

CHAP. VII.

Of Gods Covenant.

1. **T**HE distance between *God* and the *Creature* is so great, that although reasonable *Creatures* do owe obedience unto him as their *Creator*, yet they could never have attained the reward of *Life*, but by some (a) voluntary condescension on *Gods part*, which he hath been pleased to express, by way of *Covenant*.

a Luk. 17.
10.
Job 35.7.
8.

b Gen. 2.
17.

Gal. 3. 10.
Rom. 3.
20, 21.

c Rom. 8.
3.
Mark 16.
15. 16.

Joh. 3. 16
d Ezek.
26. 26, 27.

Joh. 6. 44
45.
Pl. 110. 3.

2. Moreover *Man* having brought himself (b) under the *curse* of the *Law* by his fall, it pleased the *Lord* to make a *Covenant* of *Grace* wherein he freely offereth unto *Sinners*, (c) *Life* and *Salvation* by *Jesus Christ*, requiring of them *Faith* in him, that they may be saved; and (d) promising to give

give unto
ed unto
rit, to m
able to be

3. Th
the Gosp
in the pr
(e) seed
wards b
full (f)
complea
and it is
Covenan
tween
about
Elect
Grace
of the
that ev
tain life
ty; M
pable
on the
stood

give unto all those that are ordained unto eternal Life, his holy Spirit, to make them willing, and able to believe.

3. This *Covenant* is revealed in the Gospel; first of all to *Adam* in the promise of Salvation by the (e) seed of the woman, and afterwards by farther steps, until the full (f) discovery thereof was completed in the new Testament; and it is founded in that (*) Eternal *Covenant* transaction, that was between the *Father* and the *Son*, about the Redemption of the *Elect*; and it is alone by the Grace of this *Covenant*, that all of the posterity of fallen *Adam*, that ever were (g) saved, did obtain life and a blessed immortality; *Man* being now utterly incapable of acceptance with *God* upon those terms, on which *Adam* stood in his state of innocency.

Gen. 3.
15.

Heb. 1.

2 Tim.
1. 9.

Tit. 1. 2.

Heb. 11.
6. 13.

Rom. 4. 1,
2, &c.

Act. 4. 12.
Joh. 8. 56.

CHAP. VIII.

Of Christ the Mediator.

1. **I**T pleased *God* in his eternal purpose, to chuse and ordain the *Lord Jesus* his only begotten *Son*, according to the *Covenant* made between them both, (a) to be the *Mediator* between *God* and *Man*; the (b) *Prophet*, (c) *Priest* and (d) *King*; *Head* and *Saviour* of his *Church*, the heir of all things, and judge of the world: Unto whom he did from all *Eternity* (e) give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The *Son of God*, the second *Person* in the *Holy Trinity*, being very

^a II. 42. 1.

¹ Pet. 1.

19, 20.

^b Act. 3.

22.

^c Heb. 5.

5, 6.

^d Ps. 2. 6.

Luk. 1. 33

Eph. 1. 23

Heb. 1. 2.

Act. 17. 31

^e II. 53. 10.

Joh. 17. 6.

Rom. 8:

30.

very and eternal *God*, the bright-
 ness of the Fathers glory, of one
 substance and equal with *him* :
 who made the World, who up-
 holdeth and governeth all things
 he hath made: did when the full-
 ness of time was come take ~~unto~~ *upon*
 him (*f*) mans nature, with all
 the Essential properties, and com-
 mon infirmities thereof, (*g*) yet
 without sin : being conceived by
 the *Holy Spirit* in the *Womb* of
 the *Virgin Mary*, the *Holy Spirit*
 coming down upon her, and the
 power of the most *High* oversha-
 dowing her, (*h*) and so was made
 of a *Woman*, of the Tribe of *Judah*,
 of the Seed of *Abraham*, and *Da-
 vid* according to the *Scriptures* :
 So that two whole, perfect, and
 distinct natures, were inseparably
 joined together in one *Person* :
 without *conversion*, *composition*, or
confusion : which *Person* is very
God, and very *Man*; yet one (*i*)
Christ, the only *Mediator* between
God and *Man*.

f Joh. 1. 1.
 14.
 Gal. 4. 4.
 Rom. 8.
 3. Heb. 2.
 14. 16, 17.
 ch. 4. 15.

h Luk. 1:
 27, 31-35.

i Rom. 9:
 5. 1 Tim.
 2. 5.

3. The

...
 ...
 Media
 ... his eterna
 ... and ordain
 ... begotten
 ... Covenant
 ... both
 ... between
 ... Prophet
 ... og; Head
 ... urch, the
 ... judge of
 ... n he did
 ... e a people
 ... e by him
 ... justified
 ... e second
 ... being
 ... very

3. The Lord Jesus in his humane nature thus united to the divine, in the Person of the *Son*, was sanctified, & anointed (*k*) with the *Holy Spirit*, above measure; having in him (*l*) all the treasures of wisdom and knowledge; in whom it pleased the *Father* that (*m*) all fullness should dwell: To the end that being (*n*) holy, harmless, undefiled, and full (*o*) of *Grace*, and *Truth*, he might be thoroughly furnished to execute the office of a *Mediator*, and (*p*) *Surety*; which office he took not upon himself, but was thereunto (*q*) called by his *Father*; who also put (*r*) all power and judgement in his hand, and gave him *Commandment* to execute the same.

k Ps. 45. 7.
 Act. 10. 38.
 Joh. 3. 34.
 Col. 2. 3.
 m Col. 1. 19.
 n Heb. 7. 26.
 o Joh. 1. 14.
 p Heb. 7. 22.
 q Heb. 5. 5.
 r Joh. 5. 22. 27.
 Mat. 28. 18.
 Act. 2. 36.

4. This office the Lord Jesus did most (*s*) willingly undertake, which that he might discharge he was made under the Law, (*t*) and did perfectly fulfill it, and under-

s Ps. 40. 7.
 8. Heb. 10. 5-11.
 Joh. 10. 18.
 t Gal. 4. 4.
 Mat. 3. 15.

went

O
 went the
 us, wh
 and suffe
 and a C
 grievous
 and mor
 body;
 and ren
 dead;
 on the
 the dea
 which
 also
 and the
 of his
 sion;
 Men ar
 World
 5.
 fect ob
 self, w
 nal s
 God,
 Justic
 liation

went the (u) punishment due to us, which we should have borne and suffered, being made (x) *Sin* and a *Curse* for us: enduring most grievous sorrows (y) in his Soul; and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead; yet saw no (z) *corruption*: on the (a) third day he arose from the dead, with the same (b) body in which he suffered; with which he also (c) ascended into heaven: and there sitteth at the right hand of his Father, (d) making intercession; and shall (e) return to judge *Men* and *Angels*, at the end of the *World*.

Gal. 3.
13. Isa. 53.
6. 1 Pet.
3. 18.
2 Cor.
5. 21.
y Mat. 26.
37, 38.
Luk. 22.
44. Mat.
27. 46.
z Act. 13.
37.
4 1 Cor.
15. 3, 4.
b Joh. 20.
25, 27.
c Mark 16
19.
Act. 1. 9,
10, 11.
d Rom. 8.
34.
Heb. 9. 24
e Act. 10.
42. Rom.
14. 9, 10.
Act. 1. 10.

5. The *Lord Jesus* by his perfect obedience and sacrifice of himself, which he through the *Eternal Spirit* once offered up unto *God*, (f) hath fully satisfied the *Justice of God*, procured reconciliation, and purchased an Everlasting

f Heb. 9.
14. ch. 10.
14. Rom.
3. 25, 26.

ing

ing inheritance in the Kingdom of Heaven, (g) for all those whom the *Father* hath given unto him.

g Joh. 17.
2. Heb. 9.
15.

6. Although the price of Redemption was not actually paid by *Christ*, till after his *Incarnation*, * yet the vertue, efficacy, and benefit thereof were communicated to the Elect in all ages successively, from the beginning of the World, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the *Woman*, which should bruise the Serpents head; (b) and the Lamb slain from the foundation of the World: (i) Being *the same yesterday, and to day, and for ever.*

* 1 Cor. 4.
10.
Heb. 4. 2.
1 Pet. 1.
10, 11.

b Rev. 13.
8.
i Heb. 13.
8.

7. Christ in the work of *Mediation* acteth according to both natures, by each nature doing that which is proper to it self; yet by reason of the Unity of the Person, that which is proper to one nature,

ture, is
tribute
minate

8. T
hath c
on, he
ctually
cate th
on for
self by
unto t
the my
ding
(n) ge
word
comin
Alway
in fur
most
and
on;
Grac
foref

ture, is sometimes in *Scripture* attributed to the Person (*k*) denominated by the other nature.

k Joh. 3.
13.
Act. 28.
28.

8. To all those for whom Christ hath obtained eternal redemption, he doth certainly, and effectually (*l*) apply, and communicate the same; making intercession for them, uniting them to himself by his spirit, (*m*) revealing unto them, in and by the word, the mystery of salvation; persuading them to believe, and obey; (*n*) governing their hearts by his word and spirit, and (*o*) overcoming all their enemies by his Almighty power, and wisdom; in such manner, and ways as are most consonant to his wonderful, and (*p*) unsearchable dispensation; and all of free, and absolute Grace, without any condition foreseen in them, to procure it.

l Joh. 6.
37. ch. 10.
15. 16.
& ch. 17.
9.
Rom. 5.
10.
m Joh. 17
6. Eph. 1.
9. 1 Joh.
5. 20.
n Rom. 8.
9. 14.
o Ps. 110.
1. 1 Cor.
15. 25, 26.

p Joh. 3. 8
Eph. 1. 8.

D.

9. This

9. This office of Mediator between God and Man, is proper
9 1 Tim. 2. 5. (q) onely to Christ, who is the Prophet, Priest, and King of the Church of God; and may not be either in whole, or any part thereof transfer'd from him to any other.

10. This number and order of Offices is necessary; for in respect of our (r) ignorance, we stand in need of his propheticall Office; and in respect of our alienation from God, (s) and imperfection of the best of our services, we need his Priestly office, to reconcile us, and present us acceptable unto God: and in respect of our averfeness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his Kingly office, (t) to convince, subdue, draw, uphold, deliver, and preserve us to his Heavenly Kingdom.

r Joh. 1. 18.
s Col. 1. 21.
Gal. 5. 17.
t Joh. 16. 8. Pf. 110. 3 Luk. 1. 74. 75.

I. GOD of liberty, and on choice forced, nature deterevil.

2. Man cy, had f will, and good, and but yet (e) might fall

3. Man of sin hath lity of Wi accompan

CHAP. IX.

Of Free Will.

I. **G**OD hath indued the Will of Man, with that natural liberty, and power of acting upon choice; that it is (*a*) neither a Mat. 17.
12. Jam. I
14. Deut.
30. 19. forced, nor by any necessity of nature determined to do good or evil.

2. Man in his state of innocency, had freedom, and power, to will, and to do that (*b*) which was b Eccl. 7.
29. good, and well-pleasing to God; but yet (*c*) was mutable, so that he c Gen. 3. 6 might fall from it.

3. Man by his fall into a state of sin hath wholly lost (*d*) all ability of Will, to any spiritual good d Rom. 5.
6. ch 8. 7. accompanying salvation; so as a

natural man, being altogether averse from that good, (*e*) and dead in *Sin*, is not able, by his own strength, to (*f*) convert himself; or to prepare himself thereunto.

e Eph. 2.
1. 5.

f Tit. 3. 3,
4, 5. Joh.
6. 44.

4. When God converts a sinner, and translates him into the state of Grace (*g*) he freeth him from his natural bondage under sin, and by his grace alone, enables him (*h*) freely to will, and to do that which is spiritually good; yet so as that by reason of his (*i*) remaining corruptions he doth not perfectly nor only will that which is good; but doth also will that which is evil.

g Col. 1.
13. Joh. 8.
36.

h Phil. 2.
13.

i Rom. 7.
15, 18, 19
21, 23.

5. The Will of Man is made (*k*) perfectly, and immutably free to good alone, in the state of Glory only.

k Eph. 4.
13.

CHAP. X.

Of Effectual Calling.

I. THOSE whom God hath predestinated unto Life, he is pleased in his appointed, and accepted time, (a) effectually to call by his word, and Spirit, out of that state of sin, and death, in which they are by nature, to grace and Salvation (b) by Jesus Christ; enlightning their minds, spiritually, and savingly to (c) understand the things of God; taking away their (d) heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his Almighty power determining them (e) to that which is good, and effectually drawing them to Jesus Christ; yet so as they come (f) most freely,

a Rom. 8.

30. Rom.

11.7. Eph.

1. 10, 11.

2 Thes. 3.

13, 14.

b Eph. 2.

1-6.

c Act. 26.

18. Eph.

1. 17. 18.

d Ezk. 36:

26.

e Deut. 30

6. Ezek.

36. 27.

Eph. 1. 19.

f Ps. 110.

3. Cant. 1.

ly, being made willing by his Grace.

2. This Effectual Call is of God's free, and special grace alone, (*g*) not from any thing at all foreseen in man, nor from any power, or agency in the Creature, cōworking with his special Grace, (*h*) the Creature being wholly passive therein, being dead in sins and trespasses, until being quickned & renewed by the holy Spirit, he is thereby enabled to answer this call, and to embrace the Grace offered and conveyed in it; and that by no less (*i*) power, then that which raised up Christ from the dead.

3. Elect Infants dying in infancy, are (*k*) regenerated and saved by Christ through the Spirit; who worketh when, and where, and how he pleaseth: so also are all

g 2 Tim.
1.9. Eph.
2.8.

h 1 Cor.
2. 14.
Eph. 2.5.
Joh. 5.25.

i Eph. 1.
19,20.

k Joh. 3.3
5,6.

l Joh. 3.8.

all other
uncapable
called
Word.

4. C
they m
stry of
have s
the Sp
ly draw
ther w
to C
be sav
receiv
on (o
dilige
ordin
and th
do p

all other elect persons, who are incapable of being outwardly called by the Ministry of the Word.

4. Others not elected, although they may be called by the Ministry of the word, (*m*) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Christ; and therefore cannot be saved: much less can men that receive not the Christian Religion (*o*) be saved; be they never so diligent to frame their lives according to the light of nature, and the Law of that Religion they do profess.

m Mat. 22

14. ch. 13.

20, 21.

Heb. 6. 4,

5:

n John 6.

44, 45, 65.

1 Joh. 2.

24, 25.

o Act. 4:

12. Joh. 4.

22. ch. 17.

3.

CHAP. XI.

Of Justification.

1. **T**Hose whom God Effectually calleth, he also freely
 (a) justifieth, not by infusing
 Righteousness into them, but by
 (b) pardoning their sins, and by
 accounting, and accepting their
 Persons as (c) Righteous; not for
 any thing wrought in them, or
 done by them, but for Christ's
 sake alone, not by imputing faith
 it self, the act of beleiving, or any
 other (d) evangelical obedience
 to them, as their Righteousness;
 but by imputing Christs active obe-
 dience unto the whole Law, and
 passive obedience in his death, for
 their whole and sole Righteous-
 nns, they (e) receiving, and rest-
 ing on him, and his Righteousness,
 by

a Rom. 3.
24. ch. 8.
30.

b Rom. 4.
5, 6, 7, 8.

Eph. 1. 7.

c 1 Cor. 1.

30, 31.

Rom. 5. 17

18, 19.

d Phil. 3.

8, 9.

Eph. 2. 8,

9, 10.

e Joh. 1.

12.

Rom. 5.

17.

by Faith
not of the
God.

2. Fa
resting o
ousness,
of Justifi
in the p
accomp
Graces,
but wor

3. C
death,
of all th
did by
the blo
in thei
to thei
full fact
in thei
he wa
them,
tifact
and

by Faith ; which faith they have not of themselves, it is the gift of God.

2. Faith thus receiving and resting on Christ, and his Righteousness, is the (f) alone instrument of Justification: yet it is not alone in the person justified, but is ever accompanied with all other saving Graces, and is no dead faith, (g) but worketh by love.

3. Christ by his obedience, and death, did fully discharge the debt of all those that are justified ; and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead, the penalty due unto them : make a proper, real and full satisfaction (h) to Gods justice in their behalf: yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both (i) freely, not for any thing

f Rom. 3.
28.

g Gal. 5, 6
Jam. 2. 17
22, 26.

h Heb. 10.
14. i Pet.
1. 18, 19.
Isa. 53. 5,
6.

i Rom. 8.
32. 2. Cor.
5. 21.

thing in them; their Justification is only of Free Grace, that both the exact justice and rich Grace of *God*, might be (*k*) glorified in the Justification of sinners.

k Rom. 3. 26. Eph. 1. 6, 7. ch. 2. 7.

4. God did from all eternity decreto (*l*) justifie all the Elect, and Christ did in the fulness of time die for their sins, and rise (*m*) again for their Justification; Nevertheless they are not justified personally, untill the *Holy Spirit*, doth in due time (*n*) actually apply *Christ* unto them.

l Gal. 3. 8. *i* Pet. 1. 2. *i* Tim. 2. 6. *m* Rom. 4. 25. *n* Col. 1. 21; 22. Tit. 3. 4, 5, 6, 7.

5. God doth continue to (*o*) Forgive the sins of those that are justified, and although they can never fall from the state of (*p*) justification; yet they may by their sins fall under *Gods* (*q*) Fatherly displeasure; and in that condition, they have not usually the light of his Countenance restored unto them, untill they (*r*) humble

o Mat. 6. 12. *i* John 1. 7, 9. *p* Joh. 10. 28. *q* Pf. 89. 31, 32, 33. *r* Psal. 32: 5. & 51. Mat. 26. 75.

ble them
beg par
and repe

6. T
vers u
was in
and the
on of B
ment.

ALL
v
fake o
make
of ad
ken i
the l
of C
name

ble themselves, confess their sins, beg pardon, and renew their faith, and repentance.

6. The Justification of Believers under the Old Testament was in all these respects, (s) one ^{a Gal. 3. 9.} and the same with the justification ^{Rom. 4. 22, 23, 24.} of Believers under the New Testament.

CHAP. XII.

Of Adoption.

ALL those that are justified, God vouchsafed, in, and for the sake of his only Son *Jesus Christ*, to make partakers of the Grace (a) ^{a Eph. 1. 5. Gal. 4. 4, 5.} of *Adoption*; by which they are taken into the number, and enjoy ^{b Joh. 1. 12 Rom. 8. 17} the Liberties, and (b) Priviledges ^{c 2 Cor. 5. 18. Rev. 3. 12.} of Children of *God*; have his (c) name put upon them, (d) receive ^{d Rom. 8. 15.} the

e Gal. 4.6. the Spirit of Adoption, (e) have
 Eph. 2. 18 access to the throne of Grace with
 f Ps. 103. boldness, are enabled to cry *Abba*
 13. Father, are (f) pitied, (g) pro-
 g Prov. 14. 26. tected, (i) provided for, and (k)
 i 1 Pet. 5. 7. chastned by him, as by a Father ;
 k Heb. 12. 6. yet never (l) cast off; but sealed
 l H. 54. 8. (m) to the day of Redemption,
 9. Lam. 3. 31. and inherit the promises, (n) as
 m Eph. 4. heirs, of everlasting Salvation.

30.
 n Heb. 1.
 14. ch. 6.
 12.

 CHAP. XIII.

Of Sanctification.

1. **T**hey who are united to
Christ, Effectually called,
 and regenerated, having a new
 heart, and a new *Spirit* created in
 them, through the vertue of
Christ's death, and Resurrection;
 are also (a) farther sanctified, real-
 ly, and personally, through the
 same vertue, (b) by his word and
 Spirit

a Act. 20.
 32.
 Ron. 6. 5,
 6.
 b Joh. 17.
 17. Eph.
 3. 16, 17,
 18, 19.
 1 Thes. 5.
 21, 22, 23.

Spirit d
 domin
 fin is de
 ral lust
 more w
 they m
 and (e
 graces,
 true h
 man sh

2.
 throu
 yet in
 abide
 ruptio
 riseth
 conc
 again
 again

3.
 rema
 muc
 the
 from

Spirit dwelling in them; (c) the ^{c Rom. 6.} dominion of the whole body of ^{14.} sin is destroyed, (d) and the several ^{d Gal. 5.} lusts thereof, are more and ^{24.} more weakned, and mortified; and they more and more quickened, and (e) strengthened in all ^{e Col. 1.11} saving graces, to the (f) practice, of all ^{f 2 Cor. 7.} true holyness, without which no ^{1.} man shall see the Lord. ^{Heb. 12.} ^{14.}

2. This Sanctification is (g) ^{g 1 Thes.} throughout, in the whole man, ^{5. 23.} yet imperfect (h) in this life; there ^{h Rom. 7.} abideth still some remnants of ^{18, 23.} corruption in every part, whence ariseth a (i) continual, and irre- ^{i Gal. 5.} concilable war; the Flesh ^{17.} lusting ^{1 Pet. 2.} against the Spirit, and the Spirit ^{11.} against the Flesh.

3. In which war, although the remaining *corruption* for a time may much (k) prevail; yet through ^{k Rom. 7.} the continual supply of strength ^{23.} from the sanctifying *Spirit* of Christ the

1 Rom. 6. the (l) regenerate part doth overcome; and so the Saints grow in Grace, perfecting holiness in the fear of God, (m) pressing after an heavenly life, in Evangelical Obedience to all the commands which *Christ* as *Head* and *King*, in his *Word* hath prescribed to them.

m Eph. 4.

15. 16.

2 Cor. 3.

18. ch. 7. 1

CHAP. XIV.

Of Saving Faith.

I. **T**HE Grace of *Faith*, whereby the Elect are enabled to beleive to the saving of their souls, is the work of the *Spirit* of *Christ* (a) in their hearts; and is ordinarily wrought by the Ministry of the (b) *Word*; by which also, and by the administration of *Baptisme*, and the *Lords Supper*, *Prayer* and

a 2 Cor.

4 13

Eph. 2. 8.

b Rom. 10

14. 17.

and other
God, it is in
thined.

2. By this
lieveth to b
revealed in
thority of
apprehend
therein, (d
tings; and
as it bears
in his Attr
Christ in h
and the
the Holy
and Opera
to (e) cast
thus bele
differently
particular
taineth;
the (f) c
the (g) t
ing the (h
life, and

and other *Means* appointed of *God*, it is increased, (c) and strengthened.

c Luk. 17.

5.

1 Pet. 2. 2.

Act. 20.

32.

2. By this *Faith*, a Christian believeth to be true, * whatsoever is * revealed in the *Word*, for the Authority of *God* himself; and also apprehendeth an excellency therein, (d) above all other *Writings*; and all things in the world: as it bears forth the *Glory* of *God* in his *Attributes*, the excellency of *Christ* in his *Nature* and *Offices*; and the *Power* and *Fullness* of the *Holy Spirit* in his *Workings*, and *Operations*; and so is enabled to (e) cast his *Soul* upon the truth thus beleived; and also acteth differently, upon that which each particular, passage thereof containeth; yeilding obedience to the (f) commands, trembling at the (g) threatenings, and embracing the (h) promises of *God*, for this life, and that which is to come:

* Act. 24.

14.

d Ps. 19.

7, 8, 9, 10.

Ps. 119. 72

e 2 Tim.

1. 12.

f Joh. 15.

14.

g I. 66. 2.

h Heb. 11.

13.

But

But the principal acts of Saving Faith, have immediate relation to *Christ*, accepting, receiving, and resting upon (*i*) him alone, for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace.

3. This *Faith* although it be different in degrees, and may be weak, (*k*) or strong; yet it is in the least degree of it, different in the kind, or nature of it (as is all other saving Grace) from the Faith, (*l*) and common grace of temporary beleivers; and therefore though it may be many times assailed, and weakned; yet it gets (*m*) the victory; growing up in many, to the attainment of a full (*n*) assurance through *Christ*, who is both the Author (*o*) and finisher of our *Faith*.

i Joh. 1.
12. Act. 16

31. Gal. 2.

26. Act.

15. 11.

k Heb. 5.

13. 14.

Mat. 6. 20

Rom. 4. 19

20.

l 2 Pet. 1.

1.

m Eph. 6.

16.

n Joh. 5.

4. 5.

o Heb. 6.

11. 12.

Col. 2. 2.

o Heb. 12.

2.

CHAP.

Of R
Life

1. Such
vertue
(a) some
nature,
lusts and
Effectual
penitance

2. W
doth go
and the
the pow
their
temptat
and pre
the Co

CHAP. XV.

Of Repentance unto
Life and Salvation.

1. **S**uch of the Elect as are converted at riper years, having ^{a Tit. 3.2, 3,4,5.} (a) sometimes lived in the state of nature, and therein served divers lusts and pleasures, *God* in their *Effectual Calling* giveth them Repentance unto Life.

2. Whereas there is none that doth good, and sinneth (b) not; ^{b Eccl. 7. 20.} and the best of men may through the power, and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins, and provocations; *God* hath in the Covenant of Grace, mercifully

E ly

c Luk. 22.
31, 32.

ly provided that Beleivers so sinning, and falling, (c) be renewed through Repentance unto Salvation.

d Zech.
12. 10.
Act. 11.
18.

3. This saving Repentance is an (d) evangelical Grace, whereby a person being by the *Holy Spirit* made sensible of the manifold evils of his sin, doth, by Faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self abhorrency; (e) praying for pardon, and strength of grace, with a purpose and endeavour by supplies of the *spirit*, to (f) walk before God unto all well pleasing in all things.

e Ezek.
36. 31.
2 Cor. 7.
11.
f Ps. 119.
6. Ps. 119.
128.

4. As Repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every mans duty, to repent of his (g) particular known sins, particularly.

g Luk. 19.
8. 1 Tim.
1. 13. 15.

5. Such

5. Such
God hat
the Cover
preservati
Salvation,
no sin so f
damnation
great, tha
tion on t
which ma
ing of Rep

Of

1. Goo
in his Ho
without
devised
(b) or up
intention

5. Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto Salvation, that although there is no sin so small, but it deserves *(b)* damnation; yet there is no sin so great, that it shall bring damnation on them that *(i)* repent; which makes the constant preaching of Repentance necessary.

b Rom. 6.
23.

i II. I. 16.
18.
II. 55. 7.

CHAP. XVI.

Of Good Works.

1. **G**OOD Works are only such as God hath *(a)* commanded in his Holy word; and not such as without the warrant thereof, are devised by men, out of blind zeal, *(b)* or upon any pretence of good intentions.

a Mic. 6.
8. Heb. 13
21.

b Mat. 15.
9. Iſa. 29.
13.

E 2

2. These

2. These good works, done in obedience to Gods commandments, are the fruits, and evidences (*c*) of a true, and lively faith; and by them Believers manifest their (*d*) thankfulness, strengthen their (*e*) assurance, edifie their (*f*) brethren, adorn the profession of the Gospel, stop the mouths of the adversaries and glorifie (*g*) God whose workmanship they are, created in Christ Jesus (*h*) thereunto, that having their fruit unto holiness, they may have the end (*i*) eternal life.

c Jam. 2.
18.22.

d Ps. 116.

12, 13.

e 1 Joh. 2

3. 5.

2 Per. 1.

5—11.

f Mat. 5.

16.

g 1 Tim.

6. 1.

1 Per. 2.

15.

Phil. 1, 11

h Eph. 2.

10.

i Rom. 6.

22.

k Joh. 15.

4. 6.

1 2 Cor. 3.

5. Phil. 2.

13.

3. Their ability to do good works, is not at all of themselves; but wholly from the *spirit* (*k*) of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an (*l*) actual influence of the same *Holy spirit*, to work in them to will, and to do, of his good pleasure; yet are they not here-

hereupon to
they were n
any duty,
motion of t
ought to b
ring up the
in them.

4. They
ence attain
which is po
far from be
and to do
quires, as
of much w
bound to c

5. We c
merit par
Life at th
son of t
that is be
ry to cor
stance th
whom b
profit, t
our (*o*)

hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in (*m*) stirring up the Grace of God that is in them.

m Phil. 2.
12.
Heb. 6. 11
12.
Isa. 64. 7.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to superrogate, and to do more than God requires, as that (*n*) they fall short of much which in duty they are bound to do.

n Job 9. 2
3. Gal. 5.
17. Luk.
17. 10.

5. We cannot by our best works merit pardon of Sin or Eternal Life at the hand of God, by reason of the great disproportion that is between them and the glory to come; and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy for the debt of our (*o*) former sins; but when we

o Rom. 3.
20. Eph.
2. 8, 9.
Rom. 4. 6.

have done all we can, we have done but our duty, and are unprofitable servants; and because as they are good they proceed from his (p) Spirit, and as they are wrought by us they are defiled (q) and mixed with so much weakness and imperfection that they cannot endure the severity of Gods judgement.

p Gal. 5.
22, 23.

q I sa. 64.
6. Ps. 143
2.

6. Yet notwithstanding the persons of Believers being accepted through Christ their good works also are accepted in (r) him; not as though they were in this life wholly unblameable and unreprouable in Gods sight; but that he looking upon them in his Son is pleased to accept and reward that which is (s) sincere although accompanied with many weakneses and imperfections.

r Eph. 1.
6. I Pet.
2. 5.

s Mat. 25.
21. 23.
Heb. 6. 10

7. Works done by unregenerate men although for the matter of

of them
God o
both to
yet bec
a heart
are dor
ing to
right e
they a
not pl
meet t
God;
them;
pleasur

of them they may be things which God commands, and of good use, both to themselves and (*t*) others; yet because they proceed not from a heart purified by (*u*) faith, nor are done in a right manner according to the (*w*) word, nor to a right end the (*x*) glory of God; they are therefore sinful and cannot please God; nor make a man meet to receive grace from (*y*) God; and yet their neglect of them is more sinful and (*z*) displeasing to God.

t 2 King.
10. 30.
1 King.
21. 27, 29
u Gen. 4.
5. Heb. 11
4. 6.
w 1 Cor.
13. 1.
x Mat. 6.
2. 5.
y Amos 5
21, 22.
Rom. 9. 16
Tit. 3. 5.
z Job 21.
14, 15.
Mar. 25.
41, 42, 43

E 4

CHAP.

CHAP. XVII.

Of Perseverance of the
Saints.

I. **T**Hose whom God hath accepted in the beloved, effectually called and Sanctified by his *Spirit*, and given the precious faith of his Elect unto, can neither totally nor finally fall from the state of grace; ^(a) but shall certainly persevere therein to the end and be eternally saved, seeing the gifts and callings of God are without Repentance, (whence he still begets and nourisheth in them Faith, Repentance, Love, Joy, Hope, and all the graces of the Spirit unto immortality) and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which

^a Joh. 10.
28, 29.
Phil. 1.6.
2 Tim. 2.
19. 1 Joh.
2. 19.

Of Perse
which by f
upon: nor
unbelief ar
Satan the se
and love c
be cloude
(b) them,
(c) and t
kept by th
Salvation,
their pur
being eng
his hands
been wri
from all

2. T
Saints de
free wil
bility o
on flow
change
ther;
rit and
(e) an
oath

which by faith they are fastned upon : notwithstanding through unbelief and the temptations of Satan the sensible sight of the light and love of God, may for a time be clouded, and obscured from (b) them, yet he is still the same (c) and they shall be sure to be kept by the power of God unto Salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of life from all Eternity.

2. This perseverance of the Saints depends not upon their own free will ; but upon the immutability of the decree of (d) Election flowing from the free and unchangeable love of God the Father ; upon the efficacy of the merit and intercession of Jesus Christ (e) and Union with him, the (f) oath of God, the abiding of his Spirit

b Psal. 89.

31, 32.

I Cor. 11.

32.

c Mal. 3. 6

d Rom. 8.

30. ch. 9.

11. 16.

e Rom. 5.

9, 10.

John 14.

19.

f Heb. 6.

17, 18.

g I Joh. 3. Spirit & the (g) seed of God with-
 9. in them, and the nature of the (h)
 h Jer. 32. Covenant of Grace from all which
 40. ariseth also the certainty and in-
 fallibility thereof.

3. And though they may
 through the temptation of Satan
 and of the world, the prevalency
 of corruption remaining in them,
 and the neglect of means of their
 preservation fall into grievous (i)
 z Mat. 26. sins, and for a time continue there-
 70, 72, 74. in; whereby they incur (k.) Gods
 k If. 64. 5. displeasure, and grieve his holy
 9. Spirit, come to have their graces
 Eph. 4. 30 and (l) comforts impaired have
 l Psal. 51. their hearts hardened, and their
 10. 12. Consciences wounded, (m) hurt,
 m Psa. 32. and scandalize others, and bring
 3. 4. temporal judgements (n) upon
 n 2 Sam. themselves: yet they shall renew
 12. 14. their (o) repentance and be pre-
 o Luk. 22. served through faith in Christ Je-
 32. & v. 61 sus to the end.
 62.

CHAP. XVIII.

Of the Assurance of
Grace and Salvati-
on.

I. **A**Lthough temporary Believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of salvation, (a) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good Conscience before him, may in this life be certainly assured (b) that they are in the state of Grace; and may rejoyce in the hope of the glory of God which hope

a Job 8:

13. 14.

Mat. 7.22

23.

b 1 Joh. 2:

3. ch. 3. 14

18, 19. 21.

24. ch. 5.

13.

c Rom. 5. hope shall never make them (*c*)
2. 5. ashamed.

2. This certainty is not abare
conjectural, and probable perswa-
d Heb. 6. sion, grounded upon (*d*) a fallible
11. 19. hope; but an infallible assurance
of faith founded on the Blood and

e Heb. 6. Righteousness of Christ (*e*) re-
17, 18. vealed in the Gospel; and also

f 2 Pet. 1. upon the inward (*f*) evidence of
4, 5, 10, 11. those graces of the Spirit unto
which promises are made, and on

g Rom. 8. the testimony of the (*g*) Spirit of
15, 16. adoption, witnessing with our Spi-
rits that we are the children of
God; and as a fruit thereof keep-
h 1 Joh. 3 ing the heart both (*h*) humble and
1, 2, 3. holy.

3. This infallible assurance doth
not so belong to the essence of
faith, but that a true Believer, may
wait long and conflict with many
difficulties before he be (*i*) parta-
i Isa. 50. ker of it; yet being enabled by
10. Pl. 88. the Spirit to know the things
& Psa. 77. which
1—12.

which are
God, he
nary revel
means (*k*)
therefore
one, to gi
their Call
that there
larged in
ly Spirit,
to God
chearful
dience,
this Ass
from inc

4. T
assuranc
ways
termitt
preserv
som sp
the C
Spirit
ment
draw

which are freely given him of God, he may without extraordinary revelation in the right use of means (*k*) attain thereunto: and therefore it is the duty of every one, to give all diligence to make their Calling and Election sure, that thereby his heart may be enlarged in peace and joy in the holy Spirit, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper (*l*) fruits of this Assurance; so far is it (*m*) from inclining men to looseness.

k 1 Joh. 4. 13.
 Heb. 6. 11
 12.
l Rom. 5: 1, 2, 5. ch. 14, 17. Pf. 119. 32.
m Rom. 6. 1, 2.

4. True Believers may have the assurance of their Salvation divers ways shaken, diminished, and intermitted; as (*n*) by negligence in preserving of it, by (*o*) falling into some special *Sin*, which woundeth the Conscience, and grieveth the Spirit, by some sudden or (*p*) vehement temptation, by Gods withdrawing the (*q*) light of his countenance

n Cant. 5. 2, 3, 6.
o Pf. 51. 8.
 12. 14.
p Psa. 116. 11. Pf. 77. 7, 8. Pf. 31. 22.
q Pf. 30. 7

nance and suffering even such as
 fear him to walk in darkness and
 to have no light ; yet are they
 never destitute of the (r) seed of
 God, and Life (s) of Faith, that
 Love of Christ, and the brethren,
 that sincerity of Heart, and Con-
 science of duty, out of which by
 the operation of the Spirit, this
 Assurance may in due time be (t)
 revived: and by the which in
 the mean time they are (u) pre-
 served from utter despair:

r i Joh. 3.

9.

s Luk. 22.

32.

t Pf. 42. 5.

11.

u Lam. 3.

26.

27—31.

CHAP. XIX.

Of the Law of God.

I. **G**OD gave to *Adam* a Law of
 universal obedience, (a)
 written in his Heart, and a parti-
 cular. precept of not eating the
 Fruit of the tree of knowledge of
 good

a Gen. 1.

27. Eccl.

7. 29.

good and
 bound him
 personal en
 al (b) obed
 upon the fu
 ned death
 and indued
 ability to

2. The
 written in
 continued
 Righteou
 delivered
 nai, in (e)
 written i
 first conta
 God, and
 to man.

3. Be
 called m
 give to
 remon
 typical
 ship, C

good and evil; by which he bound him, and all his posterity to personal entire exact and perpetual (b) obedience; promised life upon the fulfilling, and (c) threatened death upon the breach of it; and indued him with power and ability to keep it.

2. The same Law that was first written in the heart of man, (d) continued to be a perfect rule of Righteousness after the fall; & was delivered by God upon Mount *Sinai*, in (e) Ten Commandments and written in two Tables; the four first containing our duty towards God, and the other six our duty to man.

3. Besides this Law commonly called moral, God was pleased to give to the people of *Israel* Ceremonial Laws, containing several typical ordinances, partly of worship, (f) prefiguring Christ, his graces,

graces, actions, sufferings, and benefits; and partly holding forth divers instructions (*g*) of moral duties, all which Ceremonial Laws being appointed only to the time of reformation, are by Jesus Christ the true *Messiah* and only Law-giver who was furnished with power from the Father, for that end, (*h*) abrogated and taken away.

h Col. 2.
14, 16, 17
Eph. 2.
14, 16.

4. To them also he gave sundry judicial Laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general (*i*) equity onely, being of moral use.

i 1 Cor. 9.
8, 9, 10.

5. The moral Law doth for ever bind all, (*k*) as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the (*l*) authority of God the Creator, who

k Rom. 13
8, 9, 10.
Jam. 2. 8.
10, 11, 12
l Jam. 2
10, 11.

who gave
in the G
(*m*) but m
gation.

6. Alth
not under
nant of w
Justified
of great
others :
Life, inc
of God, a
and binds
ingly ;
sinfull po
Hearts a
ing them
come to
Humilia
gainst S
er fight
Christ.
Obedie
to the
their C

who gave it : Neither doth *Christ* in the Gospel any way dissolve, (*m*) but much strengthen this obligation.

m Mat. 5.
17, 18, 19.
Rom. 3.
31.

6. Although true *Believers* be not under the Law, as a Covenant of *Works*, (*n*) to be thereby Justified or condemned ; yet it is of great use to them as well as to others : in that, as a Rule of *Life*, informing them of the Will of *God*, and their Duty, it directs and binds them, to walk accordingly ; (*o*) discovering also the sinfull pollutions of their Natures, Hearts and Lives ; so as Examining themselves thereby, they may come to further Conviction of, Humiliation for, and Hatred against Sin ; together with a clearer sight of the need they have of *Christ*, and the perfection of his Obedience : It is likewise of use to the Regenerate to restrain their Corruptions, in that it forbids

n Rom. 6.
14.
Gal. 2. 16.
Rom. 8. 1.
cha. 10. 4.

o Rom. 3.
20.
chap. 7. 7.
6. 11. 12.

bids Sin; and the Threatnings of
 it serve to shew what even their
 Sins deserve; and what afflictions
 in this Life they may expect for
 them, although free'd from the
 Curse and unallayed Rigor there-
 of. The Promises of it likewise
 shew them Gods approbation of
 Obedience, and what blessings
 they may expect upon the perfor-
 mance thereof, though not as due
 to them by the Law as a Cove-
 nant of Works; so as mans doing
 Good and refraining from Evil,
 because the Law encourageth to
 the one and deterreth from the o-
 ther, is no Evidence of his being
 (p) under the Law and not under
 Grace.

p Rom. 6.
 12, 13, 14.
 1 Pet. 3. 8.
 --13.

7. Neither are the forementi-
 oned uses of the Law (q) contrary
 to the Grace of the Gospel; but
 do sweetly comply with it; the
 Spirit of Christ subduing (r) and
 inabling the Will of man, to do
 that

q Gal. 3.
 21.

r Eze. 36.
 27.

that free
 the will
 Law, rec

Of the
 the

I. THE
 in
 made u
 was ple
 promise
 the W
 ing the
 them P
 this Pr
 the su
 and th
 versio

that freely and chearfully, which the will of God revealed in the Law, requireth to be done.

CHAP. 20.

Of the Gospel, and of the extent of the Grace thereof.

1. **T**HE Covenant of Works being broken by Sin, and made unprofitable unto Life; God was pleased to give forth the promise of *Christ*, (*a*) the Seed of a Gen. 3. the Woman, as the means of call- 15. ing the Elect, and begetting in them Faith and Repentance; in this Promise, the (*b*) Gospel, as to b Rev. 13. the substance of it, was revealed, 8. and therein Effectual, for the Conversion and Salvation of Sinners.

2. This Promise of *Christ*, and Salvation by him, is revealed only by (c) the Word of God; neither do the Works of Creation, or Providence, with the light of Nature, (d) make discovery of *Christ*, or of *Grace* by him; so much as in a general, or obscure way; much less that men destitute of the Revelation of him by the Promise, or Gospel; (e) should be enabled thereby, to attain saving Faith, or Repentance.

c Rom. 1.

17.

d Ro. 10.

14, 15, 17.

e Pro. 29.

18.

Isa. 25. 7.

with ch.

60. 2, 3.

f Pl. 147,

20.

Act. 16. 7.

3. The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts; with the addition of Promises, and Precepts for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the (f) Sovereign Will and good Pleasure of God; not being annexed by vertue of any Promise, to the due improvement of mens natural abilities, by vertue of Common light received, without

exten
out it; wh
make, or
fore in all
the Gospel
persons an
tent, or str
variety, a
cell of the

4. Altho
only outv
Christ, an
as such, ab
unto; y
in Trespa
Quickne
is moreo
al. insupe
Spirit, v
the proc
ritual L
ther me
version

out it; which none ever did (*g*) g Rom. I. 18, &c. make, or can so do: And therefore in all Ages the preaching of the Gospel hath been granted unto persons and Nations, as to the extent, or streightning of it, in great variety, according to the Councell of the Will of God.

4. Although the Gospel be the only outward means, of revealing *Christ*, and saving Grace; and is, as such, abundantly sufficient thereunto; yet that men who are dead in *Trespases*, may be born again, Quickned or Regenerated; there is moreover necessary, an effectual, insuperable (*b*) work of the Holy *Spirit*, upon the whole Soul, for the producing in them a new spiritual Life; without which no other means will effect (*i*) their Conversion unto God.

b Ps. 110.
3.
1 Cor. 2.
14.
Eph. 1. 19
20.
i Joh. 6.
44.
2 Cor. 4.
4: 6.

CHAP. XXI.

Of Christian Liberty
and Liberty of
Conscience.

1. THE Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning wrath of God, the Rigour and (a) Curse of the Law; and in their being delivered from this present evil (b) World, Bondage to (c) Satan, and Dominion (d) of Sin; from the (e) Evil of Afflictions; the Fear, and Sting (f) of Death, the Victory of the Grave, and (g) Everlasting Damnation; as also in their (h) free access to God; and their yielding Obedience unto him not out of a slavish fear, (i) but a Child-like love,

a Gal. 3.
13.
b Gal. 1.4.
c Act. 26.
18.
d Rom. 8.
3.
e Rom. 8.
28.
f 1 Cor.
15. 54, 55.
56, 57.
g 2 Thef.
1. 10.
h Rom. 8.
15.
i Luk. 1.
74, 75.
x Joh. 4.
18.

love, and
All w
Believers
the substa
the new
of Christ
in their
of the C
the Jew
and in
to the
fuller C
Free sp
ers und
partake

2. G
Consci
from th
ments
any th
not c
Believ
such
ence,

love, and willing mind.

All which were common also to Believers under the Law (*k*) for the substance of them; but under the new Testament, the Liberty of Christians is further enlarged in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected; and in greater boldness of access to the Throne of Grace; and in fuller Communications of the (*l*) Free spirit of God, then Believers under the Law did ordinarily partake of.

Gal. 3, 9: 14.

Joh. 7. 38, 39. Heb. 10, 19, 20, 21.

2. God alone is (*m*) Lord of the Conscience, and hath left it free from the Doctrines and Commandments of men, (*n*) which are in any thing contrary to his Word, or not contained in it. So that to Believe such Doctrines, or obey such Commands out of Conscience, (*o*) is to betray true liberty

Jam. 4. 12, Rom. 14. 4.

Act. 4. 19 & 5. 29. 1 Cor. 7. 23. Mat. 15. 9:

Col. 2. 20 22, 23;