christ justifieth, Rom. 8. 33, 34. 4. That Works justifieth, and not Faith only, Jam. 2. 24. How may we understand these Distinctions, and reconcile the Scriptures?

Answ.

Answ. 1. Faith is said to justifie, not as the meritorious or satisfying Cause of Justification; that is, Christ crucified only: But as the conditional Cause, or Terms on which

which we are justified; that is, we are not, nor cannot be justified without it: This is the Law of the New Covenant, it's said *Rom. 4. 3.* That *Abraham's Faith was accounted to him for Righteousness*, or imputed as *vers. 22. 23.* Not that *Abraham's Faith* was his Righteousness to Justification, but God accounted him Righteous, and doth account one Righteous that doth Believe, or imputeth Righteousness to such a one that was not so accounted before, nor can be Righteous without it; for *he that believeth not must be Damned.* So that Faith justifieth, as it is the condition of Justification in the New Covenant, on our parts to be performed, though in the Spirit and Life of the Covenant, or Law written in the Heart.

2. We are justified by Grace; that is, it's all of Grace, and nothing of Desert in us; our Faith is not any meritorious Cause in us, but it's all Grace; it's Grace in God to give his Son for us, and Grace in Christ to give himself, and Grace in God (as to us-ward) to accept the Sufferings of his Son for us; and Grace in him, to Pardon and Justifie Sinners on their Believing; so that it's all Grace as from God, and we may, and ought to cry, *Grace, Grace unto it.*

3. It's God that justifieth, it is God the Father that justifieth:

1. Because he Prepared and D. signed the Sacrifice, and our Justification thereby, *John 3. 16. 1 Pet. 1. 18, 19, 20. Heb. 10. 5.*

2. He accepted the Sacrifice for us when offered, *Eph 5. 1. 2. and 1. 6, 7.*

3. It is he that Pardons us; that is, justifieth us for the Sake of Christ (our Peace-Offering) when we do believe; and Christ is said to justifie us as the Meritorious, Satisfactory Cause of our Justification; therefore it is said, *Rom. 8. 34. It is Christ that dyed, &c.*

4. We are said to be justified by Works, and not by Faith only; because that the Faith to which Justification and Salvation is promised, must be a working Faith, and when Salvation is promised to Believing, we must understand it to be such a Faith as the Gospel intends; that is, a Faith that carrieth in it Love, and sincere Obedience to the Will of Christ; it is a Faith which worketh by Love, *Gal. 5. 6.* the contrary is a dead Faith, as a Body without a Soul, that will never justifie, *Jam. 2. 26.* Thus Works justifie:

1. The Truth of our Faith, for Faith without Works is dead.

2. Works justifieth (in some sence) as Faith doth; that is, not as the Meritorious Cause, but as the Condition, because the Faith to which Justification is promised, includes Works in it, and so is as truly the Condition of our Justification as Faith; for the

the Gospel excludes that Faith as no Condition at all; that is, without Works, so that Faith without Works is none of the justifying saving-Faith of the Gospel. So that thus considered, here is a sweet Harmony and Concurrence in those Scriptures, and helps to a more full Understanding of the glorious Method of God in this way of Justification and Salvation of Sinners, by Jesus Christ.

Object. The Apostle saith, *Rom. 4. 4, 5 Object.*
Now to him that worketh, the Reward is not reckoned of Grace but of Debt; but to him that Worketh not, but Believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness.

Ans. We are to understand in this *Ans.*
 Scripture by not Working, is intended Meritorious Working, that may deserve Life, *vers. 4.* it's such a Working as that the Reward is not counted of Grace but of Debt; not that we may not Work at all, that is prophane to imagin: But not to Work Meritoriously, so as to expect Justification and Life, as a due Debt for our Working; here Works are nothing, *He that Worketh not* (in this sence) *but Believeth*: But Faith and Works as the terms on which God will justifie and save, of his own Love and Grace in Christ Jesus, is absolutely necessary to Salvation: And further, Works are necessary, for thereby we shew forth the Life of Christ in our Mortal Bodies, and glorifie God in our Bodies and Spirits; who hath done,

done, and doth all freely for us, and in us.

Quest.

Do not this seem to make Faith and Works co-partners with Christ in the Work of Justification and Salvation, contrary to *Col. 3. 31. Christ is all and in all.* And *Rom. 9. 32. They sought Righteousness, as it were by the Works of the Law.*

Answ.

It makes it no otherwise Co-partners with Christ in the Work of Justification, then God hath made it; *What God hath joyned together, let no Man put asunder:* God hath joyned Faith and Work as the Condition, and the Sufferings of his Son our Lord Jesus, as the Meritorious satisfying Cause, and his own Eternal Grace in Christ Jesus as the Foundation, and applying Cause; so all these doth concur in Unity, see *Eph. 2. 7 8.* Yet not of Works as any deserving Cause, *lest any should boast, ver. 9. Tit. 3. 4, 5, 6, 7.*

Yet Works are absolutely necessary to Salvation, as the Concomitant of true Faith, and Condition of our Salvation, and Way that we must walk into Glory, *For without Holiness no Man shall see the Lord, Heb. 12. 14.* see *Mat. 7. 24, 25, 26, 27. Rom. 2. 7, 8, 9, 10. Rev. 22. 14.*

There are four things which stand in Unity, and it greatly concerns Christians to be instructed therein.

1. That

1. That all our Spiritual and Eternal *Note four Things.* Good, is Founded in, and is the Effect of the Eternal Love of God; there is all the Grace and Glory of the New Covenant bottomed, *1 Tim. 1. 9. Jer. 31. 3.*

2. That Jesus Christ is the Way, and Meritorious Cause of the accomplishing of this Salvation; God never intended to save any One by his Grace alone, without Relation unto Jesus Christ crucified, *Acts 4. 12.* Though probably many saved-Ones have dyed without Faith in Christ Crucified, before he came in the Flesh, and had Suffered; yet in the great Day, all the saved Ones shall know that their Salvation was effected by him.

3. That Faith is the terms on which we must have this Salvation, and so is (on that account) absolutely necessary; for he that Believeth not, must be Damned.

4. That Works as included in Faith, and may not be separated from it, are absolutely necessary; likewise without which the Faith is naught, dead, feigned, that will stand the Owners thereof in no stead in the day of Need.

Quest. Whether the Scripture do not hold *Quest.* forth the Justification of the Elect before Believing? Some are of the mind that the Elect were justified from Eternity; others that they were justified when Christ dyed; that when God was Actually satisfied, the Elect must be Actually justified?

Ans.

Answ.

Actual Justification cannot be, before, and without Faith, because it is contrary to the Doctrine and Law of the New Covenant, which is the ground of our Faith and Hope in the matter; for that faith expressly, that *He that Believeth not, shall be Damned*, and *Act. 13. 39. By him all that Believe are justified from all things, from which they could not be justified by the Law of Moses.* It is a Doctrine the New Covenant is unacquainted with, and therefore contrary to the wholesome Words of our Lord Jesus Christ, and the Doctrine that is according to Godliness.

It's true, we Read *Rom. 8. 29, 30.* of a Calling, and Justification to be from Eternity; but we must understand that as in God's purpose to be done, not as Actually done; for a purpose in God to justify, is not Justification; and the Scripture will clear it self in this matter; *Whom he fore-knew, them he Predestinated to be Conform-ed to the Image of his Son.* Note, Predesti-nation was to something in time, namely, to Conformity to Christ, which is not before Believing; *Whom he Predestinated, them he Called*; and Calling is in time, *And whom he Called, them he Justified*; and whom he Ju-
 stified, them he Glorified; or as the Margin Reads it, them he is wont to Call, wont to Justifie, wont to Glorifie; and take it in this Sence and it's clear: But however, they were no more Justified, than Called, than Glorified from Eternity, which must all re-
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late to Purpose, and to be Effected in time; they are called Sheep, *John 10. 16.* Children, *Gal. 4. 3.* Yet still in Purpose, *Rom. 4. 17.* will clear us in this matter, and many other things of like concern, that God *cal- leth things that are not, as though they were.* They are not in Actual being, yet are in his Purpose to be in time; we may as well say God made the World before he did it, and that the World was Drowned before it was, and that Christ was come in the Flesh, and had Suffered, and was Raised, and Ascend- ed, and come again to Judgment, &c. be- fore it was, or is, because it was God's Purpose, that all these, and Multitudes more of things should be done, which is indeed contrary to all Reason, and would over- turn all Truth to say it is done: and as for Actual Justification, when Christ Dyed, and Rose again; it's true, there was Act- ual Satisfaction to Divine Justice, both gi- ven and taken, in order to Justification; but Satisfaction is one thing, and Justification is another.

It's true, if Christ had done for us, what he did, as our Surety, being bound with us to pay our Debt, if we could not; and in so doing, had fully answered the Law to which we were liable; then Actual Justification must have followed Actual Satisfaction, with- out all terms of Believing and Obeying; for if the Surety pay the Debt, and Cancel the Bond, in strictest Law, the Principle is quit without any terms, and likewise no need of par-

pardoning Grace, if the Satisfaction was such, that Christ as our Surety, paid our Debt in strictest Law-sence; but it's evident, that what Christ did for, and in behalf of Sinners, was by voluntary Contracts between the Father and the Son, *John 6. 38. 39. 2 Tim. 1. 9.* and voluntarily undertaken by the Lord; and the Satisfaction that Christ gave, and Justice took, was not the Payment of our Debt in kind, as our Surety obliged to it, if we could not do it; neither was he the Person that the Law might expect Satisfaction from; for the Law saith, *The Soul that sinneth, that shall Die, and We all have sinned, and come short of the Glory of God.* So that the Satisfaction that Christ gave, was voluntarily given, and graciously Received and Accepted, as Acts of Grace to us, both in the Son in Suffering, and the Father in Accepting; and therefore it must come to us, as it is indeed, Acts of Grace; and on the terms agreed on between the Father and the Son, which are published in the Gospel; and it was no ways intended to acquit the Sinners presently without any more adoe; no, it holds true, *That he that Believeth and is Baptized, shall be Saved; but he that Believeth not, shall be Damned.* Therefore it concerns you to take heed how you understand Actual Justification, to be, when there was Actual Satisfaction, lest you put an end to the Terms and Conditions of Justification by the Law-Covenant of Grace, and to the Pardoning Grace of God

God the Father, and so miss of Justification and Life on the Terms propounded. This will make way for two Questions further:

1. *Quest.* *What is the Reason that God should lay so much Stress on Faith, as that there should be no Justification, nor Salvation without it?*

1. *Ans.* Because thereby we justify God (as I shewed before in the Excellency of Faith) and so Honour him in his Truth, and All-sufficiency; Unbelief is the Dishonourable sin, therefore the Damning sin, *He that believeth not, hath made him a Lyer,* 1 John 5. 10. but *He that Receiveth his Testimony, hath set to his Seal, that God is True,* John 3. 33. Which God takes well, and will justify those that justify him.

2. It was the Designe both of the Father and the Son, that this wonderful Designe of Grace to sinners, both in the Father and the Son, should come to us in the Way of Faith and Obedience, that it might be valued, and thankfully received; and that God and Christ might be thereby glorified, Eph. 1. 3. 1 Cor. 6. 20. Else we must suppose the Designe to be to purchase a Liberty for Men to sin and serve the Devil, and dishonour God; which would be Irrational, and Irreligious to imagine.

3. Because

3. Because God and Christ in this Work did not only Designe to save Sinners from Wrath, but to make them *conformable to the Image of his Son*; and the Entrance of this Conformity is at the Entrance of this Grace, even the first Work of Saving Faith; and in this Conformity, must Believers grow up more and more, *1 Cor. 15. 48, 49. 2 Cor. 3. 18. and 4. 10, 11. Till they come to a Perfect Man in Christ, their Head, Eph. 4. 13.*

Quest.

Quest. 2. *How can it be just in God, to lay the Sin and Punishment of Sinners upon a just Person that had not Sinned? 1 Pet. 3. 18. The Just for the Unjust to bring us to God.*

Answ.

Answ. 1. God will clear his own Justice himself, *Rom. 3. 26. That he might be Just, and the Justifier of him that Believeth in Jesus. Veri. 5, 6. Is God Unrighteous, &c. God forbid: then how shall God judge the World, Gen. 18. 25. Shall not the Judge of all the World do Right?*

2. Though it was not the same Persons that sinned, yet in the same nature is the Redemption accomplished, *Heb. 2. 14. For as much as the Children were Partakers of Flesh and Blood, he also himself took part of the same; so that though not the same Souls that sinned, yet in the same Nature is the Satisfaction made and accepted, Rom. 8. 3.*

3. Christ

3. Christ did the Work voluntarily and freely for Sinners, and not by Computation; otherwise there might not have appeared so much of Justice in it, but he freely undertaking the Work, having Power to dispose of himself in the Matter, *Joh. 10. 17, 18.* And God the Father accepting, it was a wonderful Act, both of Justice and of Mercy; Justice in the Father in punishing the sins of Sinners upon his own Son, and Mercy to us sinners, that we might have a Door of Hope for Deliverance.

Quest. Whether this Justification Quest. imputed on Believing, be a perfect, and compleat Justification?

Answ. It is so from the Guilt and *Answ.* Eternal Punishment of sin, (yet notwithstanding, God will visit the Iniquities, and sins of his People, as a Father for their good, *Psal. 89. 30, 31, 32, 33. Heb. 12. 6, 10.* and doth judge them too; but it is, *that they may not be Condemned with the World, 1 Cor. 11. 30; 31, 32.*) For when sin is Pardoned, the

Offender is free, and stands to God as if he had not sinned, as to the Eternal Condemnation; which was the great Designe of God and Christ in this Transaction, *Rom. 8. 1.* There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh but after the Spirit, *Col. 2. 13.*
 I *John 4. 17.*

Quest. *Quest.* Is this Righteousness and Justification by Faith, the Everlasting Righteousness of Saints spoken of? *Dan. 9. 24.*

Ans. *Ans.* As it is a perfect Righteousness, so it is in some sence Everlasting; for we must stand Justified (from the guilt of sin committed in this World,) for the sake of Christ to Eternity; the Bloud of Christ is called *the Bloud of the Covenant*; that is, the Bloud of the New and Everlasting Covenant, which is the Covenant of the Glorious State, and so it is an Usher to the Everlasting Righteousness, that is to be perfected in the Persons of the Saints: Justification here for the sake
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of Christ, is our Righteousness unto Acceptation, Personal and Perfect Holiness in our compleat Conformity to Christ our Head, will be our Eternal (Personal) Righteousness in Glory, our Righteousness by Faith here, will bring us to the Righteousness of Holiness and Glory hereafter, Gal. 5. 5. Phil. 3. 20, 21. Col. 3. 4. 2 Tim. 4. 7, 8. (See Mr. *Wilson*, in this Life, there is a justifying Righteousness, which is not had but by Faith, (such as Abraham had) it is perfect, but not Inherent in us, it steeketh in Christ's Manhood as the Subject, and is ours by Imputation, Rom. 4. 4, 5, 6. There is a Righteousness of Sanctification, or sanctifying Righteousness in this World, &c. This is Inherent, but not Perfect, growing daily by degrees unto Perfection, Jam. 2. 21, 22. More briefly thus, there is a Righteousness in Heaven both Perfect and Inherent, a Righteousness on Earth that is Perfect but not Inherent, which is Justification, or Inherent, but not Perfect, which is Sanctification. Thus far *Wilson* in his Scripture-Dictionary on the Word *Righteous*.) In a Word, that

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which

which I believe in this Matter is, that the Imputed Righteousness of Christ here by Faith, must abide for ever, as the Foundation of our Eternal Happiness, that if ever that should fail, we must Perish: So that the Church in Glory shall for ever admire Jesus Christ crucified; and know the Weight and Worth of the Blood of the Covenants, and the Personal perfect Holiness of the Saints, shall be their Everlasting Personal Righteousness in Glory.

Quest. *Quest. Whether the Imputation of Justification to a Believer on the First Act of True Faith, be Perpetual? And whether One ought to Believe the Pardon of all Sin, past, present, and to come, as is the Apprehension of some?*

Ans. *1.* Though it's true, that the Justification of the New Covenant is certain and perpetual to true Believers, yet they stand in it by their Constancy in the Faith, and Obedience of the Gospel; the Believer hath no ground

ground to conclude it certain to him, any longer than he continueth in the Faith, for he stands by Faith, *Rom. 11. 20. Thou standest by Faith, be not high-minded, but fear, 1 Cor. 16. 13. Watch ye, stand fast in the Faith, &c. Heb. 3. 6, 12.* Yet we ought to believe that God will maintain our Faith, and keep us from Falling, *Phil. 1. 6. 2 Tim. 1. 12. Jude, vers. 14.* Else we could have no solid Comfort.

2. And although I know no ground to believe the Pardon of sins before they are committed, and that:

1. Because I know no Scripture-Rule for such a Faith, it is an Unscriptural Fancy, and Imagination.

2. The Scripture doth direct us to the Pardon of sin after it is committed, and the way in which we must expect to have it, (though not the cause) that is, in a way of Confessing, (as hath been before-minded,) *1 John 1. 9. Forsaking, Prov. 28. 13. Prayer, Mat. 6. 12. Forgiving of others, Mat. 18. 35.*

Yet 3. We ought to believe that God will pardon our sins on the Terms mentioned, after they are committed.

Quest. *Is not this Legal Doctrine? It is the Judgment of some, that a Believer ought to believe the Pardon of all sins, past, present, and to come; and that to pray for the Pardon of sin is Legal?*

Ans. It's true, it is Legal, *i.e.* according to the Law of the New-Covenant, and is Gospel; all Mercy and Pardon after the Fall is Gospel, and a Fruit of the New-Covenant; and the Truth is, that they that Darken this, lose the Life of the Grace of the Gospel, and savours much of Ignorance and Pride: It's infinite Mercy that God hath opened a Door of Hope, and Way of Mercy and Pardon of the sins of his People after Conversion, (as before) and if they walk humbly with God in this way of his Ordaining, they shall not miss of obtaining Mercy, *Heb. 4. 16.*

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We ought to believe that God will continue the Grace of Faith, and give us Repentance for sin, and will Pardon our sins in this way of Repentance; and this is according to the Law of the New-Covenant.

The Great day of Mercy and Pardon, will be at the Great day of Judgment; when *we must all appear before the Judgment-seat of Christ, Act. 3. 19. 2 Tim. 1. 18. Jude, vers. 21. Looking for the Mercy of our Lord Jesus unto Eternal Life.* And this I understand to be the glorious Ministration of the New-Covenant, *Heb. 8. 12. For I will be Merciful to their Unrighteousness, and their Sins and Iniquities will I Remember no more.* Though Believers are interested in this Covenant, and God pardoneth their Iniquities here, in the Order and Way prescribed, that they shall not prove their Eternal Ruin, if we are not yet under the perfect and glorious Ministration thereof; for the New-Covenant in the Perfection of it's Ministration, is the Covenant of the perfect Restauration and Glory: God do now re-

member the sins of his People, so as to correct them by various Ways, according to his own Will, *Psal* 89. 30, 31, 32. *1 Cor.* 11. 30, 31, 32. But then he will so Pardon the Iniquities of all his People, as not to Remember them, so as to Correct or Punish them, *Isa.* 33. 24. *Mich.* 7. 18, 19, 20.

Quest. *Quest.* Whether the Faith unto which Justification is imputed, be an Act of the Old, or of the New-Man?

Answ. *Answ.* True and Saving Faith is an Act of the Soul renewed by Grace, of the Law of God written in the Heart; the New-Covenant admits of no Old thing; it's *New Wine is not put into Old Bottles*, *2 Cor.* 5. 17. *Old things are past away, behold all things are become New.* It's the Act of the New Man, from a principle of Life wrought in the Soul by the Gospel, flowing from the Second Man, the Lord from Heaven, who is a *quickning Spirit*.

Note, 1. That there is, or may be a Faith without Life, *John* 2. 23,

24, 25. and 8. 30, 31. *Mat.* 13. 20, 31.
Luke 8. 13. 1 *John* 2. 19.

2. That that Faith to which Life is promised, is an effect of Life, *Joh.* 11. 26. *Whosoever Liveth and Believeth in me, shall never Die*; that is the Faith of Life, that is an Effect of Life, *2 Cor.* 4. 13. *Having therefore the same Spirit of Faith, &c.* There is a Spirit of Faith, that is, the Spirit of the Gospel that begets Life and Faith in Men, by the Word of Faith, called by our Lord, *The Birth from above*; and a *Begetting again by the Word of Truth*, *Jam.* 1. 18. and a *being Born of God*, *1 John* 3. 9. and 5. 18. The *New-Covenant, or Law in the Heart*, *Heb.* 8. 10.

Quest. *If the Case be thus, How shall I know that my Faith is Right? I shall be left still in Doubt, and at a Loss in this Matter?*

Ans. I must say to this as Christ said in another case; *By their Fruits you shall know them*, *Mat.* 7. 16, 20. *If they*

thy Faith be the Effect of the Spirits Working, and Work of the New Man : then see 2 Cor. 15. 17. *If any Man be in Christ, he is a New Creature, Old things are past away, behold all things are become New.* New Light, and new Life, new Affections, new Objects of Love, new Delights, suitable to the new Birth, and new Man, *Which is created after God in Righteousness and true Holiness;* Eph. 4. 24. Gal. 5. 22, 23. Where the Fruits of the Spirit are described, as effected in the true Believer; *The Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c.* Where these Fruits of the Spirit are in Truth, there the Faith is Right and Saving: But more particularly,

1. Where Truth of Faith is, there is Humility; this is a special distinguishing Character of New Covenant Faith: when the Soul is truly Humbled, it's the Property of the Effectual Working of the New Covenant Spirit in the Gospel, to lay the

Crea-

Creature low, Rom. 3. 27. *Where is Boasting then? It is excluded; by what Law? Of Works? Nay, but by the Law of Faith.* So that Faith takes off all Boasting, where it is in Truth; and the Reason is, because the true Believer seeth, and knoweth, that he is a poor Nothing, wretched Creature in himself; and that he must have all, both Pardon, Peace, and Life, from the Mercy of God in Christ Jesus; and that all he doth, or can do, is no Meritorious Cause of Grace or Life, of Pardon, or Peace; but that *when he hath done all that he can, he is an Unprofitable Servant.* And that his best Services are Defiled with sin, and sinful Imperfections of Nature; and this makes the Soul humble, and low in it self, to abhor it self; and this declares it evidently to be under the Blessing pronounced by our Saviour, *Mat. 5. 3. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* Revel. 2. 9. and 3. 8. This is the Man *to whom God will look.* Isa. 66. 2. and with whom *He will dwell,* Chap. 57. 15. and that shall dwell with him for ever.

Zeph.

Zeph. 3. 12. to 18. For this groweth not upon the Old stock of Nature, that is Proud and Self-conceited; and if any New-Covenant Gifts come into such a Soul, it is but as the Putting of *New Wine into Old Bottles*, that will make them swell and burst, first or last.

2. Where Truth of Faith is, there is Truth of Love; and therefore it behoves every one to prove the *sincerity of their Love*, that great New-Covenant Virtue, and Heaven-born Grace, to love God and Christ above all, *Mat. 22. 37. Eph. 6. 24. Mat. 10. 37.* To love his Word and Will, and to Delight in it, and prize it above all Worldly Treasure, *Psal. 119. 97, 103, 127.* To love his People for his Sake, because they are his, and bear his Image, and Likeness, *1 John 3. 14.* and 4, 12.

3. Where Truth of Faith and Love is, there will be Willing, and Universal Obedience to the Will of Christ; he that loveth the Lord sincerely,

cerely, will Obey him Universally; it's in Vain to talk of Faith and Love without Obedience, see *Psal.* 119. 6. *John* 14. 15. I *John* 2. 3, 4, 5. I *Pet.* 1. 14, 15. Whoever accepteth of Jesus Christ to be his Saviour, must, and doe Willingly consent that he shall be his Lord to Rule him.

Quest. *What is the Reason that God should bring Forth, Accept, and Apply unto Men such a Righteousness unto Life, in the New-Covenant which is not their own, but of Grace, imputed and Accounted theirs on Believing, &c.*

Answ. His own good Will and Pleasure, his everlasting Love and Grace:

1. No Desert in us; there was nothing in us, unless our Misery, that called to the Depth of Mercy, *Psal.* 42. 7, 8. *Deep called to Deep*: The Depth of our Misery, that called to the

the Depth of Mercy, and the Love of Pitty and Compassion in God, brought forth this Free Ministrati-
 on of Grace and Life by Jesus; and this is rendred as the Cause, *Joh.*
3. 16. God so Loved the VWorld, that he gave his only Begotten Son, that whosoever Believeth in him, should not Perish, but have Everlasting Life. VWhat he hath Done for us on this Account is Love, and likewise what he Worketh in us, *Eph.*
2. 4, 5.

And 2. His Eternal Council and Purpose, as well as his Eternal Love, *Eph.* *1. 11.* The Apostle speaketh of this Wonderful Mistry of Grace and Life, through Faith in Christ; saith, *He worketh all things after the Council of his own VWill.* And *Isa.* *25. 1.* The Prophet speaking of the Restauration-Work, saith, *Thy Councils of Old, are Faithfulness and Truth, all the Salvation-work of the New-Covenant, is the Effects of God's Ancient Purpose and Council.*

3. Be-

3. Because else there could have been no Salvation for Man; our own Righteousness could not have done it, at best, that could have been but as *filthy Rags*, *Isa. 64. 6.* Though we had endeavoured to Answer the Righteousness of the Law, *Acts 13. 39. Phil. 3. 9.* It must have left us short of Justification and Salvation, *Joh. 8. 24.* *If you believe not that I am He, you shall Die in your sins.*

4. That so our Justification and Salvation might be sure, *Rom. 4. 16.* *Therefore it is of Faith, that it might be by Grace, to the end the Promise might be sure to all the Seed, &c.* It is a Righteousness that will not Fail, though we in many things, through Weakness fail, *Rom. 7. 18, 19. Jam. 3. 2.* Yet the Apostle Triumphs in this Righteousness, because it's sure, *Rom. 7. 25. and 8. 1.* It's called the Sure Mercies of *David*, *Isa. 55. 3.* and an *Everlasting Right-*

Righteousness, Psal. 119. 42. Thy
 Righteousness is an Everlasting Right-
 eousness, and thy Law is the Truth.
 Christ our publike Person, having
 undertaken the whole Work, both
 for us, and in us; it's very sure to
 those who commit themselves to
 him, to be Saved, and Ruled by him,
 John 6. 8, 39. Phil. 4. 13. Eph. 3. 16.
 Isa. 26.

CHAP.