

A
TREATISE
OF THE
NATURE
AND
ROYALTIES
OF
FAITH.

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L O N D O N:

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FAITH.

JOHN 3. 15.

That whosoever believeth in him, should not perish, but have eternal life.



Have intended (with Gods assistance) to enter upon a Discourse of Faith, which might last till we come to the place, where faith shall be no more. And although my preaching of faith may end before, yet your practising of it must not. *The just shall live by faith*, and the just must dye in faith.

This Text I have chosen for the foundation of this Discourse: Which, before I come to handle in particular, I shall shew what coherence and dependance it hath with the former words. For which purpose, you must know that this Chapter, from the beginning to *Verse 22.* contains a discourse between Christ and *Nicodemus*. In which you may observe,

1. The Occasion of the Discourse.
2. The Discourse it self.

1. The occasion of this Discourse most likely, was a Question put by *Nicodemus*, which is not here expressed; but is probably implied in *Verse 3.* in that it is said, That *Iesus Answered*; and by the Answer, you may guess what the Question was. It

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may be, such an one as this, *What he must do that he might be saved?*

2. We have the Discourse it self : Which was partly continued, and partly interrupted. Continued by Christ, and partly interrupted by *Nichodemus*, in divers places, by his Objections, Cavils, and fleshly Reasonings.

This Text is a part of Christs continued discourse, and hath special relation to the foregoing verse, *As Moses lift up, &c. so must the Son of man be lifted up: Verse 14. That who-so-ever believeth in him, be he who he will, Jew or Gentile, bond or free, Barbarian, Scythian, &c.*

Or be his sins what they will, for nature, never so hainous; for number, never so many; for continuance, never so long practised: *Yet who-so-ever believeth, &c.* if they believe, they shall be as readily and certainly pardoned and saved, as other less offenders.

Who-so-ever believeth,

In which words we have,

1. The Promise.

2. The Condition of the Promise.

Or here is 1. An act, *Believe*. 2. The object, *Christ*. 3. The Fruit and Benefit that comes in thereby, 1. Negatively, *Should not perish*. 2. Positively, *But have Eternal life*.

Now about the Act and the Object, we shall make these two enquiries, before we come to lay down the Conclusion.

1. *What act of faith that is, whereby a sinner stands justified before God?*

2. *Upon what Object this Act is to be terminated?*

1. For the first, *What Act that is?* You must know, that faith in the general consideration, hath divers acts and objects, and that the acts are diversified, according to the diversity of the objects: so many particulars as are recorded in Scripture, so many particular objects; and accordingly so many particular acts there are of faith in general. But our enquiry is, what is the formal Act and Object of justifying faith?

Now for the first; *viz.* What is the formal Act of Faith? You must know, that there is much difference amongst Divines about it.

1. Some would have it to be a bare and naked assent to every truth revealed by God. Thus the Papists.

2. Some say it is a firm and radical assent to this great Proposition, That Christ is Messiah and Saviour of the world.

3. Others place it in a receiving of Christ in all his Offices, as a King, Priest, and Prophet.

4. Some in Assurance and Particular Knowledge, or Perswasion,

swasion that we are in the state of Grace, and have an interest in Christ, &c.

5. Others do place it in rowling our selves upon Christ, and resting in him, when the soul assenting to that great Proposition, that Christ is the Saviour, the Mediator, doth rowl and rest it self upon him, and trusteth in him.

In most of which different opinions, we finde this agreement.

1 That it is an Act of Faith whereby wee are justified, not Faith as an Habit of Grace inherent in us, but Faith as an Act; not Faith *in actu primo* as an Habit infused, but *in actu secundo*.

2 That it is such an Act as is not wrought out of our selves, or our own Principles, but such as is wrought by the Spirit of Christ, and the mighty Power of God.

3 That it is such an Act as bringeth over the soul to the true object, to Christ, by whom wee are justified.

4 Such an one as all the benefits of Christ do belong unto; accompany Christ in blood, Christ in water, Christ for Justification, Christ for Sanctification, Christ for Salvation; in all these there is an exact agreement among them. And therefore although there bee some difference in respect of that formall Act which justifieth; yet seeing they preach, and cry down themselves, and advance and set up free grace, and mercy, both in the work and fruit of it; The Papists have no cause to cry us down for dis-agreement, which for their parts, they are like the four winds blowing in the faces of one another in many points, as might easily bee shewed, if here it were pertinent.

Wee know, that while wee are here, differences there will bee, for wee know in part, and prophesy but, in part. It were an happy thing if wee could bee all of one heart, and all of one mind, but seeing it will not bee. I could wish that although wee bee not all of one mind, yet wee might bee all of one heart, and that difference in judgement, might not breed alienation in affection, especially seeing wee all aime at one thing, one mark, one end. All agree *in hoc uno*, in this one, to set up Christ, the mercy of God, free grace, and by crying down our selves, and why then should wee not agree amongst our selves?

And therefore in all these diversities of Judgements concerning the formal Act of Faith, whereby wee stand justified before God. I shall not deal so much in the throwing down of other mens opinions, as in the establishing of mine own.

1 Because I conceive there is little wisdom in it, to uncover the nakedness of our Brethren, by bringing them in, contending with one another.

2 Because I think there is little profit in it, especially in promiscuous Congregations. Such debates being fitter for the

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Schools than for the Pulpit. Polemical and Controvertal points may beget Notion, little Motion; fill our heads with Notions, but not our hearts with sanctified affections. And therefore I will break my self in as plain and modest a manner as I can; amongst all these differences to declare what I adhere to, and to establish it by some Scriptures, and to passe it.

Now then I conceive that that formal act of Faith whereby wee are justified and intared into Christ, is an Act of Affiance, and *recumbency*, rowling resting, trusting ex Christ for Justification, and consequently for salvation.

For the proof whereof wee are to observe, that the words both in the Old and New Testament, by which the Act of Faith is expressed, do import such an act as this.

In the Old Testament wee meet with three words especially which import this act of Faith, **חסה בלל** which being referred to Christ, do expresse that Act whereby wee are justified.

1 **חסה** the first of them, as Rabbi Kimchi observeth, doth primitively and properly signifie to retire into some safe place for harbour or shelter; So *Judg. 9. 15.* come, **חסר** (saith the Bramble) shelter or cover you under my shadow, and the Prophet useth the same word, *Psal. 57. 1.* **בן חסיה** my soul trusteth in thee, I will retire my self under the shadow of thy wings, and so it being referred to Christ, betokeneth that Act, whereby wee do betake our selves to him as to our Sanctuary, where wee may bee preserved in safety from the tempest of Gods displeasure, and so *Psal. 2. 12.* when his wrath is kindled, yea but a little, **אטריבל חסיו** *Blessed are all they that put their trust in him, or that retire themselves to him;* upon which place *Junius* noteth, that that retyring unto God, which is affirmed to bee the cause of our blessedness, is no other than sincere Faith, and what act of it, but this of affiance?

2 **בלל** The second word in the Old Testament signifieth to rowle; and being joyined with the Preposition **על** signifieth to devolve and rowle something on another, as *Psal. 37. 5.* **נל על יהוה דלכן** rowle thy way upon the Lord, and trust in him, &c. and *Prov. 16. 3.* **נל אל יהוה מעשין** rowle thy works upon the Lord, and thy thoughts shall bee established, agreeable to which is **יהבן השלן על יהוה**, cast thy burden upon the Lord, &c. And this word applyed to Christ, imports that Act, whereby, being laden with sin, and seeking ease, wee at last discharge our load, and cast it upon Christ.

3 **בטח** The third word signifieth, to put confidence, trust and affiance in any thing or person; so as securely to lean and rest upon it. So *Isa. 50. 10.* **יבטח בשם יהוה** hee that walks in darkness, and seeth no light, **יבטח בשם יהוה** let him trust in the name of the Lord, **וישען** and stay or lean upon his God, and *Isa. 26. 3.* **שמך יהוה** whose mind is staid on thee, **בטח כי בן** became hee trusteth in thee; which word in the matter of Justification, designeth that Act, whereby, finding and feeling our own weaknes, as unable to support our selves, wee do lean and rest on Christ, as *David*, *Psal. 28. 7.* *The Lord is my strength, and my shield, my heart trusted in him, and I am helped, &c.*

And to these words in the Old Testament, wee may adde those forms of words in the New, and so wee shall finde that what in the Old is expressed by some one of these words, is in the New expressed by beleeving in and upon. To instance in a few,

Wee

We trust in the name of his Holiness, saith the Old Testament, *Psal.* 33. 21. and, He that believeth in his name, saith the New, *John* 1. 12, 13.

Trust in the Lord with thy whole heart, saith the Old, *Prov.* 3. 5. If thou believest with thy whole heart, saith the New, *Acts* 8. 34, 37.

In thee, O Lord, have I trusted, let me not be confounded, saith the Old, *Psal.* 31. 1. & 25. 2. and, He that believeth on him shall not be ashamed, saith the New, *Rom.* 10. 11. So that you see, that to Trust, and to Believe, are Synonima, import the same things, though they differ in name, yet not in nature: He that Trusteth Believeth, and he that Believeth Trusteth.

In which sense we have the phrases of believing in or upon, *1 Pet.* 2. 6. Behold, I lay in Sion a chief corner stone, and he that believeth on him shall not be confounded: Where, by believing on him, cannot be meant any thing, but a laying and building our selves upon Christ as the foundation, that we may be made a spiritual house; as you have it in *Verse* 4, 5. the like we have, *Rom.* 10. 10. 11. He that believeth on him: and so, *2 Tim.* 1. 12. For I know in whom I have believed, &c. *Ἐπεπιστεύκα*: Whence it is apparent, that to believe in God, is as much as to commit our selves to his trust: for so it there followeth, I am persuaded, that he is able to keep that which I have committed unto him, or deposited with him, or delivered up unto his keeping to that day, that is, his soul to everlasting life: So that we see, that to believe in Christ, is with confidence and trust to rely upon him. And thus much for the formal act of faith.

2. For the formal object of faith, and that not of faith at large, for so the word of God is the *objectum adequatum* of it; but as it is particularly justifying faith, *quatenus justificat*, as it properly justifieth; which is not the believing of every truth of God, but that onely which by way of eminency, is called, *The Truth*, that is, Christ himself, with all his merits, *John* 14. 6. and so here in the Text, *He that believeth in him*: Hence justifying faith, is often called the Faith of Christ, because he is the proper object of it, *Rom.* 3. 22 26. *Gal.* 2. 16. 20. And faith in Christ, *Acts* 20. 21. and Faith in the blood of Christ: Whence I thus argue:

That Object to the Belief, of which justification and salvation is promised, that is the Object of justifying faith.

But to believe in Christ, is Justification and Salvation promised:

Therefore Christ is the object of justifying faith.

Thus, as briefly as I could, having shewed what is the formal both act and object of justifying faith, I shall now lay down this one Conclusion.

Doct. *That the great thing which is required at our hands for Justification and Salvation, is beleeving in Christ. He that beleeves shall bee saved.*

In the prosecution of this, wee will shew,

1 What Faith is.

2 That Faith is the great requisite.

3 Why God hath made choice of this to bee the instrument of Justification.

4 How Faith doth justifie, whether formally, or instrumentally.

5 What bee the Royalties of Faith.

1 What Faith is.

For the first, *What Faith is*, Wee will not define the habit of Faith, but the Act of Faith, nor every Act, but that only which justifieth. Now according to the diversity of opinions herein, such is the diversity of Definitions.

They who hold the *Assent* to bee the Act of Justifying Faith, define it to bee a firm and willing Assent to the truth of God in generall, and to this truth in particular, that Christ is the *Messiah* and Saviour of the World. They who hold it to bee a receiving of Christ, define it to bee such an Act, as whereby wee receive Christ in all his offices.

But not to trouble you with these. That which I will give you is this.

Definition.

Faith is an Act of a regenerate person, whereby knowing, and assenting unto the Promises of God, and to this Truth in particular, that Christ is the Messiah or Saviour of the World, doth rest upon him for Justification, Sanctification, and consequently for Salvation.

Now to explain this Definition.

1 I say, that *Faith is an Act*, for wee speak not of Faith *in actu primo*, as an habit infused, and implanted in us, but *in actu secundo*, as an Act whereby wee are justified, for wee are not justified by Faith as an habit, or as a grace inherent in us, but (as I said) by Faith as an Act, as it goeth over to Christ, as wee see here the Promise is not made to the Habit, but to the Act of Faith. *He that beleeueth, &c.* That is the first, I call it an Act,

2 The subject person, so it is said to bee an Act of a regenerate person, a man universally sanctified, regenerated and born again; for take Faith which way you please, for the Act or for the Habit, neither of them are before Regeneration.

1 The Act of Faith, that is not before the Habit of Faith; a thing must bee *in esse* before it can bee *in operari*, there must bee a Habit of Faith within, before there can bee the exercise of Faith without.

2 And this Habit of Faith is not infused before other graces it being part of our inherent Sanctification, as infidelity is a part of our corruption, nor is it again infused alone, but together with the rest of the graces of Gods Spirit, by which wee are regenerated.

nerated. So that Faith is an Act of a regenerated soul.

A man cannot beleeve till his understanding bee enlightned, and his will changed, and this is not before Grace.

Again, to beleeve is an Act of a living man, not of a soul dead in sin, and therefore the soul must first bee indued with the life of Grace, before it can perform this living action.

Indeed we are said to be sanctified by Faith, and so it might seem that our Sanctification were a fruit of Faith, an effect of Faith, but wee are not to understand this as meant of the first work of Sanctification, which is not acquired or put forth by us, but infused by God, together with Faith, as being a part of it: But it is meant of the second or further work of Sanctification, and so Faith sanctifieth us, as it lends a hand to help forward, and to perfect our Sanctification, for so Faith doth strengthen and increate Grace in us, by drawing down strength and life from Christ daily; and in this sense, as to their *bene* or *melius esse*, all our graces have a kind of dependance upon Faith; as a Mediatory grace (as I may say) as our *Mediatour* to our *Mediatour*; in fetching down influence and strength, for the strengthening and increasing of grace in us.

And therefore by the way, it may bee a good Admonition to you, when you finde any weakness in your love, patience, or in any other grace, still to strengthen and increate Faith; whereby you may draw down from Christ strength to all the rest.

3 The third thing in the definition expresseth what this for-mall act is, and here wee have 1 The *essentiale Antecedens*. 2 The *essentiale constituens*.

1 The *essentiale Antecedens*, essentially pre-requisite to the justifying Act, and this is *knowing* and *assenting*, which two I might separate for the better discovery of our adversaries error, in their implicit Faith, who hold that it is sufficient for some only to beleeve as the Church beleeveeth, although they know not themselves any thing that they beleeve, to maintain which blind Faith, they say that Justifying Faith may bee without knowledge, nay, that it were better to bee defined by ignorance, than by knowledge.

But wee must not stand to answer every thing that commeth in the way, for so wee should stay long enough at the threshold.

I will therefore joyn these two both together, as essentially pre-requisite, whereby wee know and assent to our own miserable estate, the freeness of God promise, and grace which hee hath tendred to the soul in Christ, both essentiall Antecedents to justification, of which some expound that, *John 6. 40. every one that seeth the Son and beleeveth on him, shal have everlasting life*. Where, by seeing they say is meant *Christum predicatum videre & agnoscere pro filio Dei*, to see and acknowledge Christ the Son of God, and Saviour of the World, and indeed this must go before; It is *gradus ad rem*; though not *gradus in re*, it is a pre-requisite or preparatory

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tory to justifying Faith, but it is not justifying Faith; as in the Generation of a man, the sensitive soul goeth before, and prepareth a fit organ for the infusion of the reasonable soul, and yet not the sensitive, but the reasonable soul doth inform; so in the reparation of man, hystorical faith doth precede, and make way for the inducement of justifying Faith, and yet not the former, but this doth justifie; as *Calvin* saith, a Vulgar knowledge and assent to truth, doth joyn a man no more to God, than the sight of the Sun doth lift a man to Heaven. Otherwise did this hystoricall assent justifie, then it as well as Justification should be proper only to the Elect; so Justification is, *Rom. 8. 30.* but so is not an hystorical assent, for that *Simon Magus* had, and other Reprobates may have.

2 *Essentiale constituents*, or that formal Act whereby wee are justified, and that is rowling or resting our selves upon Christ, or trusting on him, for they are Synonimaes; expressing the same thing in diverse words.

And that this is the formal Act of justifying Faith, I refer my self and you to what in this kinde was said before. I here only say, that that which is imputed for Righteousness, and by which wee are justified, that is the true and formall Act of justifying Faith.

But such a kind of beleeving is impured for Righteousness, and is that by which wee are justified; so saith the Apostle, *Rom. 4. 5. to him who beleeveth on him that justifieth the ungodly, his Faith is imputed to him for Righteousness, and Rom. 10. 10, 11. with t he heart man beleeveth unto Righteousness, and in the next verse, hee Interpreteth that beleeving, by beleeving on him; for the Scripture saith, whosoever beleeveth on him, &c.*

And therefore wee conclude, so to beleeve is the justifying Act of Faith.

4 The fourth thing in the Definition, is the fruit which cometh in, or the end of this Act, and that is,

- 1 Next and immediate. Justification and pardon of sin.
- 2 Mediate. Sanctification and growth in grace.
- 3 Ultimate. The Perfection of all in Glorification.

But here some may object,

Object. 1. *First, there are many who do trust, and yet are not justified: many who profess that they do this act, but yet live in their sins, as Balaam, &c.* Therefore this is not the justifying Act.

Ans. I answer, That although every one say hee trusteth, yet every one doth not truly trust, for there is a double affiance or trust. The one is a slight and superficial affiance, grounded upon no other foundation than a great apprehension, that it is good to bee saved by Christ, but yet so as neither to leave their old course or imbrace a new. The other is a settled and grounded affiance and so qualified, as that it is not to bee found in any not truly justified, if it bee, I shall yield the cause.

1. It is a holy Trust: *Jude, v. 20. Build up one another in your holy faith*; not as though holiness were required as an ingredient into faith, in the act of Justification, or giving us our first interest in Christ; but this I mean, by a holy trust, that it is such a trust as is accompanied with holiness in the root, and brings forth works of holiness in the fruit; such a faith as is accompanied with holiness in the heart, and declared in the holiness of our lives: For although it be *fides sola*, faith alone which justifieth, and gives us the first interest in Christ; yet it is not *fides quæ sola & solitaria*, it is not a faith which is alone, but such a faith as is accompanied with holiness in the root, the graces of Gods Spirit, and holiness in the life.

The faith which doth justifie us, is not *in formis*, but *formata*; not a dead faith, but animated and quickned with grace and holiness, the whole man being sanctified.

2. It must be an unfeigned Trust, *1 Tim. 1. 5. 2 Tim. 1. 5.* There is a counterfeited and hypocritical Trust, such as never comes to God from love, but for shelter in a storm, *Psal. 78. 34, 35, 36. When he slew them, then they sought him, and yet did but flatter, &c.*

Or such a faith it is, that closeth not fully with Christ in all his Offices. They are content to have him as a Saviour, but not for a Lord; the priviledges and dignities that come in by Christ, they are willing to own, but not the duties and services which he requires. They will commit themselves to Christ to save; when in trouble, then, *Lord help*; but to the Devil to serve, *Who is Lord over us?*

Whereas now a true faith, is as careful to do its services, as to partake of its priviledges; if it throw it self into the arms of Christ, to save it; it will throw it self at the feet of Christ, to serve him, as *Paul, Lord, what wilt thou have me to do?*

3. It must be such a Trust, as ariseth from a believing disposition within: There must be a seed and habit of faith, before there can be an act of faith: Although the acts be discerned before the habits, yet there must be a habit, a believing disposition within, before we can act. I know there are many, who in case of danger, lying upon their death bed, or some present wrack and disquiet, will make shew of doing this act of faith; but yet wanting this believing disposition within, like *Jonahs* Gourd, or the untimely fruit of a woman, or the stony ground-seed, having no root, soon withers, decays, and cometh to nothing. God respecteth not the act of faith, if it arise not from a believing disposition within; but God hath sometimes accepted of the believing disposition and desires of faith, when there hath not been strength enough to erect any vigorous act of believing: *I believe, help my unbelief.*

4. It must be a perfect Trust, *1 Pet. 1. 13. Trust perfectly in the*

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the grace revealed. Perfect, I say, not in respect of the measures and degrees of Trust, there is none such here: But yet perfect in respect of the nature of it; *i.e.* there must be a full carrying of the soul over to Christ, and a full rowling and resting on him. It cannot be meant of the perfection of degrees, for there can be no such absolute perfection, to which another degree may not be added; there is none so perfect in faith, but that he may be more perfect; none so strong, but that he may be stronger; although we cannot be more justified to day, than we were yesterday, in the sight of God. For we say, that *Gratia remittens* or *justificans*, the justifying grace of God admits of no degrees, is not capable of *magis & minus*. Yet the assurance of our justification is, a man may be more assured of his Justification to day, than he was yesterday.

As justifying faith doth imply imperfection in the subject, so the faith it self, whereby we are justified is imperfect, whilst we are here, in respect of degrees.

But in the nature of it, it must be so perfect, that it carrieth the soul over wholly to Christ alone, resting and rowling on him; for an imperfect trust in this kinde, is as good as nothing. He that doth not rest the full weight and stress of his soul on Christ, doth nothing for the matter of trust. It is not every faint stirring and moving of the heart, nor every incompleat resting, but such a full rest of the soul upon Christ, that if he fails us, we are sunk and undone for ever.

As you know a man is said to lean upon a thing, not when he bears up himself onely by his own feet, but when he rests a great part, if not the whole weight of his body, upon some thing or person else, so that if it fail, he falleth: so thus it is to lean, to rest upon Christ, to commit the whole weight and stress of our souls to him, that if he fail me, I am undone, I am lost for ever, I see I am in a miserable condition, I see he is an all-sufficient Saviour, I see that there is nothing but death in me, I see there is life enough in him, and he invites me to come over to him, he intreats, beseecheth, promiseth, and therefore I will go over to him, I will cast my self wholly on him, I will look no other way, therewill I trust, and if I perish, I perish: I will dye in his arms, I will dye believing. This indeed is that great act of faith, which entitleth us to Christ, and gives us an interest in him; even in the dusk of the morning the soul hath an interest. And therefore on the contrary, there is no readier way to be mistaken, and so to miscarry, than to trust equally to two staves, to trust to Christ, and to trust to our selves too. As there is no way whereby a man is likelier to fall, than to trust equally to two boughs, whereof the one is sound, and the other rotten; whereof if one break, it is as bad as if both did, the man is sure to come to the ground; whereas had he pitched

pitched his whole weight on the sound one onely, he had been born up. So here, in leaning both on Christ and our selves; whereas if we commit our souls, and all their burdens to Christ onely, if we fail, he sinks with us: We are sure to be upheld, the Promise, Covenant, the Oath of Christ, even Christ himself, and all would sink, if we fail.

If thy trust be thus qualified, I pronounce thee a justified person; no soul ever miscarried in a trusting way, it is such an act as doth ingage all the Attributes of God, his Justice, Truth, Mercy, Power, and all to do us good.

Object. 2. *But I have put forth this act of faith, and yet, alas, I am not justified.*

Ans. Thou sayest thou puts forth this act of faith, and thus qualified, and yet thou sayest thou art not justified. How knowest thou that? Thou sayest thou art not, because thou dost not know thou art, I know that will be the next. For thus poor hearts reason to their own discouragement, I want assurance of Justification, therefore I am not justified; I want that inward peace, and therefore fear my peace is not made with God. Though there be nothing more clear than this, that a man may have peace with God, and yet want the peace of this in himself; it is possible for a man to be justified, and yet want assurance of it within. Affiance, doth justify in the Court of God; Assurance justifieth in the Court of Conscience; to be justified is one thing, to be assured is another.

In the object all is sure, in the subject there may be much uncertainty: It is possible for a man to put forth the act of faith, yea, and to continue in so doing, and yet walk without peace, and apprehensions of his own safety; thy condition may be safe in the promise to the eye of faith, though not to thy self in the evidence of sense. Thy condition may be safe and secure, although thou for the present dost not apprehend thy own safety, or the security of it. It is secure in the promise, in respect of God; though stormy and troubled to sense, in respect of our selves.

Thou must not therefore look for a clear day, and that the shower be over, as soon as thou hast taken shelter; nor for a calm, so soon as thou hast cast anchor: but thou must abide under the shelter, and ride at anchor, till the shower and storm be over, and wait till times of refreshment shall come from the presence of the Lord.

Godly security, and apprehensions of safety, do not ever presently attend the act of faith at the heels. Thou must stay the Lords leisure, and wait till all clouds and storms be blown over, till all doubts and fears shall vanish, *Psal 57.1.*

Light is sown for the righteous, and joy for the upright in heart: but, with the Husbandman, we must wait in patience, till the corn come up, and the crop come in.

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The storm doth not cease, as soon as the ship-man hath cast anchor, the winds then may yet blow, and the tempest may be as strong, nay, it may be stronger than before; but the rock to which thou art fastned is sure, or if thy anchor hold, all is sure. Nothing shall hinder safety, though something may interrupt thy security to thine own apprehension.

To trust is the act of faith, but apprehended security is the fruit of believing, and therefore cometh not till afterward, it may be some moneths, may be some years, after long experience. Nay, it is not an inseparable fruit of believing, I mean, thy apprehended security is not: thou maist possibly never in this life reach the apprehensions of thy security, and yet thy condition may be secure. It is secure (as I said) in the promise, though not to sense, if thou dyest whilst thou ridest at Anchor, having thrown it out, and fastned it on Christ; yet thou dyest in the ship, and not in the sea; thou dyest in the Covenant of Peace, and there is safety, though the storm in this world may never cease. That which I would commend to thee, is to be much in self-purging, self-humbling, self-examination, trust much, and stedfastly to the end. Do as they did in that great storm, when neither Sun nor Stars were seen for many days, cast out anchor, and wish for day; nay, cast out two anchors (that is safest in a tempestuous night) trust and pray, that God would break into thy soul with a calm morning light; and mean while wait, and say, *When will the day break, and these shadows, this darkness, this tempest fly away. My soul, wait thou onely upon God, for my expectation is from him, Psal. 62. 5.*

Object. 3. *But (say some) To believe is an act of the understanding, and is nothing else, but an Assent to the truth of Divine Revelations; which is expressed in Scripture, By receiving of Christ, John 1. 12---To as many as received him, to them he gave power to become the sons of God: even to as many as believe in his name. Where receiving of Christ (which, say they, is An act of the understanding assenting to this truth, That Christ is the Messias, and Saviour of the world) is made all one with Believing. And so, Isa. 53. 11---By his knowledge (Notitiâ sui, not, suâ:) By the knowledge of him, shall my righteous servant justify many: which knowing is an act of the understanding also.*

The like, *John 17. 3---This is life Eternal, To know thee, &c.* All which places do report thus much, *That Faith is an act of the understanding, not of the will.* And to this they alledge the testimony of the *Greek Fathers*; which make Faith, *ὑποταγή* *ὑποταγή*: *An undoubted Assent to the Doctrine of Salvation;* and to this Proposition in particular, *That Christ is the Messias.* So that by all this, it is clear (to them) that Faith is an act of the understanding, not of the will: But now Trust is an act of the will, and therefore cannot be the formal act of justifying Faith.

Answer.

Ansiv. Now, for Answer of this, we must know, that

1. *To Believe*: In the general, is no more, than to *assent to the truth of a Proposition for the Authority of the Speaker.* It is no more than *An act of the understanding*, whereby we *Assent to the truth of Divine Revelations.*

But we speak not of *Faith in general*, but of *justifying Faith*, of that *formal act of Faith*, whereby we stand *justified before God.* And here we say, that--*Faith is not an act of the understanding only, but of the will also.*

The first: It is *Too Low*: *Non pertingit ad justificationem*; as one faith, *It reacheth not so high as Justification.*

The second, *Brings the Soul over to Christ*, by an act of *Trust*, whereby a man is justified.

By the first, we do but *Discover the Justifying-Cause, the Fountain of Life, Christ himself.*

By the latter, we *Throw our selves into this Fountain, and draw water of life from him.* In ipsum quassitotos nos immergimus.

Hence one, *None can be justified, but by union with Christ*; and the first *union is by Faith.* Nullus potest justificari nisi per unionem ad Christum.

By what Faith? *The Speculative act of Faith?*

No sure: This doth no more *unite the soul to Christ*, than the sight of the Sun, doth draw a man up to heaven. Durand.

By what Faith then? *But by this act of Trusting, Resting, Leaning, &c.*

Hence *Augustine--To believe in Christ, is by believing to go into Christ*, and to be incorporate into his body; which the Papists themselves will not say, is done *By a bare act of the understanding.* Credere in Deum, est credendo, in Deum ire.

And therefore to pass this, and come to the places alledged: Where the first is,

1 John 1. 12---*As many as received him, to them he gave power, &c.* where, say they, by *Receiving*, is meant no more but *An act of the understanding*, whereby they assented to this, *That he was the Messias.*

For answer to this place, we say, That this word *Receiving*, doth not *only denote the understanding*, but *implies the will also.* Which will appear by this one *Reason*, among many.

That *Receiving* is to be understood, which is opposed to the *Jews not receiving of him.* For, having said in *Verse 11--He came to his own, and his own received him not.* Immediately is added--*But as many as did receive him, to them he gave power to become the sons of God:* So that the matter of Inquiry will be, *How the Jews did not receive him.*

Was it then *only in this*, *Their not assenting that he was the Messias?* or, *Rejecting him, and Refusing him for a Saviour?*

It could not be the former, *Their non-assenting to the truth of this.*

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this; that he was the *Messias*: Though it was the ground why Sundry did not receive him; yet it was not the ground, why all did not receive him.

For we read, There were divers of the Scribes, and Pharisees, and Priests, who knew right well, that he was *The Christ*: For so much do the *Husbandmen* themselves confess, in the Parable, as Christ brings them in (*Mat. 21. 38.*) saying--*This is the Hen, come, let us kill him, and seize upon his inheritance.*

And how could our Saviour justly charge them with the *Sin against the Holy Ghost*, unless they had known him to be the *Messias*? *Mat. 12. 32.* and wilfully rejected him against knowledge and conscience?

And how can any be said, *To make shipwreck of Faith*, which yet the Scripture saith some have done? *1 Tim. 1. 19.* unless you will say, *A man made shipwreck of that he never had*; except he do historically believe, as *Simon Magus*, and others did; who did not feign a Faith in words, as *Calvin* saith; but being overcome with the *Majestic* of the Gospel, did in a sort (*sc. historically*) believe and acknowledge *Christ the Author of Life and Salvation.*

Nay, and if man did not *Historically believe*, then all the sins committed against the Gospel, were only *sins of Ignorance*, and not against *Knowledge*. So that there were no sins in the Gospel against *Knowledge*: Nor, *Now* neither; if this bee granted.

. And therefore, as their *Non-Receiving of him*, was not so much an *Act of the Understanding*, whereby they *Assented* not to this, *That CHRIST was the Messiah*: But rather an *Act of the VVill*, whereby they refused him to bee their Saviour. As you see plainly exprest by *CHRIST*, *Luk. 19. 14.*--*wee will not have this man to reign over us.* So *Mat. 23. 37.*

So that their *Receiving of him* was not a bare *Act of the Understanding*, whereby they *Assented* to this, *That CHRIST was the Saviour*: But an *act of the VVill*, whereby they chose him, embraced him, rested and trusted upon him as a Saviour.

And therefore, seeing this *Act of Receiving of CHRIST*, is not an *act of the Understanding*; but an *act of the VVill* imbracing him, trusting on him: And that this *Receiving* is *Beleeving*, as the Evangelist saith.

Therefore *To beleeve* is to trust.

To the other places, *Isa. 53. 11.* & *John 17. 3.* where Faith seems to bee an *act of the Understanding*. As -- *By his Knowledge shall hee justify many.* And -- *This is eternal life. To know thee, &c.*

Wee are to understand them *Synecdochically*: where part is set down for the whole: The whole nature of Faith being implied in those Phrases.

These Phrases are *Hebraismes*: In which language, words
of

of Knowledge and Sense, do imply the Will and Affections. They do not only signifie the Act of the mind and Sense, but imply the Will and affections too.

As you see, Psal. 1. 6. -- The Lord knoweth the way of the Righteous; That is, The Lord loveth, The Lord approveth of the way of the Righteous.

So where it is said. -- Depart from mee, I know you not. That is, I love you not; I allow not of you; I approve you not.

And so may that place in Isa. 53. 11. bee interpreted. *It doth not only signifie the knowledge of the person, and benefits of Christ; but resting and trusting upon them; Such a Knowledge of Christ, as is mingled with Faith, and works our Wills to accept of CHRIST, to trust in him. CHRIST, being so known, (as to bee Embraced, Rested upon, Trusted upon) shall justifie many. Hee speaks of such a Knowledge of CHRIST as is joyned with Faith.*

Non solum agnitionem Personæ, & beneficiorum Christi significat; sed etiam Fiduciam quiescentem in Christi.

And, to the Testimony of the Fathers alledged. As wee will not Resolve our Faith into the Authority of any, though never so eminent in the Church: So, No Authority shall bear us down in this matter, if it bee not Consentaneous, and Agreeable to the Word of Truth. *It is no matter what others have taught before us, but what CHRIST himself (who was before all) hath taught, who is Truth himself.*

Nil refert quid hic, aut ille ante nos docuerit; sed quid is, qui ante omnes est, CHRISTUS. Ciprian.

So that, seeing this is not manifested, I might refel them with the same ease, as they are alledged.

But, seeing Authority is stood upon; And I reverence Authority, when it is with God.

And that Authority doth make Faith nothing, but An Act of the Understanding, whereby wee assent.

Wee will in the same way overthrow that, by setting Authority against Authority; Weight against Weight: That, if nothing will bee said for us: so nothing may bee said against us. One may balance the other; if not weigh it down.

Now, that it is An Act of the Will also, let us hear Augustine. -- *Fides sine Voluntate non potest esse. Et Fides in Credentium Voluntate consistit: Faith lyes in the Will. Again. -- Voluntate utique credimus: Verily wee beleewe with the Will. Credere non potest, nisi Volens. August. upon John 6. 44. God makes a man willing before hee can beleewe. A man may receive the Sacrament against his Will; pray against his Will. But hee cannot beleewe against his Will, said Augustine.*

Another, -- *It were not Vertuous to beleewe, if it were not voluntary. -- Ipsum velle credere, est essentielle Fidei: To beleewe willingly, is essential to Faith.*

Another upon Rom. 10. -- *With the heart man beleeves; upon which hee saith -- Signanter dicit, Corde creditur; id est Voluntate: Hee saith remarkably, man beleeves with the heart, that is, with the Will.*

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To these I might alledge many more. But these shall suffice. By which you see, *That Authority is more for us, than against us.* But, leaving the *Contestation*, wee will come to the *Issue*, and conclude this.

And, To speak what I think. I conceive, that to believe, is no *Act* of the *Will* only: Nor an *Act* of the *Understanding* only: But

An Act of the whole Soul.

It is so an *Act* of the *Will*, as the *Understanding* is folded up in it: and so an *Act* of the *Understanding*, as that the *Will* and *Affections* are joyned with it.

Hence, by some it's call'd (*Actus Complicatus*) *An Act*, where-in many *Acts* are folded up: An *Act* of the *Understanding*, An *Act* of the *Will*.

And 'tis not *Absurd* to mee, but very fit to say, That *That Act* whereby the whole *Soul* is justified, pardoncd, purified; is an *Act* of the whole *Soul*.

As the *Apostle* saith. -- *With the Heart man believeth to Righteousness.* So that, *In Intellectu habet Initium; In Voluntate Complementum*: It begins in the *Understanding*; It is compleat in the *Will* and *Affections*.

All that I know of moment against this, will bee this, That wee shall seat *Faith* in diverse faculties, which is improper.

Now, for the Answer, or removing this, wee say

1 That *Distinction* of *Faculties* is a *Philosophical Opinion*; and not received by all. So that the *Will* and the *Understanding* are two distinct *Faculties*, is an *Opinion* not received by all. Many there are that make them more *Notional* than *Real*: As the *East*, *West*, *North* and *South* in the *Heavens*. Not that there are such things, but that such things are feigned, for our clearer *Understanding*.

It is thought by many of good worth, that *Anima intelligit in intellectu: Eligit in Voluntate, &c.* That there's no such distinction of *Faculties*: But that the same *Soul* doth *Understand* in the *Understanding*; *VVill* in the *VVill*: Doth *Understand*, *VVill*, *Love*, and do all.

And there's *Scripture* for it, where wee read all these *Acts* attributed to the *Soul* it self: As namely an *Understanding Heart*, A *willing mind*, &c. And therefore seeing it is a bare *Philosophical Opinion*, and not received by *All*, This will not overthrow, nor strengthen any *Divine Truths*.

2 Though this were true, That there were distinction of *Faculties*: yet, I say, *Making* of *Faith* an *Act* of the whole *Soul*, of the *Understanding*, *VVill* and *Affections*: There's no *Necessity* will follow thereupon, of planting it in diverse and distinct *Faculties*.

Why may it not bee *Planted* and *Subjected* in the *Heart*? which is the proper seat of *Faith*, as well as of other *Graces*.

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As others, who have made *The Formall Act of Faith*, a willing Assent, which is both *An Act* of the *VWill* and *Understanding*; to avoid the seating of the *Habit* in diverse *Faculties*, have placed it in the *Mind*; which, (say they) comprehends the *Understanding* and the *VWill*:

So wee here, To avoid the like, do seat it more properly in the *Heart*. And therefore that absurdity of seating Faith in diverse *Faculties* will not follow on us; Though wee say, That this *Act* of Faith, whereby wee are justified, Bee such an *Act*, wherein many other *Acts* are folded up: The *Understanding* assenting, The *VWill* trusting, &c.

Object. 4 But to believe, is to bee assured. And therefore it is not to trust.

Ans. I say, That to believe, is not to bee assured. And to bee assured, is not to believe. Faith is not Assurance; Nor is Assurance Faith, as many have held.

I will not trouble you with the Controversie; only I will infer these things.

1 If Assurance were the *Act* of Faith, whereby wee are justified: Then where there's no Assurance, there's no Faith. This were an hard Consequent. Nay, then, *Whoever* lives and dyes without Assurance, cannot bee saved. They who live and dye without Faith cannot bee saved, And if Faith were Assurance: Then, *Whoever* lived and dyed without Assurance could not bee saved: Which far bee it from mee to hold.

2 That which is a Consequent of justifying Faith, is not Justifying Faith. This is plain.

But Assurance is a Consequent of Justifying Faith. It is that, which follows it.

1 Sometimes in order of Time?

2 Always in order of Nature.

1 Sometimes in order of Time, 1 John 5. 13. -- These things have I written unto you, that believe on the Name of the Son of God, that you might know, that you have Eternal life: where you see Believing goes before, and Knowing or Assurance follows after. It is not contemporary with Faith, but follows it.

2 Always in order of Nature. As wee say, The Truth of a Proposition is ever in order of Nature, before the Knowledge of the Truth of it, Things must bee in Esse, before they can bee in Cog-nosci: Things must Bee, before they can bee known to Bee: So there must bee pardon of sins, before there can bee Assurance of pardon. A man must bee Justified, before hee can bee assured hee is Justified. Justification must needs go before the Apprehension of Justification.

Now, that which apprehends Justification, is not Justifying Faith, but follows it: For Apprehension follows Justification. No man can truly apprehend himself to bee Justified, till hee bee Justified.

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But *Justifying Faith* is in nature before *Justification*.

And therefore, unless wee should say, that *That which follows*, is *That which goes before*, wee cannot say, that *that which apprehends Justification*, is *Justification*: And by Consequence, *Assurance* is not that *Faith* which *Justifies*.

3 Again, If to beleeve were to bee assured that wee are *Justified*, and our sins *pardoned*: Then it will follow; God commands us to beleeve an *untruth*.

Why, How will that follow?

Thus, Because God commands every one to beleeve, 1 Joh. 3. 23. *This is his Commandement*, that wee beleeve on the name of his Son *JESUS CHRIST*.

Now, If to beleeve were to bee assured, wee are *Justified*, and our sins *pardoned*: Then God commands to beleeve an *untruth*: That our sins are *pardoned*, before they are *pardoned*: That wee are *Justified*, before wee are *Justified*.

Nay, Such as are *Reprobates*, and shall never bee *pardoned*: If to beleeve, were to bee assured of *pardon*; Then, I say, God commands them to bee assured of *pardon*: And so commands to beleeve a *lie*, an *untruth*.

There is

1 The *Act* of *Faith*, and

2 The *Fruit* of *Faith*.

The *Act* of *Faith* is, To cast our selves on *CHRIST*, to rest, to trust on him.

The *Fruit* of *Faith*, is *Justification*, *pardon* of sin, *Reconciliation*, &c.

Now God commands no man to beleeve the *Fruit* of *Faith*, untill hee hath done the *Act* of *Faith*. Hee commands no man to beleeve hee hath an interest in the *Promise*, till hee hath performed the condition of the *Promise*.

The *Promise* runs upon this condition. Hee that beleeves, shall receive remission of sins, Act. 10. 43. Act. 16. 31.

To the first *Act* of *Faith*, All men indeed are tyed under pain of damnation, Mar. 16. 16. Joh. 3. 18. The World shall bee condemned for unbelief. And there's no condemnation, but upon breach of some *Commandement*. And therefore all men are tyed to do the first *Act*.

But now to the latter, none are tyed, but such as have done the former.

The first is the condition of the *Promise*: or, The *Duty*. The second is the *Benefit*, or *Fruit* of the *Promise*.

So that wee conclude this: That *Assurance* is not the *Act* of *Faith* whereby wee are justified before God: But yet, *That* whereby wee are justified in our selves: in the Court of Conscience.

Wee are said to bee *Justified* in three Courts.

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1 *In foro Dei: In Gods Court.*

2 *In foro Conscientiæ: in Court of Conscience.*

3 *In foro Communi: In the Court of men.*

1 *In the Court of God; It is not Assurance: But Faith, Affiance, trust, that doth Justifie.*

2 *In the Court of Conscience; It is not Faith, but Assurance which Justifies. Where the ΣΥΝΕΙΔΗΣΙΣ, or first Proposition is the undoubted Word of God, -- hee that beleeves shall bee saved. The ΣΥΝΕΙΔΗΣΙΣ, or Assumption is the Testimony of our own spirit, with that word. The ΚΑΤΑΛΟΓΟΣ: is the verdict, and Testimony of the SPIRIT of God, testifying with our spirit, according to the word, whereby wee have Assurance.*

In the Court of men: It is nor Faith, nor Assurance, that Justifies; but works.

Object. 5 But you will say. If Assurance bee not the Act whereby we are justified, Because it is a Fruit of Justifying Faith: Much less can Trust bee the Act of it, because it is the Fruit of Assurance.

That, which is the Fruit of Assurance, cannot bee the Act of Justifying Faith.

But this Trust and Affiance is a fruit of Assurance; Assurance is the cause, and works Affiance as the Effect.

Therefore Trust or Affiance, cannot bee the Act of Justifying Faith.

Ans. Assurance is twofold,

1 *Principiorum; of Principles.*

2 *Conclusionum; of Conclusions.*

The first; The Assurance of Principles is no more but such a grounded, undoubted Assurance as Beleeves the main Proposition of the Gospel: as, -- Hee that beleeves shall bee saved.

The second; The Assurance of Conclusions, is such an Assurance as is necessarily deduced from the word, by Application, in a practical Syllogism; after this manner.

Hee that beleeveeth shall bee saved,

But I beleeve.

Therefore I shall bee saved.

The first is, The Assurance of the Object.

The second is, The Assurance of the Subject.

The first, Of the thing beleeved.

The second, Of the Beleever,

The first is, The Assurance of the general Proposition -- *whoever beleeves shall bee saved;* which is called -- (πληροφορία τῆς συνέσεως, 2 Col. 2. The full Assurance of Understanding, or Knowledge, which is the Plerophory of Assent to the Truth of the Gospel, touching CHRIST a Saviour.

The second is, πληροφορία πίστεως, The Assurance of Faith, Heb. 10. 22. And that is, when wee are assured, CHRIST is OUR SAVIOUR.

The first goes before the Act of Trust.

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The second follows the Act of Trust.

And this *Act of trusting and resting upon CHRIST*, is the ground of such Assurance,

Object. But you will say. *How shall wee rest upon CHRIST for Salvation, unless wee bee first assured of Salvation by him?*

Ans. Indeed, unless wee know *CHRIST* to bee the only Saviour, wee cannot rest upon him for Salvation. But to say, *A man cannot rest upon him for Justification and Salvation, except hee know hee is already Justified, and shall bee saved: I see little sense for that.*

May not a man trust upon his friend, who hath ingaged himself, and promised to do such a thing for him, untill hee knows it were already done for him? So here. May not the Soul rest upon *CHRIST*, who hath promised pardon and forgiveness to them that trust on him, except it first knew, that *CHRIST* had already pardoned, and forgiven him?

The ground of this mistake, I conceive to arise from one of these two grounds.

1 That they take *TRUST* for *ASSURANCE*; or

2 That they take *TRUST* for a *FRUIT* of *ASSURANCE*: And so all one with *HOPE*.

Now, for the clearing of the first, you must know, that *TRUST* doth signifie these two things.

1 *Ipsam Actum Innitendi*, the very act of leaning, &c.

2 *Consequens effectum Fidei*, the consequent Effect of Faith.

1 It signifies that very act of Leaning, Resting, Rowling on *CHRIST*, which is properly the act that Justifies.

2 Sometimes it signifies, the consequent Effect of Faith, as full assurance, and perswasion; the lively sense of pardon, and remission of sins.

But when wee speak of that act of Trust, which Justifies, wee mean not Trust in this second Acceptation; For this is not Justifying Faith: but *Fidei Justificantis Filia*: the Daughter of Justifying Faith, which comes after much sweat and pains in the work of God, trial and experience of our selves, and truth of our Graces.

But wee speak of Trust in the first Acceptation; the resting and rowling of the soul upon *CHRIST*.

The former wee say is the act of justifying Faith: and proprius finis actus *Fidei justificantis*: the most proper act of justifying Faith.

The latter wee grant is the fruit of the former Trust, and Assurance; both set down by the Apostle, 1 Tim. 1. 12. -- I know (saith the Apostle) whom I have beloved: ὃν πεπιστευκα: whom I have trusted, or committed my soul unto, There is the first act of Faith. -- And I am perswaded that hee is able to keep that which I have committed to his trust, to eternal life, There's the second act of Trust. Hee will bee all this to mee, which I have Trusted to him for.

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1. *I know* | There was *Hyſtorical Faith, Affent.*
2. *Whom I have truſted* or committed my ſoul to. There was *juſtifying Faith.*
3. *I am perſwaded.* | There was the fruit of it.

To the firſt Act there concurs,

1. *A diſcovery of our own emptineſs.*
2. *A Diſcovery of CHRIST'S fulneſs for Juſtification.*
3. *A caſting of the Soul upon him, for Juſtification and Salvation: Going out of our ſelves, and caſting our ſouls upon Chriſt.*

To the ſecond Act, there is required,

1. Not only a *Knowledge*, that hee is a *Saviour*.
2. But alſo, a *Knowledge* that hee is *My Saviour*, upon whom *I truſt*, or *I am perſwaded of Salvation* by.

The ſecond miſtake is, That they take *Truſt* for a fruit of *Aſſurance*. And ſo no ore but *Hope*. *Propter Spem Roboratum*: for ſtrengthened *Hope*.

Anſw. That this act of *Truſt*, which wee make *juſtifying Faith*, is not an act of *Hope*, but doth differ from *Hope*, or that aſſurance which they make *Hope* ſtrengthened; In this,

1. That *Hope* looks to the end, which is *Salvation*: But this act of *Truſt*, looks to the *Means*, which brings to the end, and that is *Chriſt*.
2. The act of *Hope* is to *expect*: But the act of *Truſt* is to lean, and reſt.

3. The Object of *Hope* is, *Bonum Futurum*, a Future Good: But the object of *Truſt* is, *Bonum Preſens*, a Preſent Good.

This act of *Truſt* doth reſt upon *Chriſt*, *Non per modum expectantis; ſed per modum poſſidentis*, not by way of *Expectation*, but by way of *Poſſeſſion*. As — Hee that beleeveth in the Son hath life. It is not ſaid, -- Hee ſhall have life; but -- Hee hath life: not in *Spe*, but in *Re*; not in *Hope* only, but in *Hand*; The life of *Righteouſneſs*, and *Juſtification* in *Hand*: The life of *Glory* and *Salvation* in *Hope*.

And thus much ſhall ſerve for the firſt thing, what *Faith* is. In which, I hope, moſt of the controverſie is over.

2. Wee now come to the ſecond, That *Faith* is the only requiſite, whereby wee ſhould be juſtified, and ſaved.

I ſhall not need to ſtand long on it.

1. *Union, and Communion with Chriſt* is requiſite to *Juſtification* and *Salvation*. There was no way whereby wee ſhould bee *Juſtified*, whereby wee ſhould bee ſaved: But only by vertue of our *Union, and Communion with Chriſt*.

1. No other way, but by vertue of our *Union with Chriſt*. In our ſelves wee were dead Branches, and grew upon a dead ſtock; and there was no help, nor hope for us, till wee were cut off from our own ſtocks: the ſtock of *Nature*; And were ingrafted into

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Christ, who is the Stock of Life. Hence the Apottle. -- Hee that hath the Son hath Life; and hee that hath not the Son, hath not Life. Hee that is united and ingrafted into Christ, hath Life; the Life of Justification here; and shall have the Life of Glorification hereafter. -- But hee that hath not the Son -- Hee, who is not united to Christ, hath not Life: Nor the Life of Justification here: Nor the Life of Glorification hereafter. So that you see, there is no Hope of Life, or Justification, except wee bee united to Christ; who hath all Life in him. There's nothing but death in the World, out of him: And there's no way to have Union with Christ, but by Faith, which is one bond of our Union with Christ.

It is Faith that unites us to Christ, as Members to the Head. And being Members of Christ, God pardons us.

If a Malefactor had committed treason against a King, and were adjudged to lose his hand, or his eye. If hee could now make his Hand, or his eye which hee were to lose, to become the Hand, or the eye of the Kings Son: Hee should bee spared; hee should not lose them: They were the hands and the eyes of the Kings Son: And the King would spare them for his Sons sake: So here.

Wee were guilty of Treason; were condemned to death. Now this is the dexterity of Faith, to make our selves to bee *Members of Christ*: It is *Faith* that doth ingraft us into *Christ*; whereas before wee grew upon dead stocks: now being ingrafted into the stock of *Christ*, the stock of Life, wee have Life derived to us.

It is *Faith* that marries us to *Christ*; and being married to him, hee answers all our debts.

It is by *Faith* wee put on *Christ*, by *Faith* wee are built on *Christ*, as the House on its Foundation.

And therefore, seeing there is no way to bee saved, but by our *Union with Christ*. And there is no *Union* but by *Faith*. Therefore it follows, *Faith is the great requisite* whereby wee must be saved. That for *Union*.

2. *For our Communion with Christ, Faith is necessary.* There is no way to bee saved, but by virtue of communion with the *Righteousness of Christ*.

1 Not by our own, any done by us; or wrought out of our selves. This is too short. -- A menstruous ragge. A ragge, and not able to cover us, as a Garment too narrow for us. Wee cannot weave a web of Righteousness of our own, able to cover us; wee shall but adde sin to sin.

2. Not by Righteousness of Saints, or Angels.

1. Theirs is incommunicable. There's no way, whereby wee should have communion with it. They are not of our Natures, to wit, the Angels. There must bee an union of Nature, before there can bee communion. Nay: But were it communicable: yet it were insufficient. It is but a *finite Righteousness*, and therefore
nor

not able to answer an infinite debt.

If the least sin did lye upon the back of the tallest Angel in Heaven, it were not enough. All the Righteousness hee hath would not bee enough to save him from Hell. And therefore, theirs can do us no good.

To make short of it.

There's no way to bee justified, and saved, but by Communion with the Righteousness of Christ; the Righteousness of his active and passive obedience: Obedientia Legis, Obedientia Crucis.

1. The one, *In Preteritum.*

2. The other, *In Præteritum.*

By the one, answering Gods condemning Justice.

By the other, answering God commanding Justice.

By the one, satisfying his vindictive Justice, whereby he did bear our scourges.

By the other, answering Gods remunerative Justice, where-by hee did perform our services.

Now there was no way to have *Communion with this Righteousness of Christ*, but by *Faith*.

Faith gives us Union with Christ. And by vertue of our *Union*, wee have *Communion with him*.

As, by vertue of our *Oneness with the first Adam*, His sin was made ours: So, by vertue of our *Oneness with the second Adam*, His Righteousness is made ours.

Faith makes us Members of Christ. *Faith unites us to Christ.* And, by vertue of our *Union with him*, as the Members with the Head, wee have derived from him Life and Spirit, Sense and Motion.

Wee have *communion with him*, In his *Wisdom* to direct us; In his *Righteousness* to justify us; In his *Holiness* to sanctify us; In his *Redemption* to glorify us. -- *Christ is made to us Wisdom, Righteousness, Sanctification and Redemption.*

Faith ingrafts us into Christ, as the Branch into the Vine. And by vertue of our ingrafture into him, wee draw forth life, strength, and nourishment from him, who is our root.

By *Faith* wee put on *Christ*, and so have *communion with the Robes of his Righteousness*, whereby wee stand justified in Gods sight.

As *Jacob* got the blessing, by his elder Brothers apparel: So wee by the Robes of *Christ*, which are called ἀδικαιώματα τῶν ἁγίων: *The Righteousness of Saints.*

By *Faith* wee are married to *Christ*, and by vertue of this marriage, wee have *communion with all his Riches*, as the Wife hath with her Husbands Estate: And *Christ* hath *communion with all our debts*.

So that you see, *Faith is that Grace*, which gives us *union with Christ*. And, by vertue of that *union with him*, we have *communion with all of Christ*.

Of the Nature, and

It gives us communion with the Righteousness of Christ. Hee is -- *The Lord our Righteousness*. And by Faith, it is as truly ours, to save us, as his, to glorifie him.

It gives us communion with the Life and Spirit of Christ: with the death and sufferings of Christ; with the merits and victories of Christ; with the privileges and immunities of Christ, as Adoption, Son-ship, &c.

It gives us communion with his Wisdom, to direct us, with his Power, to protect us, with his Mercy, to save us.

So that, As David said. -- *God hath sworn in his Holiness* -- He had made a Promise to him. And therefore hee saith -- *I will rejoyce. I will divide Shechem, and mete out the Valley of Succoth. Gilead is mine: so the soul may say, God hath said, This Son of mine I have given you, Isa. 9. 6. And therefore Christ is mine.*

3. Why God should make choice of this Grace for our Justification?

Not to say any thing of this, which might bee one Reason, *That the Remedy might answer the Fall*. The Fall was by unbelieving. As you see, Hee gave credit to the Serpent, and not to God. So God would make our Recovery by Faith. But this wee pass.

Wee read in Scripture of four grounds, wherefore God made choice of this Grace for the Justification of a sinner.

1. That Justification might bee of Grace,
2. That the Promise might bee sure.
3. That it might bee to all the seed.
4. That no man might boast.

The three former you shall read, *Rom. 4. 16.* The last, *Ephes.*

2. 9.

1. For the first, God made choice of this, that wee should have Justification by way of beleeving. That it might bee by Grace. If it had been by any other way; by reason of any thing wrought in us, or by us; If it had been by *Desert*, not of Grace; of *Wages*, not of Mercy; of *Debt*, not of Favour: If God had promised Justification upon any work of ours; had told us, wee must bring so much Humiliation, so much Repentance, so much brokenness of Spirit, so much Grace, so many Prayers, Alms-deeds: and then wee should bee justified: It had not then been of Grace, not of Free-Mercy.

And therefore God, For the advancement of his Free-Grace and Mercy, that wee might cry out with them in *Zach. 4. 7.* -- *Grace, Grace*. That wee might see, admire, adore, the Riches of his Grace, The height, and depth, and breadth and length of his Free-Mercy. Therefore hath God chose this way for the Justification of a sinner.

2. That the Promise might bee sure. If it had been any other way, the Promise could not have been sure.

That which makes the Promise sure, is this.

1. That it is not founded upon any thing in us. If it were, it could

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could never be e sure. If there were any thing besides the breast of God to bee a bottom and foundation for the Promise, It could never be e sure.

2. That it is not performed, nor contrived for any thing done by us; but out of his Free-Mercy and Love. If indeed, there had been any thing in us, which should have been the ground of the performance of this Promise to us: wee had been lost long ago.

If God had put us upon the condition of Obedience; and had given us *Grace*, as hee did *Adam*: yet the Law is strictly requiring an exact, Personal, Universal, and constant obedience: And every failing would have lost us, undone us for ever.

But now, When our Righteousness is in *Christ*, A Righteousness not wrought by us, but wrought by *Christ* himself, And freely given to us upon the alone condition of *Faith*. This makes our condition sure.

3. That the Promise might bee to all the seed, not to them of the Law only, but to them who were strangers to the Law of God.

God had made a promise to bee the Father of *Abraham*, and of his seed.

Now this Promise could not have belonged unto us, If God had not provided a way, that wee might bee of his seed. Now, according to the flesh, this was impossible: That wee should bee of *Abrahams seed*: and therefore by consequence, wee could have had no interest in this Promise.

And therefore God hath made *Faith* to bee that *Grace*, which makes us spiritually to bee the Seed of *Abraham*; that so the Promise might belong to us.

If God had made the Law the condition of the Promise: Or, if hee had made the Law and Faith together: yet then wee had never come to bee of *Abrahams Seed*: Because wee were not under the Law.

But God having made *Faith* the Gate, which doth make us the Children of *Abraham*. Hence is the Promise to us, as to his seed: not to that part which is of the Law; but to that part which is of the *Faith* of *Abraham* -- who is the Father of all that believe.

Though wee are never so far from the Law, and the kindred of *Abraham* in the flesh, yet God hath provided security for us, that wee might bee his Children, and bee inheritors in the Promise, which is, by *Faith*.

Therefore God chose *Faith*, that the Promise might bee to all the seed, not to the flesh only; for then wee should not bee of his seed; but to the Spirit.

4. The fourth Reason is, *Ephes. 2. 9.* That no man might boast; That is, That no man might have cause to glory in himself, or rejoyce in himself.

Now

Of the Nature, and

Now, if it had been by any other way, by any thing done by us, wee should have gloried. And therefore God chose this way, that wee might glory alone in him, 1 Cor. 1. 30, 31. -- That no flesh might glory in his presence: Christ is made Wisdome, Righteousnes, Sanctification and Redemption, that hee that glories, might glory in the Lord, Isa. 45. 24, 25. -- In mee you shall have Righteousnes and strength, and in mee you shall glory.

God is exceeding chary of his Glory. As in our Salvation, hee aimed at the manifestation of his Glory: So hee hath had care to bring it about in such a way wherein there may bee the Preservation of his Glory.

Now, if God had pitcht it in any other way, than in the way of Believing, his Glory could not have been preserved: wee would have been sharers with God; wee should have divided the spoils of Glory with him.

And therefore God chose this, which is
A mean Grace in it self. And so his Glory shall not bee obscured, but more perspicuous, as 1 Cor. 1.

Nay, such a Grace, as doth throw a man out of himself: empties a man of himself, and casts him upon another. It is such a Grace, as makes the Soul all in another; nothing in it self: Rich in another, poor in it self; found in another; lost in it self: Saved by another, damned by it self. -- I live (saith Paul) yet not I, but Christ in me, I live by the Faith of the Son of God, or Faith in the Son of God, Gal. 2. 20.

It is such a Grace as makes a man stand upon anothers bottom: live by anothers life: Rich by anothers riches: clothed by anothers Apparel: fed by anothers meat. A poor beggarly grace in it self. And therefore God chose this.

It is such a Grace, as gives God all the Glory: As it was said of Abraham -- Hee gave glory to God by believing, Rom. 4. Hee gave glory to his Truth, to his Power, to his Wisdome, to his Mercy: So this Grace in the Justification of a sinner, it gives God all the glory, it robs him not of any peece of Glory, it gives him the glory of his Mercy, of his Truth, -- Hee that beleeves, puts to his seal, that God is true. It sets up God, makes him Alpha and Omega, the beginner and finisher of all. And therefore it being a Grace that honours God above all, therefore God honours it above all other, making it the Instrument of Justification.

And therefore, my Brethren, if ever you would have pardon from him, give him the glory of his own Free-Grace.

Here is the controversie between God and man, to this day. God is willing to save us, if wee will give him his Glory: But our proud hearts will not yeeld to that, That God should bee all in all.

Every man would willingly bee something in himself, stand upon his own bottom. God is willing to give us a Righteousnes wrought

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wrought out for us: But wee would have a Righteousness of our own making. Wee love the Spiders motto. -- *Mihi soli debeo*. To owe nothing to any, but to our selves.

Wee are too like that proud Papist, who said, -- Hee would not have Heaven *gratis*, wee would merit it.

God is willing to give us objective worthiness, worthiness in another, in *Christ*. But wee would have subjective worthiness: A worth in our selves. But this will not bee allowed. God will have us poor in our selves, empty in our selves, cast out of our selves, unbottomed of our selves. Hee will have us poor, and blind, and naked, before hee will bestow mercy on us.

God will not have us bring our penny to his purchase: One dram to this fulness; one shred to this garment of *Christ*. Hee will have it by *Faith*, that so it might bee of *Grace*; that not wee, but hee might have all the *Glory*.

This is one Reason I am perswaded of the enlargement of our troubles of spirit, and breakings; Because wee will not let God be *all in all*: wee will not let God *have all the Glory*. Glad we should bee, *to bee sharers in our own Salvation*. Glad, *to do something*. We would have it of *Debt*, not of *Grace*; of *Works*, not of *Faith*; of *Merit*, not of *Mercy*.

God would forgive us our debts, but wee would pay them; wee are loath to bee proclaimed Bankrupts, unable to pay. God would willingly cloathe us, but wee would make a garment of our own.

God would give us Heaven, but wee would deserve it.

God would give us pardon upon beleeving, that so wee might not glory in our selves, but in him: But wee would have it by way of working. That all, or at least something, might bee attributed to our selves.

But you see, God hath aimed at the *Magnifying of his own Glory*: and therefore hee hath *chosen Faith*, to bee *the Grace whereby wee should bee Justified*. And if ever you would bee justified, if ever you would have *Glory*, *give him Glory*.

4. The fourth thing at first propounded to bee cleared, was, *How Faith justifieth*.

For the clearer answer whereto, wee will lay down these two Distinctions.

1 Faith may be considered,

1. Either formally, as an inherent *Grace of God* in us.

2 Or instrumentally, as that whereby wee receive *Christ*. In the first sense it hath nothing to do with Justification.

The Papist, because wee deny Faith to justifie in respect of its own worthiness, say that we make it *titulum sine re*, as it were a matter of nothing, whereas in respect of Justification, wee acknowledge it the only instrument, and that is much to bee said of it.

2 Faith is considered,

1. Either

1. Either absolutely as a Habit, or Act of ours.
2. Or Relatively, as it hath relation to Christ, and makes us one with him.

In the former sense again it hath nothing to do with Justification, but in the second sense as it is related to Christ, and brings us over to Christ, so it is said to justify us, because it brings us to him, by whom wee are justified, *Act. 13. 39.* By him (speaking of Christ) all that beleeve are justified; by him, but not by Faith absolutely, but only as relating to him.

Indeed wee are said to live by Faith, as well as by Christ, *Gal. 2. 20.* to have remission of sins by Faith, *Act. 10. 43.* as well as by Christ, *Ephes. 1. 7.* to be justified by Faith, *Rom. 3. 28.* as well as by Christ, *Isa. 53. 11.* to have peace with God by Faith, *Rom. 5. 1.* as well as by Christ, *Col. 1. 20.* to be sanctified by Faith, *Act. 15. 9.* as well as by Christ, *1 Cor. 1. 30.* to overcome the World by Faith, *1 John 5. 4, 5.* as well as by Christ, *John 16. 33.*

To be the Sons of God by Faith, *Gal. 3. 26.* as well as by Christ, *Ephes. 1. 5.* to have eternal life, and to be saved by Faith, *John 5. 24.* *Ephes. 2. 8.* as well as by Christ, *Math. 1. 21.* *John 3. 17.* *1 John 5. 11.*

But now you must consider that none of these are spoken of Faith absolutely considered, as either an Habit or Act of ours, but only relatively, as Faith brings us to Christ, and makes us one with him, by whom alone wee are justified, adopted, sanctified &c. for between Christ and Faith there is such a Relation, that a Justifying Faith is called the Faith of Christ, or Faith in Christ or Faith in his blood, so again the Righteousness of Christ, by which wee are justified, is called the Righteousness of Faith.

And so wee conclude this point, that Faith doth not justify absolutely considered in it self, but relatively, as it hath relation to Christ the object, and as it brings the soul over to him, make us one with him, by whom wee are justified, have remission of sins, salvation, &c.

5 What are the Royalties and Priviledges of Faith ?

First Royalty.

1. Faith is an heart-clearing Grace.

1. Royalty of Faith. Its an heart clearing Grace.

When wee are under the guilt of sin, Faith doth justify us And it is one of the Royalties of Faith, one of the Peculiarities of Faith that Faith alone doth justify: As the Apostle, *Rom. 3. 28.* Therefore wee conclude, that a man is justified by Faith, without the deeds the Law And this Faith clears the heart of the guilt of sin.

1. By procuring a sufficient Pay-master, Christ, who hath satisfied Gods Justice to the full; answered all Bills, Bonds, paid

Royalties of Faith.

our debt to the utmost farthing. Hence, *John 16. 10.* -- *I will send the Spirit, and hee shall convince the World of Righteousness; because I go to my Father, and you shall see mee no more; -- That is, hee shall convince the World, That Perfect Righteousness is wrought for them. That Gods Justice is compleatly satisfied. But how shall wee know that? Because -- I go to my Father, and you shall see mee no more. -- That is, you shall see mee no more in this kind, you shall see mee no more to come to suffer, or satisfy for sin; for I have done that already, I have compleatly satisfied Gods Justice for sin. And therefore you shall see mee no more in this kind.*

Indeed, If Justice had not been compleatly satisfied: If there had been but one sin upon the file unsatisfied for, wee should have seen him again. Heaven could not have held him. But now seeing hee is gone, and wee see him no more *an humbled, a suffering-Saviour;* this shews all is done.

To this I might adde, *Col. 2. 14.* -- *Hee hath blotted out the hand writing of Ordinances, that was against us, which was contrary to us, and hath taken it out of the way, and nailed it to his Cross.* -- where, by *hand-writing of Ordinances,* is not meant the Ceremonial-Law only; but whatever did binde us over to the Curse; whatever did binde us over to death. -- All which Christ hath removed by his death.

And the Apostles *Gradation* is observable here. In the 13th. verse hee had set down, that our sins were forgiven. -- Yea, but that is not enough, may some say. Though the debt bee discharged, yet the writing is to shew. -- No, saith the Apostle. *The Hand-writing of Ordinances is blotted out.* -- But, may some say again; it is not so blotted out, so defaced, but it may bee read, and put in suit again; a new quarrel may arise. No, saith the Apostle, -- It is taken away. Oh! But (you will say) it is not so taken away, but as it is laid aside for a time: it may be produced hereafter. No, saith the Apostle, there is no fear of that -- it is *nailed to the Cross;* it is torn in peeces, it shall never be seen again; never shall a new quarrel arise for the same. *Christ* hath not only paid the debt, but cancelled, and torn in peeces whatever might witness or testify against us.

If a Debtor did know his Debt were answered; yet if hee have his Bonds and Bills uncall'd in; hee is still in fear: But, when hee hath all things which acknowledged his debt, crossed, torn in peeces, made utterly void; then hee is safe, hee knows there is a discharge.

Why *Christ* did not only discharge our debt, but defaced and abolished all such things, as made acknowledgement of our debt; hee left nothing, that might witness against us untaken away.

And this is the first way whereby Faith doth clear us, *viz.* by producing, and bringing forth *Christ*, who hath cleared all, who is called a Suerty, *Heb. 7. 22.* Not only in passing his word for us; but paying the Debt for us, answering all, and cancelling all, that

was against us. But Faith doth not clear us only by producing of a sufficient Pay-master, but

2. *By making us one with Christ*, by which this payment is ours; is all for us. So that wee may say with *Ambrose* -- *Pro me natus, pro me vixit, pro me mortuus*. Faith will say, hee was *born for mee*; hee *lived for mee*; hee *died for mee*: for mee hee fulfilled all *Righteousness*, satisfying both Gods *Commanding*, and his *Condemning Justice*; doing my services, bearing my *scourges*. Hence hee is called, *Jehovah Tsidkenu*. The Lord our *Righteousness*: by Faith having communion with this Righteousness, as if it were *our own*; a Righteousness wrought by us. Hence *Job* 33. 26 -- *God shall render to man his Righteousness*; that is the Righteousness of Christ, which is called *ours* by Faith, and is as much *ours* to justify and save us, as *His*, to glorify him. Hence the Apostle, *Rom.* 8. 1. -- *There is no condemnation to them that are in Christ*; that is, to such as are *Believers*: for they are all one. And why *no condemnation*? They are sinners as well as others. It's true, they are. And therefore the Apostle doth not say -- *There is nothing worthy of condemnation* in them: But -- *There is no condemnation*: Because *Christ* hath taken away the *guilt*, and *condemning power of sin*; hee hath answered all our *Hebts*, cancelled all *Books*, satisfied for all our sins, which did binde us over to *condemnation*, and *wrath of God*. So that wee may say, -- *There is no condemnation to such*.

As for the Law, it cannot condemn us; because wee appeal from the law to the Gospel, from the Court of Justice, to the Court of Mercy. So that the Law hath nothing to do with us.

And, as for the Gospel, that cannot condemn us; because wee are *Believers*. The Gospel doth not require what sinners wee have been, what sins wee are guilty of: but whether the *appealer* do believe; whether wee be *Believers* or no, which being once cleared, wee are justified.

You see this in the poor Publican. Hee was dragged forth into the Court of Justice, and was there cast: Yet the sentence took no hold of him, because of his appeal to the Throne of Grace, the Court of Mercy, where by Faith pleading nothing but Gods Mercy, and his own misery -- *God be merciful to mee a sinner*: hee went away justified, saith the Text, *Luk.* 18. 14.

And this is the first *Royalty of Faith*.

It is an *Heart-clearing-Grace*, which it doth, by producing one, who hath cleared all, and by making us one with him, in all hee hath done, giving us an interest in all.

Second Royalty.

Second Royalty
of Faith. It
is an Heart-
cleansing
Grace.

2. *Faith is an Heart-cleansing-Grace*; An *Heart-purifying*, and *purging-Grace*. Hence *Act.* 15. 9. it is said -- *Their hearts were purified by Faith*. Faith opens a way for a stream of blood to run through the soul, whereby the soul is washed, not from the *guilt*,
of

of sin only; but from the filth of sin also. -- The Blood of Christ doth cleanse us from all sin, -- not only from the guilt, but from the filth of sin. -- Hence the Apostle, -- *If the blood of Bulls and Goats, and the ashes of an Heifer sprinkled upon the unclean did purifie the Flesh: How much more shall the Blood of Christ (who, through the Eternal Spirit, offered himself without spot) purge and cleanse our Consciences from all dead works, to serve the living God?* Heb. 9. 13, 14.

And Faith doth cleanse the Heart,

1. Argumentatively.

2. Operatively.

1. Argumentatively; By way of Argument, where in Faith takes up Arguments,

1. From God.

2. From our selves,

From God, and that

1. From his Nature. Hee is an holy God; and therefore hee will have an holy People. A pure God; and therefore hee will have a pure People. Hence *Lev. 11. 44. -- Te shall be Holy; for I am Holy. I the Lord your God am Holy.* The like, *Lev. 19. 2.* And Peter urges the same, *1 Pet. 1. 15, 16. -- As he which hath called you is Holy: so be ye Holy in all manner of Conversation; For it is written; Bee ye Holy; for I am Holy.*

2. From his Mercies,

1. In Redeeming us.

2. In calling us.

3. In Justifying us.

4. In promising to glorifie us.

1. In Redeeming us. Hath Christ dyed for mee, and shall not live to him; Hath hee shed his Blood for mee, that I should bee holy and clean? And shall I delight in uncleanness, and filthiness? was hee slain for mee? and shall I delight in sin? Hath hee suffered so much to purifie mee? and shall I bee unclean still? hath hee done so much to wash mee? and shall I bee filthy still?

2. In calling us, *1 Pet. 1. 15, 16. -- As hee which hath called you is Holy: so be ye Holy in all manner of Conversation,* it is an holy Calling, *2 Tim. 1. 9.* that calleth us to Holiness, and Faith; purged ear, that hearkeneth to that call.

3. In Justifying us. Hath hee freed mee from the damning nature of sin? and shall I delight in the defiling nature of sin? hath hee freed mee from the guilt of sin? and shall I love the filth of sin? hath hee done so much to wash mee? and shall I bee filthy still? hath hee suffered so much to purifie mee? and shall I delight in uncleanness still? Hath hee made mee a Member of Christ? and shall I bee a filthy Member of so holy a Body? Hath hee made mee a Branch? and shall I be a polluted Branch of so holy a Stock? hath hee lifted up the light of his Countenance on mee? and shall I ever countenance sin? hath hee smiled on mee? and shall I ever smile upon sin?

4. In Promises to glorifie us, 2 Cor. 7. 1. -- *Having therefore such precious promises, let us cleanse our selves from all filthiness both of Flesh and Spirit, perfecting holiness in the fear of God.* -- As if hee had said -- Seeing God hath been so mercifull, and gracious to us, to make us precious Promises, let this put us on self-purging, and self-purifying. Thou look'it for an holy-Heaven, and wilt thou not bee holy? Thou hopest for Salvation; and wilt thou not purifie thy self? -- *Hee that hath this Hope, purifies himself, as God is Pure, 1 Joh. 3. 3.*

Thus doth Faith take up Arguments from God, his Nature, his Mercies.

2. It takes Arguments from our selves,

1. *From the necessity of being cleansed.*

2. *From the conveniency thereof.*

1. *From the Necessity:* Because otherwise, wee can have no assurance of Justification. They who are freed from the guilt of sin, are freed from the filth of sin. They who partake of the Blood of Christ for pardon, partake of the water of Christ, to purge. -- *Christ came by Water and Blood.* They who will have him a Redeemer, must have him also a Refiner, to take away their Swinish nature, to wash them inwardly; not outwardly: for so may a Swine bee.

2. Because otherwise wee can never have assurance of Salvation. -- They who look for new Heavens must have new hearts, They who look for Glory, must have Grace: First Grace, then Glory. -- *For without Holiness no man can see the Lord.* -- *No unclean thing shall enter into the Kingdom of Heaven* -- hee that hath this hope, will fit himself for the Place, hee will labour to bee a pure person, as hee desires to enjoy a pure place. -- *Blessed are the pure in heart, for they shall see God.* A pure God, a pure Heaven, a pure Place, requires a pure Person.

2. *The Conveniency:* This is fully made out in the necessity of it; and that with an advantage, there is such a conveniency, as that it riseth up to a necessity in all the former particulars; so that to an holy heart there is a moral impossibility of the contrary. *How can I do this great wickednesse, and sin against God; said Joseph? Gen. 39. 9.*

This is the first way of Faiths purifying the Heart, -- *Argumentative* -- or by way of Argument.

2. *Operative.* As Faith doth operate and work for the cleansing of our nature, making use of Christ, who is called

A Fountain, Zach. 13. 1.

A Refiner, Mal. 3. 3.

A Purger, Joh. 15. 2.

Hee is said to come with Refiners fire, with Fullers Sope, to purge and purifie us. And thus Faith makes use of Christ, by the least touch of whom, the sinfull flux of sin is dried up and staid. And Faith makes use.

1. Of the Merit of *Christ*; the Blood of *Christ*; which is apt to purge us, and cleanse us from sin. And for this end was his Blood shed, even to cleanse us from sin, *Tit. 2. 14.* -- Hee gave himself, (not only to be a Redeemer, to redeem us from Hell, and the guilt of sin: but) to purifie to himself a peculiar people, zealous of good works, *Ephes. 5. 26, 27.* -- Hee gave himself for us, that hee might sanctifie us, and cleanse us by the washing of Water, through the Word.

So Faith makes use of this Fountain, to wash and cleanse the soul; it opens this Fountain to the washing of the soul.

2. It makes use of the Prayer of *Christ*, *John 17. 17.* -- Sanctifie them through the Truth, thy Word is Truth.

3. Faith makes use of the Promise of *Christ*; wherein his Fidelity and Truth is engaged for our Purification, *Jer. 33. 8.* I will cleanse them from all their iniquities, whereby they have sinned against mee, *Ezek. 33. 25.* -- I will sprinkle clean water upon you, and you shall be clean from all your filthiness; and from all your Idols will I cleanse you, *Isa. 4. 4.* -- The Lord shall wash away the filth of the Daughter of Zion, and purge away the blood of Jerusalem from the midst thereof. Hence they are called *Purging-Promises*.

Thus Faith makes use of *Christ*, of the Merit of *Christ*, of the Blood of *Christ*, of the Prayer and Promise of *Christ*; whereby it sets on the work of Self-cleansing; whereby it purifies the soul: By vertue of which it washes the soul from all filthiness of Flesh and Spirit, *2 Cor. 7. 1.*

Third Royalty.

Faith is a Heart-commanding Grace.

Christs Vice-Roy here in the Soul, which Governs, Rules, and bears sway in the soul, by vertue of the power and Scepter of *Christ*. *Christ* hath made *Faith* his Deputy here in the Soul, and not any other Grace but *Faith*. Hee knows *Faith* will rule by *Christ*, by his power, not its own: So Rule, as not to wrest the Scepter out of *Christs* hand: It will rule for *Christ*, and to *Christ*: for his Glory, and to his Glory, not its own: and therefore hee hath given *Faith* jurisdiction in the Soul. So that it is a *Soul-commanding Grace*: It is the *Taskmaster* of the Soul, puts every Grace upon its work, and burden: It will not suffer any Grace to be idle, but puts every Grace to its work.

Nay, it inableth the Soul to *Do*, what it Commands the Soul to *Do*.

To every Precept wee have still a Promise. Nay, every Precept is a Promise.

Where God Commands us to Repent and Believe: to make our selves new hearts; to wash and cleanse our selves; to circumcise our hearts; Hee hath promised in his new Covenant to do what hee

Third Royalty
Faith. Its an
Heart-com-
manding-
Grace.

hee hath commanded; to give us *Faith*; to work Repentance in us; to make us new hearts; to circumcise the heart; to wash and cleanse us from our filthiness.

And *Faith* urging the Precepts of God, makes use of the Promises of God: sues out the Promise, and fetches strength from the Promise, to perform the Precept. -- Lord, thou hast commanded mee to make mee a new heart: and thou hast promised to take this stony heart from mee, and to give mee an heart of Flesh. Lord, performe thy Promise to thy Servant, in which thou madest mee put my trust. Thou commandest mee to bee Holy, and thou hast promised to make mee holy: Thou art the Lord, that Sanctifies. Lord, make mee Holy. -- *Da quod jubes, & jube quod vis: sic enim impletur voluntas tua, & obedientia nostra*: give what thou commandest, and command what thou wilt: and so both our obedience and thy Will shall bee fulfilled.

Thus you see, as God, so *Faith* ruling by God, from God, doth not only authoritatively impose commands, and lay duties upon the soul, but mercifully and friendly helps and inables the soul to do what is commanded.

It is not a Rigid Master, -- Reaping where it sows not; commanding fruit from that ground whereon it sows no seed: but sows strength to reap Obedience: inables to do what is commanded to do.

It is said -- by *Faith* Abraham obeyed. *Faith* did inable him to obey; and made his obedience fruitfull, and acceptable. *Faith* inabled him to obey, even in that great act of Obedience; when his Son, his only Son, the Son of his Love, the Son of the Promise, the Son of his Old Age, &c. was to bee taken away by death, killed, murdered, and that by his own hands, &c. And yet *Faith* inabled him hereunto.

Fourth Royalty,

Faith is an Heart-quieting Grace, an Heart-calming and stilling-Grace.

It is a Grace that layes all the tumults in the Soul: all the insurrections in the Soul. When Passions are up, and unruly Affections do stir, *Faith* doth allay and hush them. When Passions of Fear are up, *Faith* laies them; will not suffer unruly fears to come into the Throne, to command the Soul.

Fourth Royalty
of Faith. Its
an Heart-quiet-
ing-Grace.

When Passions of Anger are up, *Faith* doth quench their heat: when Grief stirs, *Faith* doth bridle and moderate this: when Discontent is up, and the Soul is ready to murmur and quarrel against God, and his dealings; *Faith* doth lay all these risings. *Faith* hath a special art to still the Soul, to strike it dumb in these cases. Hence you see David. -- *I was dumb, and opened not my mouth, because*

Royalties of Faith.

because it was thy doing. -- Faith struck him dumb.

Wee read indeed *Zacharie* was dumb; but Infidelity struck him dumb. -- *David* saith here -- hee was dumb, but *Faith* struck him dumb. The former was a Penal-dumbness: God silenced his Tongue, because hee suspended his Faith: But this latter was a dutiful-Dumbness; such a Dumbness as Faith hath caused in the Soul; which shut up his lips, from murmuring, not from praying, *Psal.* 39. 9. hee praies there, -- *I was dumb, and opened not my mouth, and yet -- Take thy Plague from mee, I am consumed by the stroke of thy hand, &c.*

The like power of Faith you see in the case of *Aaron*, when it silenced his Soul, in such a sad condition, *Levit.* 10. 3, 4. -- *And Moses said unto him, This is that, the Lord said, &c.* And *Aaron* held his peace. Why, what was his tryal? why it was the loss of his Sons, the loss of his Eldest Sons, when they were young, and without posterity; in the first day of their Ministrations; in the sight of all the Congregation, and by so fearful a Judgement, as fire from the Lord; and in the act of their sin, offering strange fire: Nay, and which (some think) was joyned with Drunkenness too: whereupon immediately follows the prohibition of Wine. So that the Congregation might suspect, they went but from fire to fire; from a destruction by fire, to a preservation in fire; from a temporal, to an eternal burning.

Yet now in all this mark the Power of Faith. *Moses* having declared the Author God; the cause, their sin: It's said, *Aaron was dumb, and held his peace: Audita voluntate Dei silet*: having heard the Will of God, hee was mute and silent; his Tongue was chained up, hereby confessing, saith *Calvin*, *Fausto Dei Judicio extincto esse*: That they were slain by the Just Judgement of God.

The like you see in *Eli*, when *Samuel* had declared what God had said to him concerning the destruction of his house: why, saith he, -- *It is the Lord, let him do what pleaseth him*, 1 Sam. 3. 18.

And remarkable was that in *Job*. -- You may read in the first Chapter, how one wave came upon the neck of another.

1. The *Sabeans* fell upon his Oxen, and his Asses, and slew his Servants.

2. Another comes and tells him, -- *Fire from Heaven had burnt up his Sheep.*

3. A third tells him, -- *The Caldeans had taken away his Camels.*

4. A fourth hee comes and tells him, -- *His Sons and his Daughters were eating and drinking, and a wind blew down the house on their heads, and buried them all in one grave.* His whole stock was lost in one day. Nay, Hee lost not his stock of Cattel only, but of his Children also.

My Brethren these were great trials, enough to put a man out of patience; enough to make the most composed man besides himself:

Of the Nature, and

self: To lose his goods, his Cattel, his Substance, and all in a day: Nay, to lose his Sons and his Daughters, which were his whole Posterity, the stay and hope of his Family: yea and all at once, at one clap: and that so suddenly; yea, and in the midst of their merriments.

These were great Tryals: where Yesterday it might have been said, who so rich as *Job*: now to day, who so poor as *Job*:

Yet mark here now the Power of Faith; how it silenced the Soul. In stead of murmuring, hee fell down, and worshiped and "said, *The Lord hath given, the Lord hath taken away. Blessed be the Name of the Lord.*" Thus you see the Power of Faith.

And, my Brethren, you had need of Faith. As the Apostle said of Patience: So I of Faith: -- *You have need of Faith.* As you walk in the way of this life, you shall meet with such things as will move you, as will put you besides your selves: If Faith do not settle and compose you; you cannot bee *undig; sursum* (like Dye) light upon your square: if Faith bee not your bottom.

You may have crosses and losses before you die. You may lose your Husbands, your Wives, your Children, your Goods. *Job* lost may befall you.

And every one of these may cause a man to rise up against himself, may cause an uproar in the Soul. Wee are not Stoicks, wee are not without Passions, nor sinfull-Passions, mutinous-Affections: And therefore wee had need of something in the Soul to sway and keep down these unruly distempers. And this is only Faith which can stil, and calm the soul in all storms, and tempests.

A man without Faith in such a case as this, is like a naked man in a storm; like an unarmed man in a battel; like a Ship unballanced, and unanchored in a Tempest. A man without Faith is under no command. Passions of Anger, Fear, Grief, and all command him. And Passion without Faith is violent, breaks down all banks, drowns, overwhelms, and destroies the Soul. And therefore you had need of something to ballance the Soul, to charge the Soul, to calm and still the Soul, in such a condition.

Now you see *Faith is an Heart-calming, an Heart-quieting, and stilling-Grace*; which it doth after this manner.

1. Imperiously.

2. Persuasively.

1. Sometimes Imperiously; and that either

1. Commanding, or

2. Checking the Soul.

1 Imperiously commanding the Soul. Laying charge on the Soul to bee quiet, to bee still. -- *My Soul, bee silent to Jehovah,* said *David.*

As *Christ* did the Waters and the Wind. -- *Peace, and bee still, and there was a great calm:* So here, when the Waves are up, and threaten

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threaten to overflow the banks, to overwhelm the soul; *Faith* laies her command upon the soul. -- Peace, and bee still. No more words. Leave your murmurings. Leave your impatience. Thus sometimes *Faith* calms the soul.

2. Imperiously checking the soul. -- You do not well to bee angry. You do not well to grieve. You do not well to bee discontented, to bee impatient. You offend God, cause him to scourge you more, to lay more load upon you; seeing you bear this so impatiently.

As the Town-Clerk of *Ephesus* stilled that uproar with these words, *Act. 19. 40.* -- *Wee shall verily bee called in question for this dayes uproar, seeing there is no cause can bee given-of this concourse:* So *Faith* doth sometimes lay the tumults in the soul. -- *You shall verily bee called in question one day,* for this Passion, this Discontent, this Murmuring, this Uproar: seeing no cause can bee given, that you should quarrel with God, as you do.

2. *Faith* doth sometimes calm the Soul, in a Mild, and persuasive-way; wherein it reasons with the Soul -- *Why art thou so much cast down, oh, my Soul! Why art thou so troubled! so disquieted within mee!* In which reasoning, *Faith* will take an Argument of Patience.

1. From the Author of Afflictions. That is God. Afflictions, troubles arise not out of the dust, but from God, which was the ground of *Dauids* patience. -- *I was dumb, &c.* Because it was thy doing. So of *Jobs*, -- *The Lord hath given, the Lord hath taken away.* So in case of *Shimei* his cursing *David*. *David* did not bite at the stone, and never minde the thrower: but hee looks up; discovers the hand, as well as the stone. -- *Let him alone. It may bee God hath bid him go forth, and curse David.*

2. Sometimes from the ground of Gods dealings; and that is in. *Faith* produceth sin to bee the cause. For this cause; and his stops the mouth. *Psal. 51. That thou mayest bee just when thou judgest.* This laies a Soul in the dust; makes a man *accept of the punishment of his iniquity.* As you have the phrase, *Levit. 26. 41.* That is, lye down, justifie God, clear God in all his dealings: bee so far from murmuring, that the Soul will take Gods part in all; clearing God, and condemning it self.

“Thus you see the Church -- *Wherefore doth a living man complain? A man for the punishment of his sin? -- it is his mercy that wee are not consumed.*

Thus *Faith* brings to remembrance our sins. Such a time: such place, &c.

It laies the finger on the sore place, discovers the cause, which awakes a man to make himself the subject of Gods anger: and turns a mans anger against himself.

This was some ground of *Dauids* patience; when *Shimei* cursed. --- *Go up thou Bloody man.* -- It made him smel his

own sin, his Blood, and to become patient.

3. Sometimes from the end of Gods dealings.

1. In general. And that is for good; though it bee not *bonum*, yet it is *in bonum*: Though it bee not good, yet it is for good. It is a Chastising-mercy: not in vindictive-Justice.

There is a *Misericordia-puniens*: and there is a *Iustitia-parcens*: A punishing-Mercy, and a sparing-Justice.

As God doth exercise his Sparing-Justice towards the wicked, when hee suffers them to go on in sin, and doth not punish them, as wee read, *Hof. 4. 14.* -- *I will not punish your Daughters when they commit Whoredome, nor your Spouses, when they commit Adultery.* the like, *Ezek. 16. 42.* -- *I will cause my fury towards thee to rest, and I will bee quiet, and will bee no more angry.* Upon which one faith, -- *Solo auditu tremisco*; I tremble at the very hearing. For, if God will correct no more, then hee will destroy next. This is a Sparing-Justice. And, as God doth exercise this towards the wicked: so hee exerciseth a punishing-mercy toward the good. Hence the Apostle, *1 Cor. 11. 32.* -- *Wee are chastised of the Lord, that wee might not bee condemned with the World.* -- That wee may not bee condemned with the World, Hee suffers the World to condemn us. That wee may not love the World, hee suffers the World to hate us. That wee may bee crucified to the World, hee suffers the World to crucifie us. Therefore wee meet with crosses, with abuses in the World, because hee will not have us perish with the World.

God takes liberty to chastise our carkasses, to heal our consciences: to afflict our bodies, to save our souls. And wee have oftentimes occasion to blefs God more for crosses, than for comforts.

As there is a curse hid in the best things to the wicked: so there is a blessing hid in the worst things to the Godly. There is a blessing in sickness, a blessing in crosses, in losses, &c.

Hence, -- *All his wayes are wayes of mercy.* His correcting, and comforting wayes: His scourging and solacing wayes. The wayes of health, and the wayes of sickness; wayes of prosperity, and wayes of adversity. All are in Mercy -- *All things shall work together for good unto them that love God.*

Thus in the general, *Faith* doth clear to the soule, whereby it doth possess the Soul with patience under any evil, and laies the tumults and quarrels of the Soul.

2. In particular, *Faith* discovers at what end God aims.

1. It may bee the trial and exercise of our Graces; as in *Job.*

2. It may bee for the Destruction of sin, and ruine thereof. Either Pride, Worldly-mindedness, Adherency to the Creature, with many more. To humble us, to wean us, to win us, to make us more thankful, with many such ends. All which discovered and

and cleared by *Faith* to the Soul, do exceedingly calm and still the heart in every condition.

Fifth Royalty.

5. Faith is a Soul-Securing-Grace.

It is such a Grace that doth shelter and secure the Soul from all evil. Hence, *Prov. 29. 25.* -- *They who trust in the Lord shall be safe, or, shall be lifted up on high,* (as the word signifies) above men, above the World, above all storms, above all troubles; shall be set out of danger, out of Gunshot.

S. Faith is a Soul-securing Grace.

As *Noah's Ark* was carried above all waters; So *Faith* shall carry the Soul above all dangers. *Hee that trusts shall be safe.* So that you see *Faith* is an *Heart-securing-Grace*. Wee may sit down securely under the shadow of *Faith*.

It is a *Soul-Securing-Grace*. Nothing else will secure you but believing. Build as many Towers of succour as you can; Raise up as many Castles of strength, as your provisions will reach: yet all these are but Castles in the Air; there's no foundation for them, nor shelter in them. Beat, and cast out as many Anchors as you can; yet you will but Anchor on the waves; you shall never finde a bottom to rest on, to secure your souls from trouble.

All the provisions in the Creature; All that thy power, thy Policy can do, and finde out, will not compass thee with safety, if thou do not trust. There is nothing doth secure the Soul, and set the Soul out of danger; but a Resolved-Trust. And no Trust, but a Trust in God.

1. Not a Trust in Riches. -- *The Rich mans wealth is his strong City:* but it's so in his conceit only; it is weak.

2. Not a Trust in Friends. -- Deceitful Friends *Job* calls them. -- Waters that fail -- as *Jeremy* calls them. But -- *broken Walls, and tottering Fences,* as the Psalmist stiles them, *Psal. 62. 3.*

3. Not a Trust in Princes. If any could secure the Soul, one would think they might; but these cannot, *Psal. 62.* throughout, *Psal. 146. 3, 4. Prov. 10. 15. Nahum. 3. 12, 13.* Wee read the Children of *Israel* would trust in the shadow of *Egypt*. *Egypt* was a Wel-spread-Tree, it promised security under her boughs, and branches; but it could not; there was no security, *Jer. 2. 37.* God threatens hee would reject their confidences, and they should not prosper thereby.

So that no Trust, but a Trust in God will compass the Soul with safety, and this will, it is an *Heart-Securing-Grace*.

1. It sets a man upon a *Soul-Securing-Bottom*; which is God himself, *Christ* himself, This is that Bottom *David* cryed to be set upon. -- *Set mee upon the Rock, that is higher than I.* Why one would have thought, *David* had been secure enough upon his own Bot-

Of the Nature, and

rom; Hee had a good bottom to stand on, if there bee one in the World. Hee was a King, and had provisions for safety. If any man might be secure, then he. But hee sees hee could not be secure in himself.

-- *His feet began to sink*: And therefore crys out for a better bottom. Oh! *Set me upon the Rock*, that is higher than I.

Time was, a *Man* was his *own* *bottom*: A bottom to himself; But it was but a *Sandy-bottom*. Even in his *Innocency* there was no *Security* in it. But now God hath appointed our *Bottom* to bee *out of our selves*, and to bee in him. And therefore our conditions are secure: the *Soul* that stands on this bottom, is safe, is secure.

This *Christ* sets down in the *Parable of the House built upon a Rock*, that is, upon *himself*. Though *The winds blow*, *the waves and billows beat*: yet there is no danger of our fall.--Wee stand upon a *Rock*.

Why, but may not a *Weak* and *Tottering house* bee built upon a *strong foundation*? And what is it then the surer for the *Foundation*? It may bee blown down, though the foundation bee never so strong. Yea, But now *Christ* is such a *Rock*, as doth derive vertue and strength unto the structure and building.

Indeed a man may build a weak house upon a strong foundation, and the house fall for all that: because the rock is a dead thing; and cannot impart any of its strength unto the structure.

But it is not so here. Bee the building never so weak: yet this *Rock* can hold it up: because it diffuseth its strength into the building. Hence 1 *Pet.* 2. 4, 5. *Christ* is called a living, not a dead, *Rock*--*A living stone*--To whom comming as to a living *Stone*, wee also as lively-stones are built up a spiritual house. Which shews the transformation of the building into the nature and firmnesse of the *Rock*.

Thus you see, *Faith* is a *soul-securing-grace*.

It sets a man upon a *soul-securing-bottom*. It makes God our security, who is called,

The strong-God.

A Tower.

The mighty-God.

A Fort.

The Rock of Refuge.

An High-place, Mich. 4. 8.

A defense.

The Tower of his Flock.

A Shield.

The strong hold of the daughter

ter of Sion. A Covert from the storm, 1 *Isay* 32. 1, 2.

Faith makes All-God our security. It engages all-God to be our security.

His Power. And is not this able to secure us?

His Wisdome. And will not this secure us?

His Truth. And will not this secure us?

His Mercy. And cannot all this secure us?

Hee, who trusts in the Lord, *Mercy* shall compass him on every

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ry side: Hee is hemm'd in with Mercy. Or mercy imbraceth him on every side, to secure him.

As trust doth compasse mercy: so mercy doth compasse trust. As trust imbraceth mercy: so mercy imbraceth trust.

It is not *Faith* it self, that doth secure us: But *Faith* doth make God our security. It sets a man upon a soul-securing-bottom: on a soul-securing-God: on a soul-securing-Power, on a soul-securing-Mercy. Therefore needs must a Beleeving, a Trusting-soul be secure.

2. It instates the soul, in soul-securing-promises. The promises of preservation from trouble. Promises of Deliverance out of trouble.

All the promises, which God hath made of Security. *Faith* instates the soul into them all.

Hee hath promised -- *when wee passe through the waters he will be with us, and the waters shall not overflow us; When we pass through the fire, the flame shall not kindle upon us, Isa. 43. 2.*

Hee hath promised -- *Hee will stand at our right hand, and wee shall not bee moved, - Psal. 16. - He will never leave us, neither forsake us, - Heb. 13. 6. - The Gates of Hell shall never prevail against us, Mat. 16. 18.*

Hee hath promised to bee a Tower, a Rock, a Refuge, a Covert from a storm, an hiding place in time of Danger, &c. And it is faith, that doth instate us, into these Soul-securing-Promises.

As there is no promise to us, till wee beleeve: so, if once wee beleeve, all the Promises are ours.

Look into the word of God: and what promises soever there are made for securing the soul; All these are thine.

3. *Faith* doth instate us into soul-securing-Priviledges.

1. It makes us the Sons and Daughters of God, *John. 1. 12, 13* -- *As many as received him, to them hee gave power, or priviledge, to become the Sons of God: Even so as many as beleeved in his name, -- Gal. 3. 26. You are the children of God by faith in Christ.* And will not a father secure his child?

2. *Faith* makes us the Spouse of *Christ*, the members of *Christ*. It ingrafts us, and unites us into him. And will he not secure his members.

3. It make us the inheritance of *Christ*. Hee hath promised to bee a Tower to his Flock. *A strong-hold to the Daughters of Sion*, These are all soul-securing-priviledges: And therefore beleeving souls shall be secure.

Oh! Then, Would you bee secured from the evil-day? would you bee secured in the evil day? Labour for *Faith*. This alone secures the soul. It sets a man upon a soul-securing-bottom; Instates a man in soul-securing-promises; Gives him right to soul-securing-priviledges.

Abrogate fears, Surrogate *Faith*, Down with fears, which betray the succour of the soul, and set up beleaving.

Sixth *Royalty*.

6 *Faith is an heart-humbling Grace.*

6 *Royalty of Faith. Its a soul-humbling Grace.*

Whether it bee a Legal, or whether it be an Evangelical-*Faith*, it works humiliation. The one a Legal humiliation, and casting down: The other an Evangelical-humiliation; we shall in this cheifly deal with the first.

It is said of *Abab*, that he humbled himself, put on sackcloth, and went softly. And this was the fruit and effect of his Legal-*Faith*, whereby hee beleaved the truth, and certainty of Gods Judgements denounced against him, and his house. The men of *Nineveh*, when *Jonah* preached that sad Sermon. *Jonah* 3.4. Yet forty days, and *Nineveh* shall bee destroyed -- It is said -- They beleaved God; That is, The truth of that message, which *Jonah* brought from God. And it follows, as an effect of this *Faith* -- They humbled themselves, and proclaimed a fast, and put on sackcloth, and sate in ashes, from the King upon the Throne, to the meanest of them.

And my Brethren, *Faith* hath a great influence into the work of self-humbling.

1 It takes up self-humbling Considerations.

From God, the justice of God, the threatnings, the curses God hath denounced against sin.

2. *Faith* doth Realize all this to the Soul, which God hath said against sin. *Faith* doth not make these things more reall, then they are: but doth Realize things to the Soul, not imaginary, but real things, which, being lookt upon as reall things, do humble.

This is the Reason, why one, when he hears of Gods threatnings denounced against Sin, goes home, and lyes in the dust; is humbled, and cast down; as *Josiah*, when hee read the book of the Law. And another stands up, out-faceth Hell, and the curse; He is never humbled; nor cast down. It is because the one he looks upon these things as reall, and true: the other hee looks upon them, as fancies, Imaginary things.

If men beleaved, that all that evil, which God hath threatened against Sin, were true, they could not drink down sinne as water, nor eat the bread of Sin, with such delight, as they do.

If the swearer did beleave, there were a flying Rol gone out against him, as *Zachary* saith. If the Drunkard did see death in the Pot, &c. If I say, wicked men beleaved the Reality and Truth of these things; they could not go on so quietly in their wick-

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wicked courses: but would be humbled.

Hence the Apostle sets this down for the ground, why the Preaching of the word was not profitable to them. -- *Because it was not mixed with Faith in them that heard it.* They did not beleeve what they heard: and so neither the word of Terror, nor the word of Comfort did profit them.

As the promises of God are not quickning, raising, comforting, except there bee *Faith*: so the Threats are not Killing, humbling, working, if *Faith* be not there.

Wee may preach, till our spirits fail, and spend our labour in vain, our strength and pains for nought, if the things which God speaks, and we preach, be not beleeved.

If you by unbelief, do slight all the threats of God denounced against sin, if you make child's play of them, as the word signifies, *2 Pet. 3. 3.*

If you look upon these but as Bug-bears, things to keep men in awe, and not real things: No marvel if you bee not Humbled.

But, if by *Faith* you would Realize these things to your selves, and behold them not as Fancies, and sad dreams, but such things as are infallibly true, real things, not as painted Hell, painted fire, but as real: you would then finde them to work; These mingled with *Faith*, would lay a man in the dust. Now this is a property of *Faith*, to Realize the Object, or thing beleeved; and hence comes an influence on the soul, to humble and abase it.

3 *Faith* doth not only take up humbling Considerations, and Realizeth all these to the Soul. But *Faith* makes all this present. *Faith* doth give a present being to all this. Hence *Heb. 11. 13.* *Faith imbraceth the promise.* The word is *Ἀποσώζουσι*. -- *Faith* kisseth the promise; gives a present being to the promise.

And as it gives a present being to the promise, or word of comfort: so to the threatening and word of terror. *Faith* discovers death and hell, and all at hand for Sin. *Faith* looks upon sinne, in all it's Doomes-day apparel, and array: sinne's fire and Brimstone in sin.

Whereas unbeleevvers, they look on these things at the wrong end of the Prospective, and that makes things neer, seem a far off, and that a far off, is not seen at all.

But *Faith* looks upon them through the right end of the prospective; And there things a far off, are seen at hand, present. Hence it is called -- *The Evidence of things not seen.* As it was said of *Abraham* -- *Hee saw the day of Christ, and rejoyced:* and yet *Abraham* was dead many hundred of years before Christ: yet by vertue of his prospective, by vertue of his Faith, hee saw it, as if it had been present, though it were never so far off: So here though the second day of *Christ*, the day of judgement bee a far

far off; yet *Faith* sees it, and is humbled; *Faith* gives it a present Being.

4. *Faith* applies and brings home all this to the Soul. As the word of Comfort, the Promise is applyed, and brought home to the Soul by *Faith*: so the word of Terror, the Threatning is brought home to the soul by the same *Faith*; by which the Soul is cast down and humbled.

The manner of *Faiths* Application is by a practical Syllogisme, where the Major, or first Proposition is the Word of God: The Assumption, or second Proposition is the Testimony of Conscience: and the conclusion is inferred from them both, as *hee that beleeveeth not, but continueth in sin*, is for the present guilty and obnoxious to wrath, at the last Judgement.

But I beleeve not, but continue in sin.

Therefore I am for the present guilty and obnoxious to wrath, to bee inflicted at the last Judgement.

Seventh Royalty.

7. *Faith is an Heart-softening-Grace.*

7. Royalty of
Faith. Its an
Heart-soften-
ing-Grace.

Such a Grace as doth not only humble us, but soften us: not only break us, but melt us. In the Law it humbles us, it breaks us: but the heart like a flint, every dust still retains its flinty, stony Nature, is a stone. And therefore in the Gospel it melts us, it dissolves us. Thunders of *Sinai* terrifie, but Dews of *Sion* mollifie.

So much *Faith*, so much Sorrow, they are like the Fountain and the Stream, whereof the one ariseth no higher than the other. So much *Faith* and apprehension of Mercy: so much brokenness of spirit for sin.

Where Unbelief doth stony the Heart, harden the Heart, dries up the spring and issues of sorrow. No Heart is so hard as an Unbelieving-heart: neither the Promises, nor Threatnings, neither Mercy, nor Justice; neither Word, nor works will melt it: *Faith* on the contrary turns the Soul into Water; dissolves a man into tears; opens all the deep springs of sorrow in the Soul.

1. *Faith* looks upon *Heart-melting-Promises*: Takes a survey of the Riches of Gods Love and Mercy, in making such precious Promises, which doth exceedingly melt.

2. *Faith* takes up *Heart-softening-Considerations*, from the Love and Mercy of God towards us, which are *Heart-melting-Mercies*; from the goodness and sweetness of God. *Faith* makes us see God as hee is. It makes God no otherwise than hee is, not more gracious, not more merciful than hee is: But *Faith* discovers him as hee is, a gracious and a mercitull God. It doth but undraw the Curtain, but take off the Mask, which Satan and Infidelity have put

Royalties of Faith.

put on; and make us to behold God as hee is, in all his glorious excellencies, Soul saving attributes, and Mercies: which who can behold by *Faith*, but must needs mourn and dissolve into tears, that they have offended him? Thus you see, *Ezek. 36. 31.* when God had discovered himself in his Pardoning-Mercy, his washing, Forgiving-Mercy to the beleeving soul; then they shall mourn and bee humbled.

Oh! There is nothing breaks the heart more than Mercy; nothing melts a man more than the smiles of God, the Mercies of God; which being discovered to the Soul, the Soul is not able to stand stubborn under it.

3. *Faith* looks upon a *Soul-melting*, a *Soul-softening* Object; upon *Christ*; a wounded, a broken *Christ*. And who can behold him but with an *Humbled*, and a *broken-heart*? A *bleeding Christ*, without a *bleeding Heart*?

Oh! Here is enough in this Object to open all the springs of sorrow in us; wee need not to go to *Bellarmines* Twelve Considerations to open the Fountain of tears in us, wee need not bring in the miseries of mankind for one; nor the sad condition of the Souls in Purgatory for another. Wee need not bee beholden to him for such considerations as these, to help us to *mourn*. Oh! Here is enough in *Christ*, in a *broken and wounded Christ*, to open all the springs in thee; and if thou hadst a *Fountain of tears*, to spend them all. The Considerations of his sufferings,

1. Either in themselves.
2. Or in their cause.
3. Or as the Effects of sin.

1. The Considerations of his breakings and sufferings as they were in themselves.

1. The sufferings of his Body. What woundings? breakings? scourgings? crownings? peircings did hee endure upon his Body?

2. The sufferings on his Soul. What conflict and struglings with the wrath of God? the powers of darkness? what weights? what burdens? what wrath did hee undergo, when his Soul was heavy unto death, beset with terrors? as the word implies. *When he drunk that bitter Cup, that Cup of bitterness? that Cup mingled with Curses, which made him sweat drops of blood?* which if men or Angels had but sip'd of, 'twould have made them reel, stagger, and tumble into Hell.

2. The Consideration of his sufferings, in the Cause, as the meriting cause of all our good, procurer of all our Peace, Life, Salvation. -- Hee was wounded, that wee might bee healed, scourged, that wee might bee solaced; drank the bitter Cup of wrath, that wee might have the draught of Mercy. -- Hee was slain.

But not for himself, saith *Daniel*. But -- wounded for our transgressions

gressions, broken for our iniquities; The Chastisement of our peace was upon him. *Faith* looks upon these his sufferings, as the meriting causes of our good.

3. The Considerations of his sufferings, as effects of sin, as the effects of our sin, as that which our sins have brought upon him: Which Consideration must needs effect and break our hearts.

When the soul shall look upon *Christ*, and say. *It was I, that have been the murderer, I, that have been the Traitor: my sins which brought all this evil on thee. I sinned, and thou sufferedst. It was I, that did eat the sour Grape, and thy teeth were set on edge. My sins were thy death: yet by thy death, thou brought'st the sinner life. I have wounded thee, yet thou hast healed mee: even out of that wound which my sins have made, hast thou sent out a Plaisier, even thy Blood for my sins.* Oh; This must needs fill the heart with sorrow.

Faith still looks upon an *Humbled Christ*, with an *Humbled Heart*: upon a *Broken Christ*, with a *Broken Heart*: upon a *Bleeding Christ*, with a *Bleeding Heart*: upon a *Wounded Christ*, with a *Wounded Heart*: Hence, *Zach. 12. 10.* -- *They shall look upon him whom they have pierced.* And how shall that sight affect them? It follows. -- *"They shall mourn for him, as one mourneth for his only Son, and lament for him, as one lamenteth for his first born. In that day there shall bee a great mourning, as the mourning of Hadadrimmon, in the Vallie of Megiddon.*

God made the same Organ for seeing, and for weeping. And the soul that sees well, weeps well. Never soul that did by the Eye of Faith look upon this Son of Righteousness, but their frozen hearts did melt within them.

Would you ever bee mourning men and Women for sin? would you bee in bitterness, as one is in bitterness for his first born? Oh! Steep your thoughts in the blood of the Lamb: Dwell a little on *Christ* crucified: Look wistly upon *Christ* by *Faith*: and this will solve *Celcidium*: melt and thaw our frozen hearts; turn us from stones into flesh.

Eight Royalty.

8. Faith is an Heart-transforming-Grace.

8 Royalty of
Faith. Its an
Heart-trans-
forming-Grace

Such a Grace as doth transform the Soul into the nature of the Object. *Faith* is as powerful in this spiritual conception, to work in us the image of the Object seen, as Fantasy is oftentimes in the natural conception.

The Poets tell us of some that did transform such as beheld them, into stones: such a power there was in the Object, the thing beheld, as to transform say they. But here it is true. If by *Faith* wee cast our Eyes upon *Christ*, of stones, wee shall bee turned

Royalties of Faith.

turned into men; of sinners into Saints; of a hard heart, to a soft and fleshly; of Children of Satan, to the Sons and Daughters of God, *Joh. 1. 12.* -- *As many as beleeved on him, to them hee gave power to bee the Sons of God. Sons, not born of the flesh, or the will of the flesh: but of God, who begets like himself.* -- *As that which is born of flesh, is flesh: So that which is born of the Spirit, is Spirit.* -- Hence wee are said to bee -- made partakers of the Divine Nature. -- *To bee transformed into the image and likeness of God. To bee Holy, as Hee is Holy: Pure as Hee is Pure.* To bee as hee is in this World.

Never soul that looked on him by Faith, but came away with another heart. -- *They looked to him, and were enlightened,* saith the Psalmist, *Psal. 34. 5.*

But plainly you shall read the *Transforming Power of Faith*, *2 Cor. 3. 18.* -- *Whiles beholding as in a Glass, the Glory of the Lord, wee are changed into the same image, from Glory to Glory.*

Such a Glass hee is, that never did the Eye of Faith behold him, but the Soul was changed with the sight, from a Wolf into a Lamb; from a sinner, into a Saint; from Darknes to Light. -- *You were once Darknes; now are you Light in the Lord.* It turns a man upside down; wholly transforms him.

Indeed, there is no change of the substance of soul and body; nor of the faculties of soul and body: but the qualities of the faculties are cleer changed.

The Head is transformed; where before was darknes, now there's Light: where before it did judge highly of carnal things, and low esteemed spiritual: it doth now the quite contrary.

The Will is transformed: where before it was full of obstinacy and stoutnes, contradiction and rebellion: now there is pliability to good, and conformity between Gods Will and his. They are not two, but one Will. Gods Amen, is his Amen: Gods *Fiat*, his *Fiat*: Gods Will, his will.

So the Heart, that is transformed; whereas before it was nothing but a noisome sink of sin, nothing but a Cage of unclean birds, the womb of sin, a seminary of lust: Now it is washed, purged, purified, sanctified, made a fit Receptacle for *Christ*, an Habitation for God, by his Spirit.

Thus you see *Faith is an Heart-transforming-Grace*. Wee cry and say, Oh! If I had another heart I could beleeve. If my heart were more holy, more sanctified: why the way to get another heart is *to beleeve*: do but *beleeve*, and you shall see *another heart come into you; another Spirit; another Soul*. Do but look upon *Christ*, and you shall bee transformed. It is such a look as sends a man away with another heart.

As the Wise men; It is said, -- After they had seen *Christ*, beheld *Christ*, they went home another way: So, when by *Faith* wee have seen *Christ*, it sends the Soul another way, with another

ther Spirit, with other Principles, with other Resolutions.

There is this Power of *Faith*, to transform the Soul into the nature of the Object beleaved. Belief of the Promises breeds Principles in the Heart suitable to the Promises. Belief in *Christ* breeds a Spirit suitable to *Christ*.

As *Faith*, Belief in God a Father, breeds Principles of Love, Fear, Reverence, and Obedience in the Soul; such things as are agreeable: So the belief in *Christ* a Saviour, breeds Principles of Trust, of Love, of Desire, with the like.

Ninth Royalty.

9 Faith is an heart-pacifying Grace.

9 Royalty of
Faith. Its an
Heart-pacify-
ing-Grace.

Isa. 26. 3. -- Thou wilt keep him in perfect peace, whose mind is staid on thee: because hee trusteth in thee. A place alledged by One; who (lying on his death-bed, and injoying abundance of peace and calmness of spirit; being demanded, how it came to pass, hee was not now assaulted with Satan) replied, Hee knew no ground, no cause, save this: God had promised -- *To keep that soul in perfect Peace, whose mind was staid on him, who trusteth in him.* Hee relied on *Christ*, and therefore injoyed rest.

Isa. 27. 5. -- Let him take hold of my strength. That is, by Faith, lay hold on my Covenant, my Christ: and I will bee at peace with him.

Hence the Apostle, *Rom. 5. 1. -- Being justified by Faith, wee have Peace with God. Rom. 15. 13. -- Now the God of all hope fill you with joy, and peace in beleaving.*

An unbelieving-heart is a stormy heart, an unpeaceable-heart. All things

Quæ supra nos
Intra nos,
Infra nos,
Contra nos.

Above us.

Within us.

Below us, are all against us, whilst wee are Unbelievers.

1. Above us, wee have an angry and displeased God.

2. Within us, wee have a stormy and troublesome Conscience, threatning nothing but death; like the troubled Sea, casting up mire and dirt; as *Isaiah* speaks, *Isa. 57. 20. -- There is no Peace, faith my God to the wicked.*

3 Below us, we have there all the Creatures our enemies, ready upon Gods commission to execute his displeasure upon us.

But now, being Beleevers, all is at Peace.

1. All above us is at Peace. The Controversy betwixt God and us is ended. *Faith* takes up the quarrel betwixt God and us. -- *Wee have Peace with God, Rom. 5. 1.*

2. All within us is at Peace. A peaceable God makes all at Peace: when once our Peace is made in the Court of Heaven (which is upon the first act of beleaving.) Then follows Peace in the Court of Conscience -- *Peace which passeth all understanding,*

Phil.

Tranquillus
Deus, Tran-
quillat omnia.

Phil. 4. 7. Our rest is, to behold God at rest; our Peace is, to see him at Peace

Eum quieren
aspicere. Q
eleve est.

3. All below us are at Peace with us. Wee have Peace with all the Creatures. All are now our Friends, *Job 5. 23.* -- *The flocks of the Field shall bee at league with thee, the Beasts of the Field shall bee at peace with thee, &c.* Thou shalt know that Peace shall bee in thy Tabernacle.

Prov. 16. 7. When a mans wayes please the Lord, hee will make his enemies to bee at peace with him: When before upon our Rebellion with God, all the Creatures were our enemies, now being reconciled, all are made friends.

1. Faith makes us the Servants to the God of Peace, in whose service there is Peace, *Prov. 3. 17.* -- *All his Paths are Peace.* Every step of Godliness hath Peace with it: And the reward of whose service shall bee Peace, *Psal. 29. 11.* -- *The Lord will bless his people with Peace,* *Psal. 85. 8.* -- *The Lord will speak Peace to his people,* at the last, though they meet with much trouble for the present; war within, and war without, war with lusts, war with Satan: yet the God of Peace shall tread down Satan under our feet at last; and put an end to this war, *Rom. 16. 20.* They shall have a Peace in the Conclusion: And a Peace after war is the surest and most settledst Peace, *Psal. 37. 37.* -- *Mark the upright man.* -- *The end of that man is Peace.* Though there bee stormes and troubles in the way; yet the end of the journey, that shall bee Peace; A calm after stormes; and never shall there arise storme more, to all Eternity.

2. Faith makes us subjects to the Prince of Peace; unto *Christ*, who is called -- *our Peace*, *Ephes. 2. 14.* And our Peace hee is.

1. Not only meritoriously; by shedding his Blood for the purchase of our Peace, *Col. 1. 20.* -- *Christ is our Peace, having made Peace through the Blood of his Cross.* So *Isa. 53.* -- *The chastisement of our Peace was upon him;* Or, that chastisement (which did meritoriously procure our Peace) was upon him. God directed all the war against him, that wee might have Peace: As *Jonah* was thrown into the Sea, that the storm might cease; so *Christ* upon the Cross, into the Grave, that God and wee might bee at peace together.

But *Christ* is not only *our Peace* thus meritoriously by procuring Peace for us; But also,

1. Efficiently; by working of Peace in us. *Christ* hath not only wrought Peace for us, but hee works Peace in us; Pacifying our Consciences, calming our stormy spirits, settling and establishing his Peace in us.

Christ is called the Prince of Peace; as the King is the Fountain of Honours, and bestows them where hee will; so *Christ* is of Peace, and bestows it when and where hee pleaseth.

Wee

Wee read that *Moses* was a man of Peace: but hee was not a Prince of Peace. Hee could not bestow Peace; hee could not instill peaceable and calm affections into the mutinous Israelites.

But *Christ*, hee is not a man of Peace: but *King of Salem*, Prince of Peace; who is able to bestow Peace; who can calm the most stormy and troublesome spirits, with as much ease, as hee did the Winds and Waters; which was but with a word -- *Peace and bee still.*

Now *Faith* makes us one with *Christ*, who is the Prince of Peace. *Christ* joyned God and us together, and *Faith* joynts *Christ* and us together; in whom wee have Peace, *Iohn. 16, 33. In mee yee shall have Peace.* Faith makes us subjects to this Prince of Peace, whose Kingdome and reign over his people doth not consist in meat and drink, but in Righteousnesse, and Peace, and Joy in the Holy Ghost.

3. *Faith* doth interest us into the Covenant of Peace; and therefore being Beleevers, wee must needs have Peace. I say, *Faith* doth interest us into the Covenant of Peace; the Gospel of Peace; the alone condition whereof is beleeving, -- *Whosoever beleeueth shall bee saved.*

Time was, that [*Hoc age: do this*] was the condition of life, -- *do this and live.* So ran the old Covenant: But now [*Crede: Beleeve: and bee saved*] The Law required works. It's called a Covenant of Works: but the Gospel *Faith*: Its a Covenant of Grace, Made out of meer Grace, and performed of meer Grace, wherein God promiseth pardon of sins, upon meer Mercy and Grace.

4. *Faith* doth instate us into the conditions of Peace. *Faith* gives us the grounds of Peace, Justification, Reconciliation with God, pardon of sin, and Sanctification of the whole man. As there is no Peace, where God is not propitious; so there's no Peace where the sinner is not sanctified.

A Beleeving heart is a holy heart: and an holy heart is a peaceable heart. Grace and Peace: and Righteousnesse, and Peace, are still coupled together. To shew, that where there is no Grace, there is no Peace: and where there is Grace, there is Peace, though not ever in the Possession, and sensible injoyment; yet ever in the hope and assurance of the promise of Peace. Grace is the root, and Peace is the fruit. -- *A good Conscience is a continual Feast.* They who do the work of God, shall have the Peace of God, *Gal. 6. -- They who walk according to this Rule, Peace shall bee on them, &c.* Hence the Psalmist, *Psal. 119 165. -- Great Peace have they that love thy Law.* They which love the Law of God, shall have the Peace of God.

Object. But you will say. *Many have Peace, who yet are not Beleevers.* And *many are Beleevers, and yet want Peace.* Therefore *Peace is not a Fruit of Faith.*

Gratia est bonum initiale.
Pax est bonum finale;

Object.

Ans.

Ans. Now to meet and to resist this Objection, which like a *Ans.* two-edged-sword, strikes both ways.

For the first. *Many have Peace, who yet are not Believers.* I grant it. *Many who are unbelievers have quiet Peace.* -- *Are not in trouble as other men*, Psal. 7. 3, 5.

1. A Peace they have; but it is a false Peace. And a true war is better than a false Peace.

2. A Peace they have: but it is not the Peace of God, rather the Peace of the Devil. -- *The strong man keeps the house,* and therefore *all is at Peace.*

3. A Peace they have, but it is but an outward Peace: not an inward Peace. -- *The heart knows its own bitterness* -- *even in the midst of laughter, the heart is sorrowfull*; when the Countenance is full of cheer, the Conscience is full of woe.

As the godly have often the Pearle of Joy in the Heart, when the dew of tears is in their eyes: so the wicked

4 A Peace they have, but it is but the Peace of a dreaming, sleeping man: not the Peace of a man awakened, or it is but

5. A Peace of a condemned man, before his Execution: The Peace of a calm before a storm.

I have shewed you, there is a fourfold Conscience.

1. Good and quiet.

2. Not good, nor quiet.

3. Good, but not quiet.

4. Quiet, but not good, which quiet doth arise partly.

From ignorance of their condition: or

From carnal security: or

From brawniness of Conscience, want of inquiry into Conscience. But it is far from true Peace. Sure I am. Where there is no Grace, there is no Peace. Hence saith one, Peace is the inheritance of Saints, only. 'Twas all the Legacy which the Prince of Peace left to his Subjects. -- *Peace I leave with you, my Peace give unto you*, Joh. 14. 27.

Pax non est, ubi non est Gratia. Pax est Hereditas Sanctorum.

There may bee godlinesse without Peace, for a time; but there is no Peace without godlinesse. As *Jesus* said to *Schoram*, -- *What Peace? so long as the Whoredomes of thy Mother, and her witchcrafts bee so many?* So I say to you. *What Peace?*

-- *There is no Peace, saith my God to the wicked*, Isa. 57. 21.

1. They have no Peace with God: God is their enemy.

2. They have no Peace with Conscience: that is full of storms: as he said of *Jonah*, *ubi peccatum, ibi procella*: Where sin is, there is a storm. A sinfull Conscience, is a stormy Conscience: though at the present it is quiet: yet it is like a Book bound up, where, if ever it bee unclasped, if ever it bee opened; nothing but blisful Tragedies will appear.

And, that Peace thou hast in a sinfull way, it is a fore-runner of

Of the Nature, and

of eternal war: it is but like the Peace of the old World -- *They ate, they drank, they married, and gave in marriage, till at last the flood came, and swept them all away, Luk. 17. 27.* -- It is but the Peace of Sodom, the Peace of Agag, the Peace of *Jonah*, and *Shunam*, the Peace of *Elis*' house: the Peace of all ungodly men -- *when they say, Peace and safety, then sudden destruction, as travaill upon a woman with child; so that they shall not escape, 1 Thet. 5. 3.*

Object. 2. *The second part of the Objection is, Many are Beleevers, who yet want Peace.*

Ans. Indeed the best have no perfection of Peace; because they want a perfection of Grace. They have no perfection of Peace, because they have not the perfection of Faith, the perfection of Grace.

If there were a perfection of Grace, then there might bee a perfection of Peace. But the perfection of both is reserved to another world.

Though sometimes Beleevers may have such a Peace as may overcome all doubts, tears, troubles, &c. yet ordinarily their Peace is not so high. There is doubting as well as confidence; fear as well as Faith; trouble as well as Peace. °

The Peace of the godly here is a peace joyned with war. Our inward Peace is joyned with inward War, war against sin and corruption. It is such a Peace as doth not consist in freedome from war; but in an actual warring: *The Flesh still lusting against the Spirit, and the Spirit against the Flesh.* And, till this great Make-bate bee taken away, till sin bee destroyed, wee must look for no perfect Peace.

2. But secondly. You say; Beleevers want Peace. It may bee they do: They want the sense of Peace, but not the ground of Peace. They have the ground of Peace, interest in *Christ*, Reconciliation with God, Justification, pardon of sin, Sanctification; although for present, they want the sense of Peace, the clear apprehensions of all this to their Souls.

They have Peace with God, *Rom. 5. 1.* But they want Peace with themselves. The direct act of Faith gives a man Peace with God, *Isa. 27. 5.* -- *Let him take hold of my strength, and I will be at Peace with him.* But the Reflect act of Faith is it which gives a man Peace within himself. A man may have the one, and yet want the other.

3. It may bee they hold some secret Compliance with some secret and sweet corruption. There may bee some secret *Jonah* which lies under hatches; some secret *Achan*, which lies undiscovered; some secret close corruption, which may cause God to make war against his own people, and deny them Peace.

And therefore, in this case wee must do as the Mariners in th storm; as *Israel* in their trouble; cast lots: enter upon inquiry what that is, that troubles our Peace; and then cast him over board

board, that our hearts may bee calmed.

Wee have a passage worth observation, 2 Sam. 20. from *vers.* 16. to 23. *Joab* besieged *Abel*, and threatned war. A woman cries out from the City, to know the cause. Hee returns her answer. -- *There was one Sheba the son of Bichri, who was a traitor to the King. Cast his head over the Wall, and all shall bee at Peace;* which done, *Joab, and all Israel retired every man to his tent, and there was a Peace.*

Thus God doth oftentimes besiege one of his own Subjects, because they harbour some secret Traitor, some close lust and corruption. And therefore it would bee our wisdom to inquire and finde out the Traitor: to yeeld up our sins, and God will bee at Peace with us; whereas otherwise God will never bee at Peace with him, who is at Peace with his lusts, nor spare him, that spares his sin.

4. It may bee they want present Peace, because for present, they are in warring conditions,

1. In great Combates with lusts and corruptions.

2. In great Conflicts with Satan.

3. In sad deserted conditions. At which times they may want the sense of Peace.

The Soule is now in the pursuit of Peace. And, though with *Rebekah*, they have some struggling in the womb for a time: yet God will part the womb at last -- *Hee will speak Peace to his People at last: hee will break the Cloud, and discover himself.*

5. You say, Beleevers want Peace.

But it is, not as they are Beleevers, but as they are Doubters; If they had more Faith, they would have more Peace.

It may bee they give way to jealous mis-giving, and mistrusting thoughts of God, or of themselves.

Some there are who do nothing but make objections against themselves, and Gods dealings with them. And a quarrellsome heart is for the most part, a troublesome heart.

You shall see some to whom God hath given evidences of their estate and condition, and such as might content them, such as they might have Peace in: But they will quarrel against them.

Either their evidences are not so clear as others are; not written in so fair and legible characters as others are.

Or else they want sealing. And therefore they will take no comfort in them.

Thus do many forsake their own mercies, breed their own disquiet, and are injurious to their own peace. *When God hath spoken Peace, and Peace to their Souls: yet they return back again to folly, to the folly of Unbeleeving, Doubting, Questioning of Gods love. And no marvel, if such do want Peace.*

Men, that will forgoe their evidences, give up their claim and title to *Christ*. Men whom Satan can make unsay what they know
N God

God hath said to their hearts, may soon sit down in dumb silence and discouragement.

If when God hath manifested himself to you, hath come and supped with you; hath given you the white stone of absolution, the Hidden *Manna* of comfort and consolation; those manifest experiments of his love: and yet you will joyn Issue with Satan, give way to doubts: No marvel if you disturb your peace; bring insufferable fears and disquiets upon your selves. And it were just with God, to leave you to the doubts and mis-givings of your own hearts; and never to give you a word of Peace more: but suffer you to bring your gray hairs with sorrow to the Grave; seeing nothing will satisfie you.

6. The Reason why Beleevers have no more Peace, is, Because they seek Peace no more in a way of beleeving. They seek it more in the Law, than in the Gospel: more in Sanctification than in Justification: more in the Precept than in the Promise: more in working, than in beleeving: more in their Obedience than in *Christ*.

And therefore no marvel, seeing all this is imperfect, that they have no more perfection of peace.

So long as you make the grounds of your peace any thing within your selves, or any thing wrought by your selves, you will never have fulness of peace.

There may bee some peace for a time in these things: but it is not a full and satisfying peace; nor yet a permanent and constant peace. It may be gotten to day, lost, or incumbered to morrow.

Every Imperfection will disturb your peace. Every failing will raise up a new and fresh storm, breed a new quarrel in the soul.

Hee that would have peace, must seek it in the God of Peace, in the Prince of Peace, in *Christ* himself; in whom hee said, *Joh. 16. 33.* -- *Wee should have Peace.*

When there's a storm in your selves, there's peace in him: when there's no peace in you in regard of your imperfections and failings; there's yet peace in *Christ*, who is a perfect Saviour. The Sacrifice is imperfect, but the Priest is perfect.

Tenth Royalty.

10 Faith is an Heart-inabling-Grace.

10. Royalty of Faith: Its an Heart-inabling-Grace.

It is such a Grace as inables a man;

1. To do.
2. To suffer.

A Beleeving Christian is a strong Christian. He is strong for any service. It is said; -- *By Faith Abraham obeyed God.* Faith did inable him to obey. And it was a great act of Obedience, as you may read; *scil.* The offering of his Son, his only Son, the Son of his love.

Royalties of Faith.

love. If it had been an adopted Son only, and not his Natural, or if his Natural, and but one among many, the trial had not been so great, But hee was his own, and only Son, and the Son of his old age; and therefore like to have no more; the Son of the promise; not an *Ismael*, but an *Isaac*, a Son long expected, now exceedingly rejoyced in; hee was the Son of his Love. Now to part with such a Son was a great tryal.

But here was not all the tryal. If hee had but parted with him in the way of Nature, by a natural death, this had not been so much: but to part with him in way of Sacrifice, wherein hee was to be cut in peeces; nay, and hee himself must be the Butcher of this Son of his Love; must imbrue his own hands in the blood of this Son. This was a great tryal; yet here was seen the power of Faith, tht it inabled him to obey. Hee did not consult with Flesh and Blood; did not dispute, but obey -- *By Faith hee obeyed.*

Faith it is an Heart-inabling-Grace. It will inable you to pray; yea, and to pray to purpose, to wrestle with God. Beleeving-prayers, are wrestling prayers; wherein the Soul wrestles with God by strength of his Promise; his Covenant, his Truth, his Christ.

It inables you to hear, and to hear with profit: when Faith, doth incorporate it self with the Word, it will be profitable. *Faithful hearing is ever fruitful hearing.*

It will inable you to receive the Sacrament, and to receive with comfort. Faith is the Organ, whereby wee feed on *Christ*; receive *Christ*. Faith is the instrument that conveyes *Christ* the Conduit-pipe.

A beleeving Receiver is a blessed Receiver.

It will inable you to bring forth much fruit, To be fruitful in Obedience. It plants us into a fruitfull stock; and how can wee be barren Plants? It draws life and nourishment from *Christ*. A faithfull Christian is a fruitfull Christian. Men of a good Beleeef, are men of a good Life. That soul that hath yeelded obedience to the Promise, in a way of beleeving, is ready to subject it self to every Precept, in a way of Obedience.

Faith doth inable a man to contend with lusts, with the strongest corruptions; -- *The sons of Zerviah*, which else would be too hard for us.

It inables us to combate with Satan. It is our shield, whereby wee resist; it is our weapon, whereby wee conquer; It sets *Christ* against Satan, by whom wee over-overcome, as the word is. -- *Wee are -- more than Conquerors.*

It inables us to overcome the World -- *This is our Victory where by wee overcome the World -- even our Faith.*

Whereas unbelceef doth slay and disable the heart, both from doing and suffering. An unbeleeving heart is an impotent heart. The state of unbelceef is a state of impotency and disability; to the performance of any thing, that is good. There is a total, and uni-

verbal impotency in an unbelieving heart. Hee cannot pray, hear, receive.

Faith, on the contrary doth inable and strengthen the soul to all Obedience. It inables a man to yeeld.

A willing Obedience, cheerfull Obedience, voluntary Obedience; a constant, a fruitful, an universal Obedience: It will inable a man to do his duty,

Towards God,

Towards others,

Towards himself. It inables a man to walk through the duties of all relations faithfully. The Husband to the Wife: The Wife to the Husband; The Parent to the Child; The Child to the Parent; The Master to the Servant; The Servant to the Master, &c.

Faith is the great Task-Master of the Soul. But it is not like *Pharaoh's* Task-Master, to command burdens, and afford no help: To require the Tale of Brick, and give no Straw. This indeed the Law doth. It is an hard Task-Master. It commands; but gives no ability.

Jubet; sed non
juvat.
Efficit quod
imperat. Jubet
& juvat.

But not so Faith. It commands, and laies in strength to do. It gives what it commands; by going over to *Christ*, and fetching strength from him; whereby the soul is inabled to obey what it is commanded.

It is said of *Christ*, That -- *His Government shall bee upon his shoulders*: Not only in his hand having a Scepter only to command, but upon his shoulders, wherein there is support to obey commands. So it may bee said of Faith, which governeth from *Christ*, and by *Christ*, Its Government is upon its shoulder; inabling the soul to do what it commands.

1. Faith begets *Soul-inabling-Principles*; Principles in the soul suitable to the thing commanded; whereby a man is inabled to obey.

All strength for new Obedience ariseth from a new Nature. And this new Nature is nothing else, but that conformity to the Law of God, whereby a man is not only able to obey, but willing to obey: when Principles are wrought in our hearts suitable to the Precepts: when there is a Law within us, answering to the Law without us: -- It will be meat and drink; it will be natural too: it is not now hard to pray to hear. -- *The yoke is easy, the burden is light*. These things are not tasks but delights; not medicines, but meat; not physick, but food, *Psal. 40.* -- *I delight to do thy Will*, saith *David*: and what was the ground? -- *Thy Law is in my heart*. There were Principles agreeable to the Precepts, and that inade him not only to obey, but to obey with delight.

2. Faith supplies a man with *Soul-inabling-Strength*, from without. Wee have need not only of preventing, but assisting Grace: not only of operative, but cooperative strength: not only of inherent, but of assistant, the continual succours, aids and supplies of the

Royalties of Faith.

the Spirit of Christ. And Faith doth supply the soul with strength from him, -- *without whom we can do nothing, and through whose might we are enabled to do all things.*

Faith laies in supplies of strength from Christ, wherewith we are enabled for any service. It calls in for all the strength of Christ, the aids of the Spirit, whereby we are strengthened.

3. Faith doth furnish a man with Soul-inabling-considerations.

1. From God, the mercies of God, the goodness and sweetness of God; All which do encourage and enable the soul to obey. A loving Master makes a diligent Servant. A mercifull God, a working Christian. Nothing doth so prevail with the heart as love. -- *The Love of Christ constrains us.*

When Faith shall discover to the heart what we were, what we are, what God might, what God hath done with us; it will break out with David with a -- *Quid Retribuam, &c. What shall I render to the Lord for all his benefits! I will take the cup of Salvation, and call upon the name of the Lord. I will pay my vows, &c.* Psal. 116. 12. This overcomes the Soul with Love. That heart that is overcome with the sweetness of mercy, is prepared to overcome any difficulty of service. -- *My heart is prepared, my heart is prepared.*

2. From the work. Faith furnishes a man with soul-inabling-considerations from the excellency of the employments: hee sees peace of Heaven in them: hee sees these services full of beauty, sweetness, desirableness, No service to the service of the King. What then is the service of the King of Kings.

3. From the rewards which God hath promised to obedience. And these rewards Faith makes use of, to quicken and stir up the soul to Obedience; to bee spurs and incentives to us, as they were to Moses, who -- *had an eye to the recompence of the Reward;* as they were to Christ himself; who for the joy that was set before him, endured the Cross, and despised the shame, Heb. 12. 2, and Heb. 12. 26. All which have a mighty influence into the soul, to enable and quicken it to Obedience.

2. Faith enables the Soul to suffer. Yea, and to suffer the sufferings of the greatest magnitude. You see, Heb. 11. -- *Through which they were stoned, they were sawn asunder, were slain with the sword.*

1. It puts the soul into a suffering frame. It deadens a mans heart to the world, mortifies a man to the world, and makes a man alive to God.

A man dead to the world doth not much care either to leave the world, or any thing in the world: now Faith deadens a mans heart to the World.

1. Faith puts the Judgement into a right frame. It makes the judgement lightly to esteem of earthly, and highly to esteem of heavenly things: lightly to esteem the favours and frowns of men,

men, highly to value the favour, and fear the frowns of God.

2. Faith prevails with the Will, to chuse God above all; and to part with all, to leave all, if they come in competition with God. This Faith doth habitually, in habituall preparations in the work of Grace, when first the Will chuseth with *Christ*. Thus Faith inables the soul to do actually, when ever it is brought to try-all.

3. Faith works upon the Affections, to love God above all, to delight in God, to fear him, &c.

A man, who loves any thing, chuseth any thing, prizeth any thing above God, is a man unfit for sufferings: hee is not in a suffering frame. If God and these things come in competition, they with *Demas* will forsake God, and cleave to the present world. Men, whose hearts are too much engaged to the World; whose affections are too much set upon the Creature: men, whose wills chuse any thing more than God: whose Judgements do prize and esteem of any thing more than God; to whom God is little, and the world is great: these men are unfit for tryals.

And therefore this is the first way, whereby Faith doth inable the Soul, by putting it into a suffering frame.

2. Faith doth furnish the soul with suffering Resolutions. A beleeving heart is a resolved heart. Nothing causeth a suspension in the Will more than Unbelief. Hee that doubteth is like a wave of the Sea, sometimes going this way, and sometimes carried back again. Whereas Faith doth resolve the heart, makes the soul resolve as *Peter*, but in a better strength, -- *I will dye, rather than deny thee*.

Faith doth cloathe the soul with suffering resolutions, to go through a Sea, through a Wildernels, through the hottest Skirmishes, the hardest Tryals for *Christ*. You see it every where in Scripture. In *Michajah*, in *Jeremiah*, in the three Children, in *Daniel*, in the Apostles. And to these I might adde many more. As that of old *Polycarp*; when hee was perswaded to deny *Christ*, rather than to dye for *Christ*. -- *These fourscore and six years I have served Christ*; and hee hath never hurt mee all this time; and how then can I blaspheme my King and Saviour?

ὁυδ' ὀκνοῦμαι
κρίεσθαι ἕως
θανάτου ὑ-
πὲρ τοῦ
Χριστοῦ.

Fac quod tibi
proceperam est.

The like of *Cyprian*, who being desired to consult with himself, before hee should suffer, replies. -- *Do your office. In so just a thing as this there needs no Consultation*.

The like of that rich Virgin which *Basil* speaks of; who being condemned to the fire, was offered her life and estate, if she would renounce her Faith; shee returns *Faleat vita, pereat pecunia, &c.* Let my money perish, my life cannot: and though I lose this life, I shall have a more enduring, a more abiding, a more abounding life in *Christ*.

To these many more might bee added, to shew how Faith doth furnish the Soul with suffering Resolutions, as that of *Chry-*
sofome

softsome, who said -- if you take away my goods, &c.

3. Faith begets suffering graces, courage, magnanimity, patience, humility, self-denial, contempt of the World, high prizing of God. It sets God above all the comforts and contentments in Heaven and Earth, It gives adherence to the Truth, by which the Soul is inabled to undergo any thing.

4. It laies in suffering-strength: strength from God, strength from the Promise, which faith -- *When thou passest through the water, it shall not overflow thee, when thou passest through the fire, it shall not kindle upon thee, &c.* Isa. 43. 2. It fetcheth strength from Christ, who like Simon of Cyrene, helps to bear part of every Cross.

Thus Faith goes out of it self, stands upon anothers bottome; leans upon anothers power; rests upon anothers strength, whereby the Soul is inabled to go thorow any thing. All this is conveyed by this Instrument of Faith.

5. It propounds to the Soul suffering-rewards. That -- *For these light afflictions which are but for a moment, wee shall receive a far more exceeding and eternal weight of Glory.*

That for the los of temporals wee shall gain eternals. That -- *If wee suffer with Christ, wee shall reign with Christ.*

That No man shall lose Father or Mother, or Wife, or Children, or Lands, or Houses, or Brethren, or Sisters, for his Names sake: but hee shall receive an hundred fold more, here, and shall inherit everlasting life, Matth. 19. 29. God will bee all this to thee. Nay, God will bee more than all this to thee. More than Riches, more than Friends, more than Life it self unto thee.

All which considerations do exceedingly inable the Soul to undergo sufferings and tryals.

Eleventh Royalty.

11. Faith is an Heart-in-nobling-Grace.

That which sets one man above another: That which doth raise up and exalt one man above another, in Gods esteem, is Faith, that which doth put a difference between man and man, is Faith or nothing, *Acts. 15. 9.*

1. Faith is such a Grace as sets us above others, our Persons above others. A Grace which makes us Kings, and Priests unto God: which raises us, and sets us out of the croud. They are noble, whom God doth in-noble: honourable, whom God doth honour. *God is the King of Kings, the Fountain of all Honour,* who can exalt whom hee pleaseth, and throw down whom hee pleaseth: who can in-noble whom hee pleaseth, and abase whom hee will. *And this honour have all his Saints.*

This hath God thrown upon the poorest Beleever, hee hath made

11. Royalty of
Faith. Its 2
Soul-in-nob-
bling-Grace.

Of the Nature, and

made him a King, and a Priest, *Rev. 1. 6. 1 Pet. 2. 5. 9.*

2. Faith sets our performances above others. Our prayers, our duties, our obedience. Faith raises them above others, *Heb. 11. 4.* -- By Faith Abel offered to God a more excellent Sacrifice than Cain, Cain offered Sacrifice as well as Abel: But Faith put the difference betwixt them. -- By Faith hee offered a more excellent, a more noble Sacrifice than Cain.

Faith puts a difference betwixt the works of Christians, and the works of Heathens. Though there were no difference for the matter, yet Faith puts a vast difference for the manner.

Faith puts a difference betwixt the *Abba-Fathers* of a Childe, of a Saint: and the *Ave-Maries*, of a superstitious Papist: betwixt the Prayers of a Saint, and the Devotions of a sinner: betwixt the cries of a Saint, and the howlings of an Hypocrite. But to return.

Faith is an *Heart-in-nobling-Grace*.

1. It begets in us *Soul-in-nobling-Principles*, Principles like our selves. It is such a Grace as doth sublimate a man, begets high, glorious, and heavenly Principles in the soul. By this wee are -- *made partakers of the divine nature*. It is an *Heart-spiritualizing-Grace*.

Whereas Unbeleef doth sensuallize a man, beasts a man, as *Nebuchadnezzar*, *Dan. 5. 20. 21.* Hence wee read, *An Unbelieving heart is called a gross heart*, -- *make their heart gross*: because it is conversant about gross and sensual things only: so Faith doth raise up a man, spiritualizes a man. *A Beleeving heart is a fine heart*, a spiritual heart, It refines the soul.

Faith doth raise up a man as high above reason, as reason doth raise a man above meer sense. It sets a man as high above a man, as Reason doth a man above a Beast.

Faith is the Spirit of Grace. Not only a spiritual Grace: but the Spirit of all our spiritual Graces. It hath nothing but spirituality in it; and hath to do with nothing but spiritual things; with God, with Christ, with Heaven, with Justification, pardon of sin. All which are spiritual things, far above sense, nay, and Reason too: their objects reach not so high, which things though they bee Real, and none more Real, yet they are spiritually Real, not sensually; Real to Faith, not to sense, nor to Reason neither. And therefore unbelieving men do esteem these things either *meer-nothings*, or they are next door to *nothing* in their thoughts; *Imaginary things*: *Notiones secundæ*: which have no foundation in Being, no existence in the World.

2. Faith doth implant us into *Soul-in-nobling-Relations*.

1 It makes us *Servants to the great God of Heaven and Earth*, who (though it were Hyperbolically said of *Tyrus Merchants*, yet may it truly bee said of God) *makes all his servants Kings*. Gods service is an honourable, a noble service. Nay, it makes us not only Servants, but

2. It makes us friends of God. *Abraham a Believer*, was call'd Gods Friend: nay, not only Friends, but

3. It makes us Sows and Daughters of God. -- Gal. 3. 26: -- *You are the Children of God by Faith*. Wee may glory in our Pedegree. A Believer is best born, nobly born, *Jam. 1. 18.* -- *Of his own Will begat hee us, by the Word of Truth*, Joh. 1. 13. -- *Born of God.* Nay

4. It makes us the Spouse of *Christ*, who is such an Husband as doth en-noble his Wife. Wee know among men; The Wife is honoured with her Husbands honour. The Lawyers have a speech, -- *Mulier fulget Radius Mariti*: The Wife shines with the Husbands Rayes: shee shines with his brightness. If hee bee honourable, whatever shee was before, yet now shee cannot bee base: If hee bee noble, shee cannot bee ignoble, because hee confers and throws all his honours upon his Wife.

So here, by Faith, being made the Spouse of *Christ*, *Christ* doth en-noble his Spouse: *Christ* doth adorn, and beautifie his Spouse, *Ezek. 16. 10, 11, 12, 13.* -- *I cloathed thee with broidred work, and shed thee, and covered thee with silk. I decked thee with ornaments, &c.* Wee shine with the beams of his Justice, Holiness, Riches, Graces. -- *Christ is made to us Wisdom, Justification, Sanctification, and Redemption*, 1 Cor. 1. 30. -- *Of his fulness wee all have received, and Grace for Grace*, Joh. 1. 16. -- Nay

5. Faith makes us the Members of *Christ*, who is such an Head as doth en-noble his Members. *Christ* throws more Glory and Honour upon the meanest Member of his Body, than all the World is able to make us heirs of. It were better to bee the meanest Member of *Christ*, than to have all the Glory of the World, out of *Christ*; better to bee the meanest twig in this Vine, than to bee the most glorious branch in the World, out of *Christ*. Better it is not to bee at all, than not to bee in *Christ*.

Melius non est,
sc. quam sine
Christo esse.

3. Faith puts us upon Soul-in-nobling employments.

It puts a man upon Prayer, Holy exercises, Communion with God; which are noble Employments, above the World. Faith makes the soul live high, above the World, above the Earth. Faith carries the soul to Heaven, makes it live where it had its first breath, and being, makes our way to lye above, our Conversation to bee in Heaven, our joyes to bee there, our affections there, our hearts there. -- *By Faith Enoch walked with God*, hee conversed with God, had to do with God daily, the great God of Heaven and Earth daily in supplications and meditations, and holy conversation. All which are noble employments. The higher the person wee have to do withall, the more noble are the employments.

And they are such as do in-noble the Soul. No man hath to do with God in any way, but hee is in-nobled by it. -- *Moses* face shone, when hee had been conversing with God. God doth shed

Glory upon all those, who have to do with him. None have to do with a glorious God, but are made glorious. None with an Holy God, but are made holy. If you have to do with him in Prayer, or any of his Ordinances, hee sends you still better away.

4. Faith doth intitle us unto a Soul-in-nobling Inheritance: unto Heaven, unto Glory. It makes us not only Sons of God, but Heirs. Every Son is an Heir, nay, and a Joint-Heir with Christ, unto that eternal inheritance of Glory, *Rom. 8. 17.* Hence the Apostle, *1 Joh. 3. 2.* -- *Now wee are the Sons of God: but it doth not yet appear what wee shall bee, but wee know when hee shall appear, wee shall bee like him, for wee shall see him as hee is. -- Then when Christ who is our life shall appear, wee shall also appear with him in Glory, Col. 3. 4.*

Wee shall bee Citizens of Heaven. Faith doth intitle us to Crowns of Glory. -- *To that House not made with hands, eternal in the Heavens, 2 Cor. 5. 1. To an inheritance, incorruptible, and that fadeth not, reserved in Heaven for us, 1 Pet. 1. 5. -- To a far more exceeding and eternal weight of Glory, 1 Cor. 4. 17.*

Which Inheritance is so certain, by Faith to Beleevers, that the Apostle saith, -- *Wee sit together with him in heavenly places, Ephes. 2. 6.* wee sit now with him in respect of our Union by Faith; and shall sit with him hereafter, in our Communion with his Glory, when wee shall bee invested with those Royal Robes of Glory.

Thus you see Faith is a Soul-in-nobling-Grace. It makes God a Father, Christ a Brother, Angels fellow-servants, Heaven our Inheritance. It brings a man into a noble kindred, a noble family, the family of Heaven, and makes all the family of Heaven our kindred. It brings a man unto noble acquaintance; puts a man upon noble employments; intitles a man unto a noble inheritance: invests us with in-nobling Priviledges; and begets us a noble spirit, a spirit suitable to all these; suitable to our Father, our Kindred, our Acquaintance, our Employments, our Inheritance.

The whole frame of Christianity turns upon the hinge of Faith. As the Bloud through the veins, so Faith runs through every vein of the whole body of Religion. It is the staff of our strength, the support of all our comfort, and the life of our soul.

In my discourse, of which I have (though indeed the Priviledges of Faith requires an Angel rather than a Man, to make relation of it; yet I say, I have) adventured to lay down diverse Royalties and Priviledges of this Grace: wherein all that I have said, or can say, falls short of the excellency of it. When I have told you what I can, you may say (as the Queen of Sheba, when shee found the Truth to exceed the Relation) that the one half hath not been told you. *Cælum & Deus: so Cælum & Fides non patiuntur Hyperbolen.* I cannot here Hyperbolize. I cannot play the

Moultier

Mountebank; to set down more in the Bill than is in the Physick: more in the Relation than is in the Balsome. All I can say will fall short of the preciousness of Faith.

Yet mistake mee not; whatever I have said, or shall say of Faith, I speak not of Faith absolutely, but of Faith relatively: The Act with its Object. Wee will not make a *Christ* of Faith, nor raise up Faith any higher, than wee may set up *Christ* with it, by it, above it. Well then, to proceed, wee have laid down diverse glorious Priviledges, or Royalties of Faith: wee have yet more remaining such as these.

Twelfth Royalty.

12. Faith is a Soul-fatning-Grace.

The beleieving Christian is the thriving Christian. It is such a Grace as doth nourish and strengthen the soul. It weakens corruption, but strengthens Grace. It starves the flesh, but fattens the spirit.

12. Royalty of Faith. It is a Soul-fatning-Grace.

It is indeed a sin-starving-Grace. Faith will not feed and fuel lust. It will neither entertain nor maintain corruptions. Faith will abridge sin of that nourishment, those dainty bits which it met withall in an unbeleiving heart. It will not lay in provision for lust.

Unbeleef is the *Caterer* and the *Provider* for sin. Sin hath its full desire in an unbeleiving heart; whatever it lusts after, it shall have: nothing shall bee wanting to feed lust.

If a man bee addicted to the lust of uncleanness: there is nothing the lust doth desire, but an unbeleiving heart will make a supply of. It shall have Books, Ballads, Plaies for the purpose. It shall have obscene objects, and pictures to gaze upon. There shall bee nothing wanting for the fomenting and cherishing of the corruption: nothing shall bee denied, that may oile and increase the flame of lust. All a man hath, all his power, all his riches, his estate shall bee laid out for the fewelling of his corruption; and so I might shew in other lusts.

But now Faith, it starves sin: it will not hold out the duggs to nourish a corruption: It will -- *not provide for the flesh to fulfill the lusts thereof*: It will abridge sin, and cut it short of those dainty bits, which formerly it had in the soul: It will not afford it a thought, a motion, a look, nor any thing that may fewel it, or feed it.

It is a sin-starving-Grace. But though it starve the flesh, it fattens the spirit. It is a soul-fatning-Grace; which it doth after this manner.

First Preparatory way.

way. By destroying Soul-consuming, Soul-destroying, Soul-pining

1. By a Negative 1. Per modum removendi

pining lusts and corruptions, which will hinder our spiritual fattening.

Men use to purge, before they go to fatten. Faith must give the soul a purge: otherwise the soul would never thrive; though the pasture bee never so good. If there bee corruptions in the soul unpurged, the soul will never grow and thrive.

If a Child do secretly feed upon Chalk or Dirt, or such like trash, it will never grow nor thrive: though the food it eats bee never so good and wholesome meat.

So if the Soul do secretly feed upon some secret lust or corruption, it will never grow, never thrive, though the food it feeds upon bee never so nourishing.

And therefore Faith doth purge the heart of lust and corruption, which may hinder our spiritual growth. Faith cuts off the suckers from the Tree, which doth eat out the heart of the root, and hinder the growth of the Tree. Faith takes the Child from the Dugge, which consumes the Parent. Faith will separate a man from his lust, and will not suffer a corruption to hang upon us, to hinder our spirituall growth.

2. Faith doth put a man into a Soul-fattening-pasture. The whole Word of God is the Pasture for Faith. The Word of God is *objectum Adequatum*, the Even and Adequate object of Faith. There is the only walk of Faith; which, though it bee an inclosed Pasture, a Field inclosed, a Pasture paled in: yet there is enough in it to satisfie Faith. Wee shall not need to stray any whither else for want of Pasture; here wee may go in, and go out, and finde Pasture; wee shall not need to feed upon stubble and straw of humane traditions: here's enough in it to nourish us up to eternal life. -- *The Scriptures are perfect, and able to make perfect the man of God to every good work*, 2 Tim. 3. 16, 17. Here is Milk for Babes, and meat for stronger men. -- Here the tallest Elephant may swim, and the poorest Lamb may wade. Great and small, strong and weak may finde nourishment in the Scripture. Here wee may finde nourishment for our Knowledge, for our love, for our zeal, patience, humility, and all our Graces. They are able to make a man wise to Salvation. They nourish our Obedience.

Would'st thou then nourish thy Knowledge? Read here. The Scriptures are able to make thee wise to Salvation.

Would'st thou nourish thy Faith? Read here upon those Faith-strengthening Promises, God hath made for that purpose.

Would'st thou nourish thy Love? Oh, Read here of the Love of God to thee; that height, depth, that length and breadth of his love in *Christ*, That love that passeth Knowledge, And this will bee a burning-Glas to kindle love and affections to him. This will bee as the Load-stone to draw thee. Read here of the excellencies of God, which may draw thy affections.

Would'st thou nourish thy Humility? Oh, Read here, what thou

Parvuli, magni; fortes, infirmi habent in Scripturis unde alantur & satiantur.

Royalties of Faith.

thou wast by Nature. Look into the Glafs of the Law. That will discover thy vileness, lay thee in the dust. Read *Ezek. 16*. See what a peece thou wast, and then bee proud if thou canst.

Would'it thou nourish thy Zeal? Read here of the Zeal of others; which may kindle Zeal in thee.

Would'it thou nourish thy Patience? Read here examples of Patience; in *Job*, *Jeremiah* and others, whose long suffering will shame thy short breathed impatience.

Would'it thou nourish thy fear of God? Why here see what is the excellency of fear, &c.

3. Faith feeds upon Soul-fatning-Dainties: meat which the World knows not of, As *Christ* said, -- *I have meat, which you know not of*: So Faith hath meat, which the World knows not of. As the life of a Christian is an hidden life: so the food of a Christian, the meat of a Christian, is an hidden meat, an hidden *Manna*.

Faith feeds upon Soul-fatning-dainties; choice food; the cream of nourishment; and that is

1. Upon the Promises.

2. Upon *Christ* himself.

1. Faith feeds upon Soul-fatning-Promises. Indeed the whole Word of God is food for Faith; both the Precept, and the Promise: But Faith feeds chiefly upon the Promise, whereby it is enabled to walk in the Precept.

The whole Word of God is sincere Milk, whereby wee grow: and the Old and New Testament may bee called, The Breasts of Consolation; but the New is the better Breast. More of Gods heart and love runs in the New, than in the Old. The Children of the Bondwoman suck at the Breast of the Old, at the Law: But the Children of the Free-woman suck here, at this Breast, the Gospel.

Thus Faith, feeds, not only upon the Word: but the choice of the Word, the Promises. Yea, and not only the Promises, but the choice and freest of the Promises: the Cream, the spirits of Nourishment.

And according to the proportion of Faiths feeding hereon, such is the proportion of strength and nourishment conveyed down into the Soul. Hee that feeds sparingly, is but a spare Christian, gets but little strength: Hee that eats liberally is strongly nourished.

The difference that wee see in Christians here; some weak, others strong; Some Infants and Babes, others Grown men, some thrown down with every blast of Temptation, others able to stand out all assaults: The difference ariseth hence, that some feed more sparingly, some more liberally by Faith upon the Promises of Grace: and so some are stronger than others are.

If you grow not, 'tis because you feed not: you play with the Breast,

Breast, you suck not daily. A man may have meat before him, and yet dye, if hee feed not. The best feeder here is the best grower. The Larger the appetite, the stronger the Christian. The more the soul doth feed upon Promise, still the more strength is conveyed to the soul, the more the soul is nourished.

2. Faith feeds upon a Soul-fatning-*Christ*. The choicest dith that Faith doth feed upon is *Christ* himself.

Christ is food for the Soul -- *His Flesh is meat indeed, and his Blood is Drink indeed.* And hee who feeds upon *Christ* most, is the most living, the most growing, the most fatning Christian.

Christ is the breeder, and the feeder of spiritual life: the begetter and the nourisher of life in us. Hence hee is call'd -- *The Bread of Life*. Not only bread to beget life in dead men: but bread to nourish and increate life in living men. And by Faith wee feed upon *Christ*; Faith is the Organ whereby wee feed upon *Christ*, and gets nourishment for it self, and all its fellow-Graces.

When Faith hath had a good meal here, all the Graces of Gods *Spirit* are bettered by it: our Love, Humility, &c. all are strengthened by it.

Now Faith feeds upon *Christ*

1. In the Word.
- 2 In the Sacrament.

Christ is Bread.

1. Spiritual. *Panis Spiritualis.*
2. Sacramental. *Panis Sacramentalis.*

Christ is Spiritual Bread in the Word, to beget and increate life.

Christ is Sacramental Bread in the Eucharist, to nourish and augment our Spiritual life in us.

The one is *Christ*, in Ordinary. *Christ* in the Word is the Dayly-Bread for Faith to feed upon.

The other is *Christ* Extraordinary, for Festival Gaudy-days. And in this order Faith feeds on *Christ*.

First, Faith feeds upon *Christ* in the Word; and then Secondly, Faith feeds upon *Christ* in the Sacrament.

None feed on *Christ* in the Sacrament, but they who have fed on *Christ* in the Word.

By the one wee have Union, by the other Communion with *Christ*: By the one ingraftment into *Christ*, by the other we have nourishment from *Christ*. By the one *Christ* is formed in us; by the other *Christ* grows up in us, to a perfect man.

Faith thus feeds upon *Christ*, who is the summe of all nourishing things: who is the heart, the staff of nourishment. Hence hee is called Bread, which is the staff of nourishment.

Christ is the heart of nourishment in the Word, in the Sacraments, in every Ordinance: All which are but empty things,

con-

convey no spiritual strength to us, if wee feed not upon *Christ* in them.

If *Christ* do withdraw himself from the Ordinances; If wee feed not upon *Christ* in them, they will do us no good. If wee feed not upon *Christ* in the Word, the Word will not profit. If wee feed not upon *Christ* in the Sacraments, the Sacraments will not nourish.

Men may live out their dayes under the Ordinances, come to the Word, and to the Sacraments, and yet, when all is done, bee like *Pharaohs lean Kine*, never the fatter for all this food, if they feed not upon *Christ* in them.

And it is suspicious, when men live under such precious Ordinances, and yet grow no more, that surely they feed not on *Christ*.

Alas ! Could wee bee so barren in our Graces, so lean in our lives, seeing wee go in such rich Pastures, and are fed with such precious dainties, the Word, and Sacraments; if wee fed upon *Christ* in these ? No, my Brethren, this is the great reason why wee have such pined and starved souls : This is the reason of all our weaknesse, our spiritual faintings, our declinings, our consumption under the Ordinances; wee feed not upon the Spirits of nourishment, wee feed not upon *Christ* in them : wee let not Faith feed on *Christ*, and so are not nourished. Wee eat the *Bread of the Lord*, but not the *Bread which is the Lord* : wee feed upon the *Elements*, not upon *Christ*. It is true here, *The pure Elements are no nourishment*. If *Christ* run not through the Bread and Wine they nourish not.

Panem Domini, non Panem Dominum, Purum Elementum non est Alimentum.

Well then; would you have your Soul nourished ? take your fill of these *Soul-refreshing-Dainties*, whereby you may get strength. Here drink your fill. *The best measure is no measure*.

Bibite, & Inebriamini.

Feed upon the Promises, feed upon *Christ*, whereby you may bee nourished. Feed on *Christ* daily. Sometimes wee have such a Feast on *Christ*, as, in the strength of which (with *Elijah*) wee go many dayes. God sometimes gives such abundance of *Refreshments*, that the Soul goes *cheerfully* a long time. But this is not *Ordinary*. And therefore there is need of our *Daily feeding upon Christ*. *Christ* must bee *Daily-Bread* for *Faith* to feed on. And it must bee our Prayer for the Soul, as well as for the Body -- *Give us our Daily-Bread* -- Bread for the Soul, as well as Bread for the Body.

That Day, wherein *Christ* hath not been fed on, is a *Destining-day*.

Thirteenth Royalty.

13. Faith is an Heart-Emptying-Grace.

13. Royalty of Faith. Its 2^d Heart emptying-Grace.

There are two things, which are the *most natural acts of Faith*.

1. It,

Of the Nature, and

1. It empties a man of himself.
2. It fills the Soul with Christ.

The Soul cannot bee fill'd with *Christ*, whilst it is full of the self. And therefore Faith doth first empty a man of himself, cast a man out of himself, and then fills the Soul with *Christ*.

Faith doth cut a man off his own stock, the stock of Nature, the stock of Death, before it doth ingraft us into *Christ*, the Stock of Life. Faith doth strip a man of his own cloaths, his own Garments, which are too short to cover him, before it puts on the *Robes of Christ*. It throws us off from our own bottom, whereon wee stand, before it set a man upon another Foundation. It makes a man *poor* in himself, before it *enrich* him with *Christ*. It empties a man of himself, before it fill the Soul with *Christ*.

Now there are two things in general, which Faith doth empty the Soul of,

1. Of all Opinion of Righteousness in our selves.
2. Of all Opinion of strength to help our selves.

1. It doth empty the Soul of that windy conceit, that Pharisaical Opinion of Righteousness in our selves. Faith doth not empty a man of any Righteousness, but of the false Opinion of Righteousness. It doth not empty us of any worth in our selves, there is none: but of that fond conceit of worth in our selves. Faith makes us see "wee are worthless Creatures, Rev. 3. 17. 18. -- Thou saiest, I am "rich, and increased with goods: I have need of nothing. And "knowest not, that thou art wretched and miserable, and poor, and "blinde, and naked. -- I counsel thee to buy of mee Gold, that thou "maiest bee rich, &c.

My Brethren; wee are all of us naturally, full of our selves, full of the self of Pride, full of the self of Love, Self-love, full of Self-conceits, full of Self-sufficiency; wee are apt to think highly of our selves. Wee all hold of *Adam in Capite*; wee are all full of Pride. As Pride was the Fall of Adam, so it would bee the ruine of us.

Wee think wee are *Rich, full, need nothing*. As the Church did in the place afore quoted, Rev. 3. 17, 18.

Thus, where Faith comes, it empties a man of himself, his Self-conceits; it doth discover our selves, to our selves; makes us see our selves, as wee lye weltring in blood, in our own blood, Ezek. 16. 2, 3, 4, 5, 6. even in the Blood of Guilt, and the Blood of Filth. It puts down those Towering thoughts, those Ayery imaginations, those Mountainous conceits, which men had of themselves. It casts us out of our selves, makes us nothing in our selves; makes us poor in our selves, *πτωχοι*, as the word is, Mat. 5. 3. -- Beggars in Spirit: Poor Beggars. It makes us miserable in our selves, empty in our selves, blind, naked, lost in our selves. Faith makes us to see all this in our selves.

Faith makes us see, in stead of Righteousness, there's nothing but

Sin in us; in stead of *beauty, blackness*; in stead of *comeliness, deformity*. It discovers, there's nothing but *Damnation and Hell* in us; nothing but *Hell* in our parts, *Hell* in our Principles; *Nay, Hell* in our prayers: That not our persons only; but our prayers stand in need of *Christ*, that if hee save not our prayers, as well as our persons, our Prayers will damn us.

Faith is such a Grace as is raised up, upon the ruines of our selves, not the *Substance*, but the *Sin*; the ruine of our sinful selves: the ruine of our self of *Pride, of Self-confidence, self-sufficiency*; all which are thrown down, before Faith bee raised.

As the *Shipmans Fatal Star*, which they say, is never seen, but before wrack, and death: so Faith is never seen, but before the *wrack and death of sinful nature*, which hath one wrack by *Faith*, but the *universal wrack* by *death*. And this is the first work, and the mighty work of *Faith*, which must bee done, before wee come over to *Christ*. As the *Opinion of something in themselves*, was that which kept off the Jews from coming to *Christ*; so it doth us. And therefore *Faith empties us of this Opinion*, makes us *poor*, that so wee may bee fit to receive the Gospel. -- *The poor receive the Gospel*. The Gospel is but a *merciful Hospital* for the relief of the *Poor, Blind, Naked, Lame, and lost sinners*. Here's nothing for those, who are *Rich and Full*, and think they want nothing.

Faith empties the Soul of that Opinion of strength to help it self. Though a man were convinced, hee had nothing; yet if hee have such a conceit as this, *That hee can help himself, that hee is able to recover and winde himself out of that condition wherein hee is*: hee would then stand upon his own bottom; bee a *Buckler to himself*, and would never come over to *Christ*.

That which kept the *Prodigal* from his Father, was not the *Opinion of any worthiness in himself*; hee saw hee was poor and ready to famish; but hee thought hee could recover himself, live of himself, without the help of a Father. And this conceit kept him off.

So the *Woman with the Bloody-Issue*. It was not her opinion that shee had no need of *Christ*, which kept her off from coming to *Christ*, but shee thought shee was able to purchase help out of her own store, without going to him: And even to the last penny shee conceited shee should have help, when shee had spent all (not before.) Then shee came. And, whilst a man hath a conceit, that hee is able to work out his own Peace, compass his own happiness; Though hee bee poor, yet conceits, hee is able to enrich himself. Though naked, yet hee is able to weave a web of *Righteousness*, to cloath himself. Though in debt, yet hee is able to make payment. Though undone, yet hee is able to recover himself. I say, so long as a man hath this conceit; thinks hee hath any strength of his own, to winde himself out of the misery, into which hee sees himself to bee plunged: so long hee will never come over to *Christ*. This conceitedness will keep off the Soul from *Christ*.

Men, you know, will rather make use of their own gold, than of others; of their own cloaths than of others; of their own friends, than of others; of their own power, than of others. Men will dig *to the Clay*, (as *Pliny* saith) *before they will go borrow water of their neighbours*. Such a spirit there is in man, that hee will *sound the bottome*, try the utmost what hee can do, *before hee will call in for anothers help*.

But now, when Faith comes, and discovers us, not only to be miserable, but unable to extricate our selves out of this misery; not only to be poor, but unable to enrich our selves; not only under the burden of sin, but unable to cast off this burden; not only indebted, but unable to pay, in prison, but unable to come forth: then will the soul hasten, and come over to *Christ*.

Now this is that which Faith doth. It doth not only empty a man of all opinion of Righteousness in the discovery of his misery; but also it empties a man of all that opinion of strength, to help himself out of this misery. That hee can neither do nor suffer any thing to relieve himself. That all his doings and sufferings are too short to help him.

1 Neither do.
2 Nor suffer.

That the state of nature is not only a state of misery, but a state of impotency, and utter disability to do any thing to help it self. Hence the Apostle saith, *Rom. 5. 6, 8.* -- That wee were not only sinners, but -- *without strength*; not able to help our selves out of this condition of sin. -- *Wee were dead in trespasses and sins*. So that wee were unable to do, or (if any thing) yet dead works, such as set us further in debt, but wipe off no score. Hence *Christ* saith -- *Without mee yee can do nothing*. All our actions are so many Cyphers, so many Nothings.

1. *Wee can do nothing to please God: our best works, but* ΕΧΘΡΩΝ
ΔΩΓΩΝ *The Gift of an Enemy: The Sacrifice of Fools.* -- *They, that are in the flesh, cannot please God.*

2. *Wee can do nothing, which is truly, really, and substantially Good.* What *Nathaniel* spake doubtingly concerning *Christ*, *Joh. 1. 46.* -- *Can there any good thing come out of Nazaret?* may pre-emptorily be here affirmed. No good can come out of an evil heart. No good fruit from a bad root. -- *Do men gather Grapes of Thistles? or Figs of Thistles?* -- *Who can bring a clean thing out of an unclean?* It's impossible.

3. *Wee can do nothing to settle a sound and substantial Peace in our Consciences:* though wee skin them over for a time, calm and still them for a time; yet wee cannot work a sound cure, nor settle a substantial Peace there.

4. *Wee can do nothing, which may purchase any blessing or favour from God.* Though God reward the works of wicked men sometimes, as hee did *Ahab*, *Jehu*, *Nebuchadnezzar*: yet it is not *That the works deserve a reward, but because hee is a plentiful rewarder?*

Thus Faith discovers the impotency and utter disability to help our selves. Hence wee are said

Non ex merito
operis; sed ex
largitate Do-
nantis.

1. *Not to bee able to think a good thought.*

2. *Cor. 3. 5. -- Not that wee are sufficient of our selves, to think any thing, as of our selves. All our sufficiency is of God.*

2. " *Not to bee able to understand, 1 Cor. 2. 14. -- The natural man receiveth not the things of the Spirit of God; for they are foolishness to him: nor can hee know them, because they are spiritually discerned.*

3. *Not able to will any thing that is good, Phil. 2. 13. -- God worketh the will and the deed of his own good pleasure.*

4. " *Not able to begin a good work, Phil. 1. 6. -- Being confident of this very thing; that hee that hath begun a good work in you, will perform it until the day of Jesus Christ.*

5. " *Not able to perfect it, when it is begun to our hands, -- Isa. 26. 12. -- Lord, thou hast wrought all our works in us, or for us. So Rom. 7. 18. -- To will is present with mee; but how to perform that which is good, I finde not.*

There is a partial impotency in the hearts of the best; and this is more or less according to the vigor and power of corruption in us. As you see in *Rom. 7. 18. For I know, that in mee (that is, in my flesh) dwells no good thing, for to will is present, but not to perform.*

But there is a total universal impotency in unregenerate men -- *Every Imagination, motion, figment of his heart being evil, only evil, every day.*

But admit wee could do any thing; could make as many prayers, as stars in Heaven; weep as many tears, as the Sea holds drops; Nay could wee do as much as the tallest Angel in Heaven: all this would be too short to winde us out of our misery, that sin casts us into.

2. *Wee are not able to suffer, and by our sufferings to help our selves out of this. If wee should macerate and afflict our bodies; suffer all the miseries in the world in way of satisfaction for the least sin: Alas! all would bee too little, too short, would not amount and come up to the least debt.*

But what do I speak of this? If wee could suffer as many thousand millions of years torments in hell, as the World hath stood minutes from the Creation: Nay, and God should widen the capacities of the Soul; make a man more strong and able to bear more wrath, make a man a larger vessel, to receive more torments, that so in time, the springs of his Justice may bee drawn dry, the treasures of his wrath might bee expended, and a full satisfaction bee made, yet there would bee no time, no eternity of torment, wherein there would bee enough endured, as a full satisfaction for the least sin, for the least oath, thou hast ever sworn; for the least idle thought thou hast ever conceived, &c. The reason is; all this is but finite, and therefore cannot come up to satisfie for an offence of infinite demerit.

Thus Faith empties a man, not only of opinion of Righteousness in himself, but of opinion of helping himself by any strength of his own, out of this. Faith will tell thee, *There is an eternal Law violated, and thou canst not make up that: there is guilt of sin, and thou art not able to satisfy for that; God is an enemy, and thou art unable to make him thy friend: God is angry, and thou art unable to appease him: thou art liable to wrath, and not able to avoid it: thou art under the Curse, and art unable to undergo it: art cast into debt, and art unable to make payment.*

All which being discovered to the soul, the soul falls down at Gods feet, and faith not with him in the Gospel -- *Have patience with mee, and I will pay thee all: But -- Have mercy upon mee, for I am unable to pay. -- God bee merciful to mee a sinner.*

Oh! This will make a soul fall down at the feet of God, and implore that mercy of God, that hee would cancel all the obligations; reverse all his Proceedings, cross all Books; pardon all debts, between him and the soul.

Fourteenth Royalty.

14. Royalty of
Faith. Its an
Heart-inrich-
ing-Grace.

14 Faith is an Heart-inriching, and filling-Grace.

When Faith hath once emptied a man of himself, makes him a fit receptacle: then it fills his soul with *Christ*: when it hath strip'd a man of his own rags; then it puts on the Garments of *Christ*: when it hath made a man poor in himself, it enriches the soul with *Christ*: when wee are nothing in our selves, then *Christ* is made all to us. -- *Wisdom, Justification, Sanctification and Redemption,* I Cor. 1. 30.

Cor humile, est
vacuum spirituale.

An humble empty heart is the vessel of all Grace. So much Emptiness, so much Grace: Because humility doth empty the heart for God to fill it. If the heart bee emptied once, it must needs bee filled. *Nature abhors emptiness, Grace much more.*

Non datur vacuum.

Faith doth enrich the soul with all the merits of *Christ*, with the *Spirit of Christ*, *Christ imputed*, *Christ imparted*, *Christ infused*: with the *Righteousness of Christ* for *Justification*: with the *Holiness of Christ* for *Sanctification*. Faith will not want it, if *Christ* have it: Faith will not bee poor, if *Christ* bee rich, will not bee empty, if *Christ* bee full. -- *I cannot bee poor (saith Bernard) so long as God is rich: his Riches are mine: Of his fulness I receive Grace for Grace.*

Ego non sum
meriti inops,
quandiu ille
non est inops
miserationum.
Bernard.

Christ indeed is a *Fountain*, but hee is a *Fountain sealed up*: Hee is a *Treasure*, but hee is a *Treasure lockt up* to an *unbelieving heart*. Faith is the *Key* that unlocks this *Treasure*, opening the *Treasuries* of Heaven, making an inlet of all the *Glory of Christ*. Faith gives the soul communion with all the *Riches of Christ*. So far as it is possible for *Christ* to bee communicated; hee is made *ours* by Faith; by

by it there is a conveyance made of all the great revenues of Christ. The great stock, which Christ did purchase by his Blood, is passed over to the believing soul. There is a *Deed of Gift* made to such; wherein I say, *Not the whole Righteousness of the Mediator; his essential and incommunicable Righteousness: but his whole Mediatorial Righteousness; that Righteousness which Christ purchased for us as Mediator, the Righteousness of his active and passive obedience; by the one doing our services, by the other bearing our scourges; by the one as was said before, answering Gods commanding Justice, by the other answering Gods condemning Justice: the one in Præsumptum, to free us from wrath: the other in Pretium, to intitle us to Glory: all this is made ours.*

Non tota Justitia Mediatoris; sed Justitia tota Mediatoria.

As Boaz said to his Kinsman -- *Marry the Woman, and the Field is thine*: So when once by Faith we are married to Christ, his Blood is ours, his merits ours, his Spirit ours: all are ours: Faith gives us a propriety in all. So that Faith may break forth into this rapture with that Father. -- *Lord, I am thy death; thou art my life; I am thy sell; thou art my Heaven; I am thy sin, thou art my Righteousness; am thy poverty, thou art my Riches.* And all the Riches which Christ did purchase with his Blood (and sit down and think what the Blood of Christ, the Blood of God (as the Apostle calls it, by communication of Properties) what this might buy out, at the hands of a Father) why all this is made thine by Faith.

Tu vita mea; ego mors tua.
Tu cælum meum; ego gehenna tua.
Tu Justitia mea; ego peccatum tuum.
Tu divitiæ meæ; ego paupertas tua.

So that you see, Faith is a Soul-enriching-Grace. It gives a man not only Title, and interest into a Soul-enriching-God, a Soul-enriching-Christ, a Soul-enriching-Treasure: but gives the soul the possession and enjoyment of all this. By Faith we possess God; enjoy God, and by no other way, but by Faith in Christ.

Though Faith be poor in it self, the poorest Grace of all, as having nothing of its own; such a Grace as lives all upon anothers stock, is fed with anothers food; rich by anothers riches; as the postle said of himself -- *Hee was poor, yet making many rich; having nothing, yet possessing all things*: so I may say of Faith. Though bee poor in it self, yet it makes us rich, doth enrich us with all the riches of Christ, though it hath nothing in it self; yet it possesses all things, it possesseth Christ, which is all.

Oh! If you bee rich in Faith, you cannot bee poor in Grace, or in Holiness: Faith sanctifies. So much Faith, so much holiness; so much Faith, so much Love: so much Faith, so much peace; so much Faith, so much Humility, so much brokenness of spirit for sin; so much Patience, Zeal, &c. Never was it known a weak Believer to bee a weak Christian. So much Faith write down, so much Grace. Little in Faith, and little in Grace; little in love, &c. Grace is still proportionable to the measure and degrees of Faith, as the fountain and the flood. Hence Faith is called the Morning-Grace, 2. Pet. 1. 2, 3. -- *Grace and Peace bee multiplied on you by the Knowledge of God*: ἀπὸ τῆς ἐπιγνώσεως: By the acknowledgement,

Quantum credimus, Tantum amamus, Quantum credimus, Tantum speramus. Sicut Aug.

ment; that is, by *Faith*. The augmentation of *Faith* doth cause the multiplication of *Grace*; not in the kinds only, but in the degrees. The more *Faith* in degrees, the more *Grace*. Grow in *Faith*, and you grow in all *Grace*. Decrease in *Faith*, and all the *Graces* of God decrease in thee. There is decay of *Love*, of *Joy*, of *Patience*. The ground of all decayes, is the decay of *Faith*.

Well then. To draw to a conclusion of this; you see *Faith* is an enriching-Grace.

1. It enricheth the understanding with knowledge, with heavenly wisdom, which is better than gold. It makes the *Head* a store-house of divine knowledge.

There is some Knowledge before *Faith*. *Scientia Principiorum*; the Knowledge of Principles. But the best Knowledge is after Believing. -- Wee beleeve and know, saith *John*. First beleeve, and then know. *Credite, ut intelligas*: beleeve, that thou mayest understand. Hence *David*, *Psal.* 119. -- Teach mee good Judgement, for I have beleeved thy Word. Not that I may beleeve: but -- for I have beleeved.

Non possunt
discere, qui no-
lunt credere.
Addiscentem
oportet crede-
re.

Hence *Augustine*, upon *Heb.* 4. 2. (-- The Word did not profit them, because it was not mixt with *Faith* in them, that heard it) saith, -- They cannot learn; because they will not beleeve. Hee that would learn, must beleeve.

As Knowledge of things revealed goes before *Faith*, so *Faith* goes before the exact understanding, and clear apprehensions of them. How shall a man bee able to understand these heavenly Mysteries in the Word; all which are far above Reason. The Mystery of the *Trinity*, the Mystery of *Christ*, in whom there is nothing but *Mysteries*.

“ His Person a Mystery; his Nature; his Works; all Mysteries, 1 Tim. 3. 16. -- Without Controversy great is the Mystery of godliness; God manifested in the flesh; justified in the spirit; seen of Angels; preached unto the Gentiles; believed on in the World; received up into Glory. That hee should bee God-Man; mortall, and immortal: That there should bee such greatness, and such baseness: such infiniteness, and yet such finiteness in one person. These are all Mysteries.

Hence *Christ* is called (*Isa.* 9. 6.) *Wonderful*, because all is wonderfull in *Christ*; hee is wonderful in his Person, in his Nature, in his offices, in the managing of them. A chain of wonders.

So the *Creation* a Mystery, *Resurrection* a Mystery. *Christian Religion* is nothing else but a bundle of holy Mysteries.

Which, how shall any man understand, until first hee beleeve: Hee that seeks to know before hee beleeve, shall never know.

The best way to know, is to shut your eyes, captivate Reason, and Beleeve: and then you shall see and know.

Thus you see, *Faith* enricheth with spiritual Knowledge.

2. As Faith enriches the Understanding, the Head with Knowledge; so it enriches the Heart with Grace. It makes the Heart a Treasury of divine and holy Graces. The least of which are worth all the Riches of the World.

Divines set down four invaluable things.

1. The Favour of God in Christ.
2. The Souls of Men.
3. The Spirit.
4. The Graces of the Spirit.

1. The Favour of God; That's invaluable, *Psal. 63. 3. -- Thy loving kindness is better than Life.* And Life is the most precious thing a man hath in the World -- *Skin for Skin, and all a man hath will hee give for his life.* The Devil was right there. Now Gods loving-kindness is better than Life.

2. The Souls of Men. -- *What will it profit a man to gain the whole World, and lose his Soul? Christ sets the gain of the whole World against the losse of one Soul.* Hee puts one Soul in one Balance, and the whole World in another. And one Soul weighs down all. -- *What will it profit? its too light.* All that gain cannot make up this losse. It is an incomparable losse, because an irrecoverable losse; once lost, lost for ever. There's no recovery of a lost soul. Though a man may lose other things, yet may hee recover them again: Man may lose Riches, &c. but not his Soul, when once lost for want of beleeving.

3. The third invaluable, is the Spirit: not to bee -- *bought with silver or gold.* Hence Peter told Simon-Magus, when hee would have bought the Spirit. -- *Thy money perish with thee. Thinkest thou the Gift of God may bee bought with money?*

4. The Graces of the Spirit. The least of which doth weigh down all the World. The least grain of Grace, of Love, of Repentance, of godly sorrow, Humility, is worth ten thousand Worlds. -- *Faith is more precious than gold, saith Peter.* Now these are the Riches, that Faith doth possess the Soul of, the invaluable Riches of Grace.

Other Riches God deals out promiscuously, and -- *No man knows either love or hatred, by any thing before him.* A man may do wickedly and prosper, as it was said of *Antiochus Epiphanes.* These Riches Gods enemies do share in, as well as his friends. Nay, and have often the greatest share, the greatest portion, *Job 21. 7. Fer. 2. 1. Dives may have more wealth; Saul more command; Agripa more gorgeous apparel, than the dearest of Gods Saints.*

But now these are such Riches as God bestows upon none but cleavers, -- *Abraham gave portions to the Sons of the Concubines, and sent them away: but unto Isaac hee gave all hee had.*

Other Riches may bee taken away. A man may bee rich to day, and poor to morrow. -- *The Lord hath given, the Lord hath taken away.* Both with one breath. Hence the wise man. -- *Riches*

Dan. 8. 24, 25

Rex honores dignis.

Dominus de dicit Dominus abstulit.

make

make themselves wings, and flye away. But these are abiding Treasure : A Treasure, whose spring is in Heaven; whose Foundation is in *Christ*. -- *Our life is hid with Christ in God* : not only hid for secrecy : but hid for safety. It is *a safe life, an abiding life.*

Nay, but if they should continue : yet will they do us no good in the day of trouble. They cannot save our souls from, nor in the day of wrath. They cannot save us from sickness, nor from death; not from Hell. Nor are they able to mitigate our Torments, to purchase one drop of water in that lake of fire. What profit had *Ahab* of his Vineyard ? *Balthazar* of his cups ? *Dives* of his wealth ? *Judas* of his thirty-pence ? *Agrippa* of his gay apparel ? The rich fool of his full barns ? All these would do them no good. Neither quench, nor bribe these flames, but rather afford Oile to increase them.

But now Grace; that riches, which Faith doth enrich us withall; it is such as will uphold us in sickness, be a choice cordial in that bitter potion; it will deliver us in death, save us in the day of wrath, and enable us to lift up our heads with joy and boldness in the day of Judgement, that terrible day of the Lord, when the wicked shall tremble before the Judge, and call upon the *Mountains to fall upon them, and the Hills to cover them from the presence of him that sitteth on the Throne, and from the wrath of the Lamb.*

Hast thou other riches, and wantest thou Faith ? Hast thou *Mountains of Gold, Rocks of Diamonds, shores of Rubies* ? And wantest thou Faith ? wantest thou Grace ? Oh ! thou art a poor man.

Thus you see, *Faith is an Heart-enriching-Grace.* A Beleever hath title to all.

A Beleever is the poorest and the richest man in the World. As none is poorer than a godly man in himself; so none is richer than a Beleever in *Christ*. -- *Hee is as having nothing, and yet possessing all things. Christ is the Heir of all things. All are yours, if you be Christs.* No sooner can the soul say -- *Christ is mine*; but hee may say -- *His Blood is mine, his Spirit mine, his Glory mine*; all is mine.

Christ and all his are conveyed and made over by the same *Deed of Gift*. Hence the Apostle saith -- *Wee are made partakers of Christ* : Not of *some part* : but of *Christ*; all *Christ*; not of justification only, but say *Christ*; and there is all.

Fifteenth Royalty.

15. Faith is an Heart-raising-Grace.

There is a threefold Death, that Faith doth raise up the soul from.

1. The Death of Sin.

2. The

2. The Death of inward Trouble.
3. The Death of outward Trouble.

1. Faith raiseth up the soul from the Death of Sin. Wee are all of us -- Dead (by nature) in trespasses and sins, Ephes. 2. 1. Dead-Born. And as dead men, so wee have no notion to spiritual things, no motion, no strength to any good; no sense, being insensible of the weight of sin, insensible of mercies and judgements: wee have no desires after any thing good, no affection to them.

And a Death it is, not only Privative, A meer absence and privation of spiritual life; but a Positive Death, wherein there is an Introduction of a Positive vicious Habit. As in Natural Death, there is not only a Privation of Life, of the former form: but the Position of another form: there is another form left in the body. So in Spiritual Death, there is not only a meer Absence, a bare Privation of Life: But there is a Positive Evil, and Vicious Habit left in the soul. Hence, Heb. 9. 14. The works of natural men are called -- Dead works. There would bee a contradiction in calling them Dead works, if unregenerate men were only deprived of spiritual life, and had not another positive evil form in them.

Thus dead wee are then, not only Privatively, but Positively.

And it is Faith which doth raise up the Soul from the Death of Sin, to the Life of Grace. Faith is the Resurrection of the Soul from under the spiritual death, the Death of Sin.

The first rise of the Soul from the Death of Sin, is by believing. An holy life hath its rise from Faith. The Fountain of all our spiritual Graces. The worker of all good things: That which begets Love, Fear, Repentance. Hence Calvin saith, Faith regenerates.

Repentance doth not only follow Faith, but doth arise from Faith. Hence Clemens Alexandrinus. -- Faith is the first awakening, the first inclination of the Soul to Christ.

Hence by some, Faith, and the New Creation: Faith, and Sanctification do differ as much as the Cause and the Effect. -- Faith is the Instrument of Justification: but the efficient of Sanctification.

They, who distinguish Regeneration, which is part of our Vocation, and Sanctification, do make Faith and Sanctification differ as much as Cause, and Effect. Vocation (say they) produceth Faith, and Faith being begotten produceth Sanctification both habitual and Actual: Hence it's called the Mother-Grace.

But they (who make Vocation and Sanctification all one, and both to bee nothing else but our inherent Righteousness; or those Habits, that frame of Grace implanted in the Soul, (whereof Faith is a part) they do say, Faith doth not produce the Cause of the Habits of Graces: but Faith produceth the acts of Grace, of Love, Repentance, &c. Faith

Vita sancta & fide sumit initium.
 πνευ ἀπαρ-
 των χάρι-
 των.
 Chrysost.
 ἐργαὶς ἀγα-
 θαῖς.
 Fide regenera-
 mur. Calv.
 Repiscenda
 non modo fi-
 dem subsequi-
 tur, sed ex ea
 nascitur. Calv.
 ibid.
 πνευτι προ-
 σκεπται νε-
 σις.
 Fides justifi-
 cationem præ-
 cipit; sanctifi-
 cationem efficit.
 Tilen.

doth not produce the *Habits*, but the *acts of Grace*.

For the clearing of this, *Sanctification* may bee considered as it is either,

In actu primo,
vel secundo

1. *Habitual*. Or

2. *Actual*.

1. For our *Habitual Sanctification*, There wee say, the *Spirit of God* is the only Cause; and *Faith* is an *Effect* as well as others: *Faith* is a part of our *inherent Sanctification*.

2. For our *Actual Sanctification*, or as those *Habits* do act and exercise; and there wee say, *Faith* doth help to produce the *acts of Grace*, of *Love*, of *Repentance*, 1 Tim. 1. 5. -- *Love* out of a pure heart, and a good Conscience, and of *Faith* unfeigned. *Faith* doth not only lend an hand to its Fellow-Graces, for the perfecting of Grace; but *Faith* doth help to produce the *Acts of Grace*; the *Acts of Love*, of *Repentance*, *Zeal*, *Patience*, &c.

Though at the same time they bee all implanted, yet in Nature *Faith* hath the precedency, and helps to produce the *Acts of all the rest*.

As *God the Father* is before the *Son* in Nature, yet not in Time. Hee is not a *Father* till hee have a *Son*. So is it to bee understood concerning *Faith*, and all other *Graces*.

2. *Faith* raiseth us up from the Death of inward Troubles. As the sense of *Gods Love*, the apprehension of his favour is the life of the Soul, Psal. 30. 5. -- *In his favour is Life*. So the sense of *Gods Displeasure* is the Death of the Soul, Psal. 88. 10. -- *Shall the Dead arise to praise thee?* Hee speaks of that spiritual Desolation in which hee was, labouring under the sense of *Gods wrath* and displeasure; which hee calls the *Death of the Soul*. -- *Shall the Dead arise to praise thee?* Shall my Soul, dead and sunk with discouragements, and apprehensions of thy wrath; *Shall it arise to praise thee?* So that this is the *Death of the Soul*.

Now, *Faith* doth raise the Soul up from this Death. When the Soul seems to bee sunk and buried under the apprehensions of *Gods displeasure*, is slain with discouragements, lies gasping and breathing for comfort. The least touch of the *Promise* by *Faith* doth raise up and revive the Soul, and fetches a man to life again.

All the while that sense works, a man sinks deeper and deeper into this sad condition. But let sense sit still, and *Faith* come in, and act its part; and the Soul cannot lye so low in Trouble, but it will raise it up, Psal. 77. 10. -- *I said, this is my Death; yet will I remember the years of the right hand of the most high, &c.*

What a precious thing is *Faith*? It is call'd *precious Faith*. And so it is indeed; that is able to work such wonders in the Soul, in an instant.

What a Cordial is this! when a man is in swooning, and fainting-fits, that one taste of the *Promise* by *Faith*, will fetch him to life again; when the soul lies in the dust, under sad apprehensions,
heavy

Royalties of Faith.

heavy Agonies, sinking and dying; one dram, one grain of Faith, will fetch him to life again, set him on his feet again, walking and leaping, and praising God. This is *precious Faith* indeed.

Now, for the manner how *Faith* doth work for the raising up of the Soul from under these spiritual Troubles, wee will only adde these particulars.

1. *Faith doth in this condition look back upon soul-raising-Experiences.* It causes a man to consider *the dayes of old, the years of ancient time*; as *David* did, in the same condition, *Psal.* 77. 5.

It makes a man revive those former experiences of *Gods Love*; those former workings; those fore-past evidences; those broken Rings, Pledges, Love-tokens, which have passed betwixt God, and the Soul.

Such a time hee took mee up into his Chariot, and spake friendly to mee: Such a time, I sate down under his shadow, and his Banner over mee was love: Such a time hee took mee down into his Winecellar, staid mee with Flaggons: Such a time hee brake into my soul, discovered himself to mee a Reconciled God, gave mee an earnest of his love, a testimony that hee manifested himself to mee, came and supped with mee, gave mee the White stone, the Hidden Manna, the New Name, &c.

This is the *AB of Faith*. Thus doth it produce the former evidences and experiences of Love; and from these doth take up arguments to raise the Soul, in this dark condition.

Why, will Faith say? Once a Father, and ever a Father. Once a Friend, and never an Enemy. Though wee change, yet God doth not change -- *With him there is no variableness, nor shadow of change.* His carriage may alter, his heart cannot. His expression may vary, his Affections cannot. God hath spoken Peace, and hee will never unsay what hee hath said. Hee hath given mee sure evidences, and hee will never take them away again, though hee may withhold the comfort of them. Hee that hath been gracious, will bee gracious. Men shut their hands, because they have opened them: but because hee hath once opened his hands, hee will never shut them.

2. *Faith looks upon Soul-raising-Promises.* Such as are not only "made for support, but for deliverance. -- *I will not contend for ever, nor will I bee alwayes wroth, least the Spirit which I have made should fail before mee, and the Soul which I have created. I was angry with him, I hid my face from him. But I will heal him, I will lead him also, and restore comfort to him, and to his mourners, Isa. 57. 16, 17, 18. For a moment I have forsaken thee, but with everlasting kindness have I had compassion on thee, saith the Lord thy Redeemer, &c. Isa. 54. 8, 9, 10, 11. -- Zion said, the Lord hath forsaken mee: my God hath forgotten mee! Can a Wo-*

Of the Nature, and

man forget her child, that she should not have compassion on the Son of her womb? Yea they may: but I will never forget thee. Behold, I have Graven thee upon the Palms of my hands: thy ways are ever in my sight.

These and such like promises *Faith* looks upon. It doth not so much look at the Face of God; Gods outward carriage and expression in the condition, as at the Heart of God, and his inward affection, which lyes in the Promise.

Full well *Faith* knows, The Ground of Comfort doth not lye in the Face of God, the aspects of God. If so, then our comforts could not bee stable. This alters, as wee alter, changeth, as wee change: But the ground of *Faiths* comfort lyes in the Promises: and thither it hath recourse, when from Outward appearance it can get no comfort.

Sense looks upon the face of God onely, upon his outward presence: But *Faith* looks upon the Heart of God in the Promise, where it sees a Calmy heart under a Stormy countenance; inward Smiles, though outward frowns, Inward Affections of Love, under Outward expressions of displeasure.

As *Joseph* had the affections of a brother, under the expressions of an Enemy. Hee could put on expressions of an enemy; An angry countenance: but yet not put off Affections of a brother, A loving heart: so is it often with God.

And therefore *Faith* doth view him in The Promise, hath recourse thither; as you see poor *David* had, in the like case, *Psal.* 77. to the tenth verse. Hee was in sad Conditions, and nothing could raise him. God absented himself from him: Hee fell to Praying, to Complaining: but yet no comfort came. -- Hee complained and his spirit was overwhelmed. Hee was so farr from Ease by this, that his Spirit was more oppressd. Nay -- Hee cald to remembrance times past. All this while comfort came not in. At last hee betakes himself to the Promise, hath recourse to the Covenant: and then his Soul revived, ver. 10.

Thus *Faith* looks upon the firmness of the Covenant, the stability of the Promise, and is raised, revived. Read *Isa.* 49. 14, 15. *Isa.* 54. from seven to eleven, which are Soul-raising-promises.

3 *Faith* lays hold upon a soul-raising-Christ. Upon whom whosoever doth lay hold, hee will pull him out of the deepest waters. If a man under water have hold of any thing above him, it will pull him out, hee shall not sink. So here, when wee are overwhelmed in these deep waters; if, by *Faith* the Soul lay hold on Christ, it will bear him up, and bring him forth, *John* 12. 46. -- I am come a light into the world (saith Christ) that whosoever believeth in mee, should not abide in darknesse. The least touch of Christ by *Faith*, doth raise up and revive the Soul in this sad Condition.

As the dead man was raised to life, and revived, but by touching the dead bones of *Elisha*, 2 *King.* 13. 21. so the Dead Soul, if

it do but touch the *Dead and crucified body of Christ* by *Faith*, is raised up and revived, Such a vertue and influence comes from *Christ*, as doth raise up and comfort the *Soul*.

Thus *Faith* doth raise the heart by laying hold of *Christ*. He, who raised up himself, will raise up all his members. If our head had been still under water, wee had then perished: but he being risen, will raise us up also being his members.

4 *Faith* inables a man to put up *Soul-raising-prayers*; indices *Soul-raising-prayers*, strong *Prayers*, and cries to *God*. As *Prayer* helps *Faith*: So *Faith* helps *Prayer*. It inables a man to wrestle with *God*, now in the *Dark of desertion*, as it did *Jacob* in the *Dark of the Night*. Yea, and to wrestle with him, by his own strength, the strength of his *Covenant*, of his *promise*, of his *Christ*.

In which *Encounter*, *Faith* will take up arguments,

1 From it self.

2 From *God*.

1 From it self: By presensing its miserable Condition in the absence of *God*: That all his own work is ready to sink, and dy, to come to nothing; if hee help not. Oh! (will *Faith* say) *Lord*, my flesh fails, my heart fails, my strength fails, my spirit fails. Oh! Come down before I dye: come, strengthen the things that are ready to dye in me.

This argument *David* took up, *Psal.* 143. 7. -- Hear me speedily, O *Lord*, my spirit fails. Oh! Hide not thy face from mee, lest I be like unto them that go down into the Pit. So *Psal.* 39. 10, 12, 13. -- Take thy plague from mee, I am consumed by the stroke of thy hand, &c. Hear my prayer, O *Lord*, hearken to my cry. Keep not silence to my tears, for I am a stranger with thee; a sojourner as all my Fathers were -- Ob! spare a little, that I may recover strength before I go hence, and be no more.

2 *Faith* will take up arguments from *God*.

1 From the justice and truth of *God*, He hath promised never to save nor forsake his people.

2 From the immutability of *God*. -- Thou art *JEHOVAH*, thou changeest not: therefore the Sons of *Jacob* are not consumed, *Mal.* 3. 6. Thou never repentest of thine own work. Thou never hast wooed my heart, to lose it again. Thou never tookest my heart, to leave it again, and take thy heart clean away. Thou never didst set thy heart on mee, to take it off again.

3 From the power of *God*. *Abraham* at a plunge was supported with this strong staff of Comfort, when though by *Gods* command hee was to sacrifice his Sonne *Isaac*, yet hee accounted that *God* was able to raise him up even from the dead, *Heb.* 11. 19. ord, if thou wilt, thou canst, *Mat.* 8. 2.

4 From the mercy of *God*. *Lord*, thou art gracious and merciful; ready to relieve. It's true, I am a sinner, but thou art a Saviour. I am sinful: but thou art mercifull. I am impious; but thou art graci-
ous.

Ego admisi
undē me dim-
nare potes :
Tu non amisi-
sti undē me
salvare soles.

O bone Do-
mine, noli re-
cordare malum
moum, ne ob-
liviscaris bo-
num tuum.

“ous. I have done that, for which thou mightest damn mee: but thou
“hast not lost that, by which thou mayest save mee. True, I am not
“worthy of a smile from Heaven. I have deserved to bee sent from
“darkness here, to everlasting darkness hereafter: from this partial,
“to total and universall darkness. But Lord, proportion not thy
“dealings to mee, according to my deservings from thee. Let not the
“strong God take a pattern from my weakness, good God, do not even
“remember my evil, least thou forget thine own goodness, thine own
“mercy. But, thou, who art found of them, who seek thee not; Oh! Be
“mercifully found of a soul, who seeketh thee.

Thus will Faith work it self out of trouble, and gather argu-
ments to prevail with God, for deliverance.

It will take up arguments,

From Soul-raising-Attributes.

From Soul-raising-Promises.

From Soul-raising-Relations.

From Soul-raising-Experiences.

It will compass God with Gods own strength. And God cannot, because hee will not deny. God will not reject his own strength, not strive against his own mercy, not resist his own Spirit, not falsifie his own Truth; but will raise up, and revive the Soul.

Thus you see, Faith is a Soul-raising-Grace. Where Unbeleef holds the soul under water, buries the soul in these sad conditions; Faith raiseth up and reviveth it. A beleieving soul cannot long lye under trouble. If all the Power, Truth, and Mercy of God will tetch him out, hee shall bee sure to bee delivered. Faith ingages and sets awork all these to help.

Oh! The Reason, my Brethren why you lye so long in spiri-
tual Agonies, buried up in spiritual troubles, is, because you let not
Faith come in to work for you; let Faith have her perfect work, and it
will raise you.

Sixteenth Royalty.

16. Faith is an Heart-cheering-Grace.

16. Royalty.
Faith is an
Heart-chea-
ring Grace.

Faith is such a Grace as doth chear and comfort the soul with
unexpressible Consolations: It is such a Grace as makes an inlet
of all the Consolations of God into the Soul.

Faith brings a report to the Soul, that God is his God, Christ is
his Christ: that his Name is written in the Book of Life: his sins are
pardoned: his soul shall bee saved. And such news as this must
needs fill the soul with unexpressible Consolations, with joyes un-
speakable and full of glory.

All other joyes are but mad, and disorderly joyes. They are
carnal, not spiritual; outward, not inward joyes; they are but pain-
ted.

ted, not true Joyes, imaginary, not real Joyes, unsatisfying, not
all Joyes; inconstant, not stable Joyes. The best, false Rap-
tures; Anabaptistical Illusions: not true Joyes.

But this Joy. *The Joy of Faith*, it is a grounded joy; it is

1. *A spiritual Joy*, for the Nature of it.
2. *A Hearty Joy*, for the seat of it; a joy in the heart.
3. *A Satisfying Joy*, for the fulness of it.
4. *A Constant Permanent Joy*, for the duration of it. -- *My*

Joy shall no man take from you.

Alas! what are all other joyes to the *Joy of Faith*? The least
morsel of this Joy, is worth all the full meals of worldly delights.
The least gleanings of this Joy, is worth the whole Harvest of car-
nal mirth. The least drop of this, is worth an Ocean of any other.
There is more moisture in one drop of this, than in a flood of tem-
poral, and carnal delights.

True Joy grows upon the stock of *Faith*. Where there is no
Faith, there is no true *Joy*. *Faith* is the *Root*, and *Joy* is the *Fruit*.
It is call'd, *The Joy of Believers*: *Believers* are the *Subjects* of it;
and *a Joy in Believing*: *Believing* is the *Root* of it, *Rom. 5. 1. 2.* --
Being justified by *Faith*, we have Peace with God, through our Lord
Jesus Christ: by whom also through *Faith* we have access into this
Grace wherein we stand, rejoicing under the hope of the Glory of God,
Rom. 15. 13. -- *The God of Hope fill you with all Joy and Peace in*
Believing. Where there's *Faith*, there's *Joy*.

If *Faith of Evidence*, there *Joy* doth naturally result and
arise from it: If but *Faith of Adherence*, there *Joy* is hid and se-
cret, though it doth not appear. The seed of *Joy* is hid as yet
under the Clods of *Faith*, but in time it will break forth and ap-
pear. *Joy* is there though it be not seen.

There may be a divorce between *Faith* and actual rejoicing for
a time; but there can be no divorce between *Faith*, and the *Mat-
ter*, and *Ground of Rejoicing*: not between *Faith* and the *Affection*
of *Joy*. -- *My Joy shall none take from you.*

Thus you see *Faith* is an *Heart-cheering-Grace*. It fills the soul
with such a *Joy*, as nothing is able to bereave the soul thereof. It
is not *Losses*, *Crosses*, *Poverty*, *Sickness*, *Prisons*, *Persecutions*, which
are able to take away this *Joy of Faith*.

1. *Faith* will inable a man to rejoice in *Bonds*, to rejoice in *Tri-
bulations* and *Sufferings* for *Christ*, as the Apostle saith -- *As Suffer-
ings abound, the Consolations shall superabound*. As if all the floods
of Consolation did issue from the spring of Sufferings.

2. It will inable a man to rejoice in sickness. *Faith* will be
our best *Cordial*, and let in such a beam of Gods love into the Soul,
as will cheer and comfort the heart in this condition: warm and
enlighten it: not only enlighten, but warm the heart in this con-
dition.

3. It will inable a man to Rejoice in *Poverty*, in *Calamity*, in *Fa-
mine*.

Ubi Fiducia,
ibi Lætitia.

Of the Nature, and

"mine. You see *Habakkuks* confidence, *Hab. 3. 17, 18.* -- Although
 "the *Figtree* do not blossom, yet shall there be fruit in the *Vines*;
 "though the labour of the *Olive* shall fail, and the field shall yield
 "no meat: though the sheep be cut off from the *Fold*, and there be
 "no *Bullock* in the *Stall*; yet I will rejoyce in the *Lord*: I will joy in
 "the *God* of my *Salvation*.

Though the waters of Calamity should rise so high as to drown up all his comforts: yet hee could rejoyce in God.

In the absence of all wordly comforts, Faith can let in springs of Consolation from God, to rejoyce the Soul. If God, if Christ, if Glory can rejoyce the heart, Faith will not want matter of Joy in the saddest condition. It is an *Heart-cheering-Grace*. Faith will present to man *Soul-rejoycing-grounds*. There are these five grounds of Rejoycing.

1. Our Election.

Hence Christ saith, -- Rejoyce that your Names are written in the *Book of Life*.

2. Our Redemption.

3. Our Justification.

4. Our Sanctification.

5. The Promises and Hopes of Glorification.

And Faith presents all these grounds of rejoycing. It makes a discovery to the soul, that wee are Gods chosen, such as hee hath elected; that wee are his Redeemed ones, such as hee hath purchased; that wee are his Justified ones, such as hee hath pardoned: that wee are his holy ones, such as hee hath sanctified: and shall bee hereafter glorified.

And, when such a report is made to the soul, from Heaven; when Faith hath been in Heaven, and brings this news down to the soul; how can it bee but the Soul must rejoyce, and bee filled with all Consolations?

Object. But alas! you will say, *Who are more sad? who are more disconsolate than Beleevers are?* And therefore, how is Faith an *Heart-cheering-Grace*?

Ans. 1. Beleevers may rejoyce, and thou not discern it.

It is a Joy which is not known but by experience. Hence the Apostle saith, -- *It is a Joy that passeth all understanding*. None know it, but they who feel it. -- *A stranger doth not intermeddle with this Joy*. As they cannot feel it, so they cannot see it: and therefore are no Competent Judges, whether Gods people are joyfull, or whether they bee sorrowfull.

2. But to answer further. You say, *Beleevers are sad and disconsolate people*.

1. All Beleevers are not so. They are such as are

1. Under some present cross and affliction. Gods hand is gone out against them; though for good. -- For all things work together for good to them that love God, and are chosen according to his purpose. But I say, some

Royalties of Faith.

some present evil is upon them; and this may sadden the spirits of the best for a time, though this may bee their infirmity.

Paul had learned in all estates therein to bee content; and if to bee content, then to rejoyce, unless it were *Contentation by force*; sure not well pleasing to God.

If indeed their comfort did lye in the presence and injoyment of these outward things, then no marvel, if in the absence of them, they were cast down. I say, If the floods of their comfort were maintained by such springs as these, then no marvel, if these being taken away, they bee bereaved of their *Foy*.

But seeing these things are too short either to breed, or feed: either to beget, or fuel a Christians *Foy*: why should the deprival of them so much affect the heart, as to take away their *Foy*?

Have you not still *the ground of Foy*? you have lost *your goods*, but not *your God*. You are deprived of *your Comforts*, not of *your Christ*. And therefore except you do make *Gods* of the *Creature*, prize them too highly in your Judgement, ingage your hearts and affections too much to them: why should *your Foy* bee taken away?

You see *Paul* had learned in all estates to bee content, and the Prophet *Habakkuk* before mentioned: and why not you?

2. Such they are, as for the present are under *some sad and sore Temptation, combat with Satan*, and for the present their spirits are *sadned*, and cast down.

3. Such as are in *deserted conditions*; God having withdrawn himself, and hid his face from the Soul. Than which there is no *sadder condition* in the World, when not a *Star*; but *the Sun* it self is rent from the Sky; when not a *single Comfort*, but *the universal Comfort* seems to bee *gone*. This may sadden the spirit of Gods people for a time.

All *Jobs* crosses did not so much affect him as this. The loss of his Goods, of his Possession, of his Children came not so neer him, as the apprehension of the loss of his God. Hee could lift up his head under all the other: but here hee was ready to sink.

Such a *Condition* Gods people may bee in, which may cause sadness of spirit, as was *David, Heman, Hezekiah*, and others.

2. So secondly for those of Gods people, that are thus sad and disconsolate; it is not *as they are Beleevers*, but *as they are Doubters*. Their *Trouble* ariseth from *Doubting*, not from *Beleeving*. It is not *Faith*, but the *want of Faith*, which is the cause of their *uncomfortable walking*.

If Gods people would live more *out of themselves*, and more in *Christ*: if they would live more the *Life of Faith*, and less the *Life of Sense*: if they would live more in the *Heaven of Promise*, they would not bee so much cast down. *The more trust, the less Trouble.*

Faith would bring *Christ* into the Soul, and there is cheare-
ough with *Christ*.

Of the Nature, and

Faith would bring *Heaven* into the soul, and there is *Comfort* enough in *Heaven*.

Faith would open a way for the *Love of God* to enter, and that would thrust out all other grievances.

But I will not go about to excuse *uncomfortable walking with God*. Why should I give *indulgence to mens Passions*. Gods people are to bee exceedingly blamed for their *uncheerful walking with God*.

They are the *shame of a good God*, and give occasion to men to think *hee is an hard and rigid Master*.

They wrong a *good Cause*, and discourage the hearts of others from entering into the wayes of God.

Sure I am, *There is no Condition*, that Gods people can bee in, but they *have alwayes ground, and cause of Rejoycing*.

Either, *A Rebus exhibitis*, from things bestowed,

Or, *A Rebus promissis*, from things promised.

Either, *From things in hand, and possession*,

Or, *From things in hope, and promise*.

And therefore how *blame-worthy* are they, who disquiet themselves with needles perplexities? and lay the burden of sorrow on themselves, which God doth not?

Let us examine the *grounds* of these sorrows, and arraign them before the *Bar of right Reason*. What is it that *troubles thee*?

1. *Is it thy former sins*? why should these trouble thee? God hath *pardoned* them. And wilt thou bring the old guilt upon thy conscience again, which God hath cleared and pardoned? wilt thou binde, when God hath loosed? condemn, when hee hath absolved?

2. *Is it thy present Corruption*? God hath promised to subdue it. -- *Sin shall have no more dominion over you*. Hee hath promised to purge, to purifie: Hee came with *Refiners fire, and Fullers sope*, Mal. 3. 3.

3. *Is it thy Imperfections*? That there is so much formality, so little power? so much coldness, so little heat, &c? why God hath promised to pass by infirmities, to hide and cover imperfections.

4. *Is it, because thou art in some present Afflictions*? why, hee hath promised, that *All things shall work together for good to them that love God*, and are chosen according to his purpose.

5. *Is it, because thou art under some present Temptations*? why St. James saith -- *Count it exceeding joy, great joy, when yee fall into diverse temptations*.

There is matter of Joy as well as of Sorrow, if by *Faith* thou wouldst but see what God aims at.

1. It may bee, *for trial of Grace*; as in *Abrahams* and *Jobs* case; whose temptation was of purpose to try and justifie his Graces.

2. It may bee, *For exercise of Grace, of Faith, of Patience, &c.*
3. It may bee, *for discovery of sin, may for destruction of sin.*
4. It may bee, *to make us more humble, as Paul: more prayerful, &c.*

6. Is it because thou art *under some present Desolation*? Yet if by *Faith* thou look upon the firmness of the Promise, the stability of the Covenant; in the absence of sense, thou shalt finde matter of Comfort.

Thus you see *David* did, *Psal. 77. 10.* Hee was in a great Desolation; hee cries and prayes: Hee prayes and cries: Hee renews his former evidences and experiences; yet gets hee no comfort. At last, *By Faith* hee looks upon the truth of Gods Promise, and the stability of the Covenant. And then his soul revived. *I remembered the dayes of old, the years of ancient times. I called to minde my songs in the night, I communed with my own heart; my soul made diligent search. Will the Lord absent himself for ever, &c? And I said, this is my infirmity. Yet I will remember the years of the right hand of the most High, &c.*

Do but in this sad condition, behold these dealings of God, as the waies of a Father to thee; which are alwaies of Love, of Mercy and Truth, to them that keep his Covenant and his Testament.

Whether Gods end bee for Chastisement, as it was in *David*; Or for Tryal, as it was in *Job*; Or whether it bee for Prevention, as it was in *Paul*; lest hee should bee puffed up; yet all is in love, and therefore cause of rejoycing.

So that there is no condition so sad, but Gods people have still cause of rejoycing in it. Thou canst think of nothing, if thou bee a Beleever, that can minister just cause of trouble to thee. And therefore why art thou so cast down?

If there were more Trust, there would bee less Trouble. I dare bee bold to say, that all the troubles, all the disquiets of Gods people do arise from want of Faith. Were there more Faith, there would bee more Comfort. And therefore as *David* physicked his soul, when it was cast down and discouraged -- *Why art thou cast down, O my soul? and why art thou disquieted within mee? Trust in God:* So let us exercise our Trust, and all our Troubles will vanish, all our disquiets will disappear and bee gone.

Let Faith come in, and discover the Promises of God, made to thee in this thy sad condition.

Hee hath promised it shall not bee too great, *1 Cor. 10. 18.* *There hath no temptation taken you but what is humane: and God is faithful, and will not suffer you to bee tempted above what yee are able; but will with the temptation give an issue, that you may bee able to bear it.* Hee hath promised it shall not bee too long, *Rom. 16. 20.* *The God of Peace shall tread Satan under you feet shortly. -- Hee will not contend for ever.* Hee hath promised to deliver us, when in the day of trouble wee call upon him, *Psal. 50.*

Seventeenth Royalty.

17. Royalty of
Faith. Its an
Heart guiding-
Grace.

17. Faith is an Heart-guiding-Grace.

Faith is the eye of the soul, to direct and guide us. *Faith* is to the soul as the Pole-star to the Mariner, to direct the Mariner which way to steer his course. And the soul is like the Needle in the Compass, which ever looks towards God for direction. It is as it were the Pillar of fire to us, in the Wilderness of this World, to direct our steps to our Heavenly *Canaan*.

Our life is called a *Way*. And not only a *strait Way*, but a *difficult Way*. Wee shall meet with many turnings in this *Way*. And if *Faith* doth not guide us, wee shall either stand still, and not go forward: or wee shall go into *wrong wayes*, the way to *Death*.

My Brethren; wee shall meet with many exigents in our way to Heaven. And, if *Faith* do not guide, wee are sure to go a-miss.

You see what an Exigent *Esther* was put unto: Either to *neglect duty*, or to *endanger her life*. Shee put her life in her hand, for the good of the Church of God. If shee had now consulted with flesh and blood; if shee had followed the guidance of Reason, shee had been mis-led.

No doubt but sense and Reason would have told her, that it had been best, not to hazzard her self, and put her life in jeopardy: but consulting with *Faith*, and following the guidance thereof, she was resolved to *do the duty*, though shee *perished in the doing thereof*: And it was her safety.

The like in *Abraham*. You see what an Exigent hee was put unto. Hee was *to part with his Son, his only Son, the Son of his Love, the Son of his old age; a Son of so many Prayers, and so many Promises*. No doubt, if hee had consulted with flesh and blood, and carnal reason, they would have bid him to *spare his Son*: but following the guidance of *Faith*, hee was *willing to sacrifice his Son*, Heb. 11. 17. -- By *Faith Abraham, when hee was tryed, offered up his Son Isaac: of whom it was said, that in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead, &c.*

So it was *Faith* which guided *Moses* to leave the pomp and glory of *Pharaohs Court*, and to *chuse rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt*, Heb. 11. 24. If hee had followed the guidance of Reason, or sense, hee had miscarryed. That would have told him, that hee was to regard himself, and his present happiness, and not throw himself out of all. But then hee had been mis-led. But following the guidance of *Faith* hee forsakes all.

This

This *Guidance of Faith* they wanted, *Joh. 12. 42. Who durst not confesse Christ, for fear of being thrown out of the Synagogue.* If they had had *Faith*, it would have guided them to *Jesus Christ*; bee the Issue what it will.

The like of the *Young-man*. Hee went far, but when it was put to him, *to leave all, to follow Christ, to sell all*: it is said -- *Hee went away sorrowful.* Hee consulted with Sense and Reason; hee wanted the *Guidance of Faith*, which would have directed him *to part with all, to cast away all, rather than to leave Christ.*

The like of *Balaam*. Either hee must *forsake the wages of Unrighteousness*, or *curse the People*: but hee had more desire of mans reward, than hee had *Faith* to expect God, and so hee miscarried.

And, my Brethren, such like straits wee may meet withall in our way to Heaven. And, if wee follow not the *Guidance of Faith*, wee are sure to-bee mis-led.

It hath been the ordinary choice that the Saints have been put to, *Either forsake thy God, or forsake thy goods: Either leave Christ, or leave thy Comforts: Either renounce Christ, or lose thy Friends, thy Father, thy Mother, nay, thy liberty, thy life.* To these exigencies and straits Gods people have been driven. And had they not had *Faith*, they had surely been mis-led: but having *Faith*, it guided them to suffer losse of friends, losse of goods, losse of liberty, losse of life it self for *Christ*: as you see up and down, in *Abraham*, in *Moses*, in *Jeremy*, in *Paul*, and the rest of the Apostles; who accounted not their lives dear to them, for *Christ*.

And it was the usual speech of the Primitive Martyrs, when they were perswaded to *leave Christ*, rather than to suffer. -- *Spare good Emperour, thou canst but cast into prison: God into Hell.*

Patce precor
Imperator, tu
Carcerem; ille
Gehennam.

The like of *Cyprian*, of *Policarp*.

The like of *Frederick the Elektor of Saxony*, who was prisoner to *Charles the fifth*; and was promised enlargement and restitution to his former dignity; *If hee would come to Mass.* It was *Faith* guided him to return this answer. -- *In earthly things I am ready to yeeld to Cæsar. In heavenly, only to Christ. And Christ is more welcome to mee in Bonds, than Cæsars Court without Christ.*

Thus I might run down in particular examples in all ages, and shew you how *Faith* hath guided men in these straits: which had they followed the direction of Reason and Sense, they had been lost for ever.

It is *Faith* which guides the heart, in these difficult cases. It is an *Heart-guiding-Grace*. And this is the way.

Faith doth reject the wisdom of the flesh, and goes by Gods light. It shuts our eyes, and walks by Gods light. It follows God, as the blinde man follows his Guide, all his dayes. Hee who makes Gods Word all his Reason, shall have God a Counsellor. *Faith* will not own the wisdom of the flesh. -- *the carnal minde is enmity*
to

to God. *It will not be subject.* It is full of contumacy and stoutness against God and his wayes.

Faith will neither own the Flesh, as a King, nor as a Counsellor. As it will not obey the commands of the flesh, so it will not follow the counsels of the flesh.

Peter would not consult with flesh and blood, but was obedient to the heavenly vision: where is implied, if hee had hearkened to flesh and blood, hee had been disobedient to the heavenly vision.

But Faith makes God its guide, Psal. 48. 14. -- *This God is our God for ever: hee shall be our guide unto death.* Faith seeks direction from God, who is *the Counsellor, the God of all wisdom.* And the Soul, that leans upon God for wisdom, shall not want it. He who trusts in the God of wisdom shall not want direction. I say, hee, who shuts his own eyes, and sincerely falls down at the feet of God for counsel, shall have direction from him.

If indeed, wee seek as *Balaam*, with a double heart, or as the Children of *Israel* did, *Jer. 42.* who asked counsel, but were resolved of their way; wee then may miscarry. But hee who seeks with an humble and upright heart, that asks the way to *Sion, with his face thitherward*, resolved to go, as God directs, *Such will God direct in his way: such hee will guide in all the wayes of Judgement.*

As the Moon by darting her beams and influence into the Sea, doth move that great body backward and forward; which they say, is the cause of the ebbings and flowings of the Sea: so God doth in difficult cases, dart such a beam of light into the Soul, such strong influences into the Spirit, as doth carry the soul the way it should go.

A man may follow his own wisdom and miscarry: but hee that shuts his eyes and follows God, is sure not to be misled. Hee, who rejects the counsel of the flesh, and is resolved to walk by the direction of the Spirit, though never so unlikely to flesh and blood, is sure to go right.

You see an example of this in *Balaam*; in *Saul* sparing of *Agag*, and the best of the flock: in sacrificing before *Samuel* came to him. But I'll name but one.

Jer. 41. 10. to the end of the Chapter. *Johanan*, who was the Captain of the Residue of the Jews left in *Jerusalem*, desired *Jeremy* (though with a double and deceitful heart) to enquire of the Lord, whether hee should go down to *Egypt*, or abide at *Jerusalem*: And bound himself with a vow, that -- *Whatever the Lord said, hee would do it.*

Jeremy comes, and tells him, *hee must abide at Jerusalem, and God would preserve him.* But *Johanan* wanted *Faith* to beleeve there was safety, where was no means of safety. And therefore hee chose rather to go down to *Egypt*, than to abide at *Jerusalem*. And if that mans reason might direct it, 'twas the likeliest way: for
in

in *Jerusalem* was nothing but *Pennury, Want, Famine and War*: In *Egypt* therewas *Plenty, Peace, and all abundance*.

But now observe. Though the way were never so likely, yet following his own wisdom, and rejecting the counsel of God: I say, following his own wisdom and counsel, and neglecting the direction of God, hee ran upon his own ruine; it was his utter undoing. You see there, the thing hee thought hee should avoid, hee fell into: Hee thought to have avoided the *Sword, Famine, and Pestilence*: but all these followed him. God would make him know, it was better to follow the guidance of *Faith*, though the way were never so dangerous, unlikely, to carnal wisdom, than to be led by his own wisdom, though 'twere never so likely. Men that would avoid danger out of Gods way, do surely run into it. Hee that will follow his own wisdom, not Gods, shall run into mischief.

You see this in *Jerobasm*. It was a likely project in carnal reason, in mans way; *To continue his Throne and Kingdome, by making of Calves; that so the people might be kept from Jerusalem, and might not revolt back to Judah*. But in Gods way, it was the way to his ruine, the overthrow of him, and all his house.

Eighteenth Royalty.

18. Faith is an Heart-establishing-Grace.

18. Royalty.
Faith is an
Heart-esta-
blishing-Gra

It settles a man upon such a Foundation, as nothing can unsettle him, *Psal. 125. 1. -- They who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever*. Such a man is *Homo quadratus*. Fall hee which way hee will, hee lights upon his square, *Psal. 112. -- His heart is fixed, trusting in the Lord, his heart is established; hee will not fear*.

Whereas, Unbelief doth unsettle the soul, fills a man with unsufferable perplexities; sets a man upon the rack of fears. It is that which keeps a man in fears, and that which causeth a fresh return of doubts and fears. -- *If you do not beleeve, yee shall not be established*. An Unbelieving man is *an house without a foundation, a man without a bottom*, like a ship unballasted in a Tempest, tossed hither and thither.

Faith on the contrary doth make a man a rock in a storm; doth establish and settle the heart in the greatest Tempest.

The lesse *Faith*, the more *Fear*, the more *Unsettledness*. The more *Faith*, the lesse *Fear*, the more *Stability*.

Faith doth unburden our hearts of all our fears, and all our cares. When a man beleeves not, all the burden lies upon a mans self. But when wee beleeve, wee cast all the burden upon the Lord.

Wee are troubled, and affraid what shall become of our souls,
what

Of the Nature, and

what of our bodies, what of our Children. But *Faith* doth unburden the soul of these cares and thoughts : it doth quit and discharge the soul of these fears. *Faith* casts the whole burden upon the Lord : makes God to bear all the burden : not only the burden of sins, but the burden of cares and fears; comming to him *wearie and heavy laden*, and by *Faith* casting our burden upon him, hee bears all, *Pro. 16. 2.* -- *Commit thy works unto the Lord, and thy thoughts shall bee established*, *Psal. 55. 22.* -- *Cast thy burden upon the Lord, and hee shall sustain thee.*

There are two things *Faith* establishes the soul against,

1. *Against Fears.*

2. *Against Falling.*

1. *Faith* establisheth the heart against *Fears*. When a man beleeves not, hee is nothing but fears and scruples : But, when once *Faith* comes, it doth answer all cases; silences all doubts; stablisheth the heart against all fears.

There are five *Fears* which *Faith* doth establish the heart against,

1. *The Fear of Men.*

2. *The Fear of Want.*

3. *The Fear of Death.*

4. *The Fear of Hell.*

5. *The Fear of Judgement.*

1. *Faith* establisheth the heart against humane *Fears*, the fear of men. *Faith* will banish these unlawful and tyrannical fears. It will not suffer them to enter the Throne, and take possession of the heart, *Psal. 27. 1. 3.* -- *The Lord is my light and my Salvation.* There was his *Faith* -- *Whom then shall I fear?* The Lord is the strength of my life, *Of whom then shall I be afraid?* Though an host should incamp against mee, my heart shall not fear: in another Psalm. -- *God is our hope and strength, a help in trouble ready to be found. Therefore will not wee fear, though the Earth be moved, though the Mountains be hurled into the midst of the Sea,* *Psal. 46. 1, 2.*

2. *Faith* doth establish us against the *Fear of Want*. Many there are that fear to out-live their labours, to out-live their Riches, their Comforts. Oh! say they, I shall one day want, and be in misery.

Now *Faith* settles the soul against these fears. Why, will *Faith* say, hath not God said, -- *The Lions shall hunger and suffer want.* (That is, as the Septuagint read it) *the mighty Nimrods*, the great ones of the World, who have their baggs full: They shall sooner want, than they that fear the Lord, shall want any thing that's good. Why will *Faith* say, -- *Doth God cloathe the Lillies, feed the Ravens; and will hee not take care for thee?* *Mat. 6. 24.* to the 34. -- what? hath not God ingaged himself to bear thy charges to Heaven? Hath hee not promised to *give thee all things necessary both for life and godliness?* not only for *Godliness*, for *Spirituals*: but for *Life* too, for *Temporals*?

Hath

Hath not Godliness the promise of this Life, that now is, and of that, that is to come?

Doth God take care for Ravens, for the Beasts of the field? Doth hee feed his Enemies? and will hee forget his friends? Hath hee given thee a Christ? and doubttest thou hee will give thee a crumb? will hee not give us all things, who hath not withheld himself from us? Ihus the Apostle doth reason, *Rom. 8. 32.* -- Hee that spared not his own Son, but freely gave him for us: how shall hee not with him, freely also give us all things?

Nonne dabit
sua, qui non de-
tinuit se?

Sure hee, who trusts God for his soul, will trust God for his Body. Faith doth not single and chuse out its Object, to beleieve this, not that, but all coming from the same Truth, the same God; it beleieves one as well as another. Hee who depends on God for the many, will depend on him for the less: Hee who trusts God for pounds, will trust him also for pence. -- If I tell you earthly things (saith Christ to Nicodemus) and you beleieve not: how will you beleieve, if I tell you heavenly things? So, if you will not beleieve God for earthly things, how can you beleieve him for heavenly things? It not for sustentation: how then for salvation?

Fides non eli-
git Objectum.

3. Faith doth stablish the heart against the Fear of Death, the King of Fears, as Job calls it: And of all terribles, the most terrible, as the Philosopher speaks. Unbeleef doth slay the heart with fears. A man, that knows not what shall become of his soul to all eterni-ty: no marvel if hee bee afraid to dye.

When a man shall lye upon his death bed, and knows not whither hee shall go. *Quo vadam nescio.* As it was said of Aristotle. I go I know not whither: Or, when a man shall look upon death, and Hell behinde it: upon the Pale Horse, and Hell behinde, as wee have it, *Rev. 6.* no marvel if hee bee afraid to dye.

But when by Faith wee can look upon God a Father: Christ a Saviour, and can say, -- God is my God; Christ is my Christ; Heaven is my Inheritance; Glory is my portion: no marvel then, if death bee not terrible, no marvel then if hee bee ready to meet death, and say with Simon -- Lord, now lettest thou thy Servant depart in Peace. Or with Paul, sigh out, *Cupio dissolvi*: I desire to bee dissolved, and to bee with Christ.

Men that have not assurance of a better life, it is no wonder if they bee loath to leave this; they know not where to mend themselves. *Earth in Possession, is better than Heaven in Reversion.*

But when God hath given a man the assurance of a better life; when a man hath his hope in his hand, his evidences sealed; Oh! then death is not terrible: There will bee a willing Resignation of the soul into Gods hands.

It's true, in some case, Hee that beleieves maketh not haste, but here, the more wee beleieve, the more haste wee make to bee with God.

4. Faith Stablisheth the heart against the Fear of Hell. Faith knows

knows who was *in pretium*, as well as *in premium*, and beholds *Christ* not only *in Premium*, to intitle us to Heaven; but *in pretium*, as the price of our Redemption, to free us from Hell. As by his Active Obedience hee answered Gods commanding and remunerative Justice: So by his Passive Obedience hee answered Gods condemning and vindictive Justice, freeing us from that wrath and misery, which otherwise wee should unavoidably have fallen into.

5. *Faith doth establish the heart against the Fear of Judgement.* There shall bee no condemnation to such as are in *Christ Jesus*, such as are *Believers*. The Judge is our Advocate, our Saviour; Hee, to whom wee are to answer, hath answered for us: Hee, to whom wee are to give satisfaction, hath satisfied for us: Hee is our Redeemer, who hath laid down his life for us. *Faith* knows *Christ* will bee *All*, in *All* to the soul, not only in life to preserve it, but in death to comfort, and in Judgement to absolve thee, and save thee.

2. *Faith doth establish the heart against falling,*

1. *Against Total Apostacy.*

2. *Against Final Apostacy.*

1. *Against Total.* There is not a *Total Apostacy*. Though the Saints fall sadly, yet not *Totally*.

1. A Child of God may lose all the comforts of spiritual life: yet not spiritual life it self. Hee may bring himself into such a sad condition by sin, that hee may sin away all the comforts of this life. Thus *David*, Psal. 51. -- *Restore to mee the joy of thy Salvation.* Hee had not lost life, but the comforts of it; and desires they may bee restored. A man may out-live the comforts of life: this is a sad thing to out-live comforts here, but *Faith*, at least, layeth the grounds of those comforts that are endless.

2. A man may lose all the Vigorous and Powerful Operations of Grace, and Life: yet not life it self. It may bee with a Child of God, as with a man in a dead Swoon; though there bee life in him; yet the operations of life are but little discerned. It's not with him, as it was wont to bee. Hee thinks to go out (as sometimes *Sampson*) in prayer, &c. but his strength is gone from him, as his was. But his life is hid with *Christ* in God, as the Apostle hath it, Col. 3. 3.

3. A man may lose some measures and degrees of spiritual life: yet not life it self. Hee may suffer a great decay in his *Faith*, a great abatement in his Love, and Zeal, &c. and yet life is not "lost." Thus it was with the Church of *Ephesus*, Rev. 2. 5. -- *Remember from whence thou art fallen, and repent, and do thy first Works.* -- Wee are not to think that the Church was fallen from Grace: but only from some measures and degrees of Grace. And concerning the same Church Rev. 2. 4. when it is said, -- *Shee had lost her first love*: it is not meant, that shee had lost the Grace of *Charity*: you see the fruits of it in the second and third verses:

But

But shee had lost the degrees. It was not extinguished, but cooled only. The word is [*Ἀφαιέω*.] which signifies, not that shee did altogether [*Amittere*] lose it: but somewhat [*Remittere*] remit and abate of the fervency of it. As one faith of Peter. -- The strength of spiritual life was moved in him; but not removed; shaken 'twas, but not shaken off. Hee remitted the Grace of Faith, in-
 "mitted the act of Faith, but lost not the Habit.

Morua fuit it
 co spiritualis
 viuz robur; non
 amotum; con-
 cussum, non
 excussum.
 Gratiam fidel
 remisit, Actum
 intermisit; Ha-
 bitum non ami-
 sit.

"Isa. 6. 13. -- Hee shall bee like an Oak, whose substance is in him, when it casts its leaves: so the Holy seed shall bee the substance thereof. Like to that, is that of 1 Joh. 3. 9. -- Whosoever is born of God sinneth not; for his seed remaineth in him: neither can hee sin; because hee is born of God. It may bee with him, as 'twas with Nebuchadnezzar. The Tree may bee hewn down, but the stump is bound with a bond of Iron.

2 Faith establisheth the heart against final Apostacy. Though they fall foulely, yet not finally. They have the Prayer and Intercession of Christ, the Power of Christ, the Merit of Christ, the Promise of Christ. Faith produceth all these.

Wee are said to bee established by Faith; to live by Faith, to stand by Faith; to bee preserved by Faith as with a guard, 1 Pet. 1. 5. -- Wee are kept by the Power of God, through Faith unto salvation. By Faith wee are said to subdue the flesh; to have victory over the World; to quench the fiery darts of Satan; to bee saved by Faith, &c.

Indeed all ages give reports to us of many, who have been eminent in Profession, and yet have come to nought. Some fallen from Grace to baleness; some fallen from Grace to bitterness; some from Grace to vitiousness; some from Grace to maliciousness: But these were never true Beleevers. A Star fallen is not a Star. -- They went out from us, because they were not of us: for had they been of us, they would have continued with us, 1 Joh. 2. 19. It is the evil heart of Unbelief that causeth them to depart from the living God, Heb 3. 12.

Stella cadens
 non est Stella.

Where there is true Faith, there is stability. Faith doth establish the heart from falling.

1. Faith sets a man upon a Soul-establishing-bottom, upon a sure Foundation, upon Christ: and hee is sure who is built there: as the house on the Rock; so the soul on Christ is safe. Time was, a man was his own Foundation, but it was a sandy one: but now his Foundation is Christ, a Rock of ages.

2. Faith doth interest a man in a Soul-establishing-Covenant: not a Covenant of Works, but of Grace, Jer. 32. 40. -- I will make an everlasting Covenant with them, that I will never turn from them to do them good: But I will put my fear in their hearts, that they shall not depart from mee, Isa. 54. 9, 10. -- This is as the Waters of Noah unto mee, for as I have sworn, that the Waters of Noah shall no more go over the Earth: so have I sworn that I will not bee angry with thee, nor rebuke thee.

Sine mutatione
stabiliter fixa.
So Ang. ren-
ders it, and
hence he saith
on that place
Nec quæ illu-
minavit obex-
cat, nec quæ
ædificavit de-
struit, nec quæ
plantavit arel-
lit.

3. *Faith doth beget in a man Soul-establishing-Principles.* The Principles of Grace and Holiness: The Graces of God, which are (*Ἀμεταμέλιτα*) *Without Repentance*: i. e. God doth never behave himself to those upon whom hee hath bestowed these Graces, as though hee repented of the bestowing of them. *Whom hee hath enlightened, hee doth not blinde; whom hee builds, hee doth not destroy; and whom hee plants, hee doth not pull up.*

And *Faith* hath a great influence into this, to preserve and establish the heart from falling. It is said, -- *Wee are kept by the Power of God, through Faith to Salvation*, 1 Pet. 1. 5.

1. *Faith doth ingraft us, and unite us to Christ*, makes us Members of *Christ*, the Spouse of *Christ*, and *Christ* will not lose either his Spouse, or the least of his Members.

2. *Faith doth keep out the grand Enemy* to this, *standing thus steadfastly*, and that's *Hypocrisie*. If a mans heart bee unsound, let his shew and appearance be what it will bee, all will come to nought as in *Herod, Judas, &c.* If an Apple bee corrupt and rotten at heart, though the rind, and outside bee never so lovely and specious, 'twill not long last: the corrupt inside will mar the fine outside in the end.

An Hypocrite is but an *Apostata* cased; and an *Apostata* is but an *Hypocrite* uncased.

3. *Faith establishes the heart against fears of men; the frowns and menaces of men.*

4. *Faith will keep the heart constant to duty*, to the use of the Ordinances, which are strong means to hold up the soul in Gods way.

5. *Faith makes a man jealous and watchful over his own heart, of Declinings* either in *Action*, or in *Affection*. It will not suffer a man to give way to the least coldness in love, lukewarmness in zeal, remissness in duty. If any steal upon his heart, hee is never quiet till hee have recovered his former heat.

6. *Faith doth maintain in the heart an holy fear of falling*; which is a great means to preserve from falling, Jer. 32. *I will put my fear in their hearts, that they shall not depart from mee.* Such a Fear it keeps as may curb and keep under the flesh: but not discourage and weaken the Spirit. An industrious fear, not a discouraging fear: a faithful fear, not a despairing fear. A fear joyned with *Faith*, and a *Faith* mingled with fear. A man may bee fearful, and faithful. Fearful in himself, faithful in *Christ*: weak in himself, strong in *Christ*.

There are four fears which *Faith* casts out,

1. *A servile, and legal Fear.*
2. *A distrustful Fear.*
3. *A despairing and discouraging Fear.*
4. *A careless Fear.*

As security is fearless, so sometimes Fear is careless, if it bee excessive.

There

There are also four Fears which *Faith* retains.

1. *An awful Fear.* Such a Fear as restrains from adventuring on occasions of sinning. It is as bad Divinity to grant the occasion, and deny the sin, as it is Logick, to grant the Premises, and deny the conclusion.

The *Nazarite* was forbidden Wine; and withal that hee must not taste the Kernel of the Grape; least that might bee an occasion to draw on the other. Wee have a sad example in *Monicha*, *Augustines* Mother. Shee looked on the Wine in the Cup; from looking, shee fell to liking; from liking, to tasting; from tasting, to sipping; from that to drinking, and so to Excesse. Sins in Divinity are like absurdities in Philosophy. One absurdity granted, multitudes follow.

Umo absurdo
dato multa se
quantur.

2. Such a Fear as makes us to go out of our selves, and lean and rely wholly on *Christ*. A Fear of our selves, of our own strength, &c.

Alas! What are wee to *Adam*? to *David*? to *Solomon*? to *Hezekiah*? *Peter*? men of sweet and familiar acquaintance with God. Yet see what Testimonies of mens frailties they left behind them. And all this to teach us to maintain an holy Fear and jealousy over our own selves; that wee might go out of our selves, and lean all upon *Christ*, without whom wee cannot bee sure.

3. *An Industrious Fear.* Such a Fear as puts us upon all holy duties, and means for our establishment to preserve us. God promised to adde fifteen years to *Hezekiahs* life; yet hee was to preserve this life, and uphold it, with food and dyet, and other necessities for life: so God promised wee shall not fall: yet wee must bee conscionable in the use of all good means, whereby wee may stand; otherwise wee tempt God: and just it is with God to let us fall, if wee neglect Prayer, and the rest of his Ordinances appointed by him for our perseverance.

4. *A Jealous Fear over our own hearts.* They are deceitful, and wee had need to bee jealous over them, and watch. Think not thy self so far at distance from any sin, but thou mayest fall into it, if God keep thee not.

Who could bee further from Drunkennes than *Noah*? who was the only sober man, in the drunken old World. Who from Incest than *Lot*? the only chaste man in *Sodom*. Who from Murder, than *David*? Whose heart smote him for but cutting off the lap of *Sauls* garment. Who from denying of *Christ*, than was *Peter*? who had rather dye with him, than forsake him. And therefore wee had need to bee jealous, and watch over our own hearts.

There is no place so good, but wee may offend in it. As the Angels in Heaven, *Adam* in Paradise. There is no company so good, but wee may sin in it. As did *Sarah* in the Angels company, *Judas* in *Christ's*.

Thus let us maintain these holy Fears in our hearts, and by

Of the Nature, and

by that bee kept from falling.

Use of Examination.

Let this then put us upon the *Trial*, whether or no wee have *Faith*.

You see the *Necessity of Faith* in respect,
Of Justification.
Of Sanctification.
Of Salvation.

I have shewed you, it was the great thing, which God required to *Justification* and *Salvation* of a sinner. And you have seen the Excellency of this *Grace* laid down in many *Glorious Priviledges and Royalties*. You have seen that God hath poured more honour upon the head of *Faith*, than upon any other *Grace*. Let all this perswade with us, to put our selves upon the search and *trial*, *whether wee have Faith or no*.

Put such a question as this to thy own soul. *Am I a Believer, yea or no? Have I Faith, yea or no?*

It was a duty which the Apostle did commend to the *Corinthians*, 2 Cor. 13. 5. -- *Examine your selves, whether yee bee in the Faith; prove your own selves*. And it is that, which, after this long discourse of *Faith* I would commend to you all. *That you would put your selves to the Trial. Examine whether you have Faith or no*. Therefore hath God given us a faculty different from all Creatures, whereby wee may reflect upon our selves. Many there are, who will winnow others, but not sift themselves: spel others, but not read themselves: searching others rather than themselves. But let it bee your care every one to prove and examine himself.

The encouragement to this duty I will take from these two grounds.

1. *It is a thing possible to bee known, whether you are Believers, yea or no.*

2. *It is a thing necessary to bee known.*

1. *It is a thing possible to bee known.* Hence have wee so many exhortations, to examine and search. If it were *not possible to bee known*; in vain were these exhortations. God doth not use to put us upon *Impossibilities*. Though God in the Law may require that of a natural man, which is impossible for him to do, *Rom. 8.*

3. because hee gave man once ability to do whatever is commanded; yet in the Gospel *Christ* doth require nothing of the faithful, which by *Grace* is not possible to bee done. Possible then it is. There is light enough in the Word; if a man will bring his heart unto it; and deal impartially with himself, in the search, whether hee hath *Faith* or no.

The Papists indeed do say: *It is a thing impossible to know, whether*

ther hee bee a Beleever or no. If men did know they did beleeve, then they might be assured of their own Salvation. But this (say they) no man can bee assured of.

A Position cleane against Scripture, Authority, and Reason.

The Scripture is plain; the Precepts of the Scripture plain, 2 Cor. 13. 5. Gal. 6. 4. -- Let every man prove his own work. -- Let every man examine himself.

They who are commanded to try, may upon Tryal, know whether they have Faith or no.

But every man is commanded to try. God in the Gospel doth not put us upon Impossibilities.

Besides, the examples of Scripture are plain. The Eunuch a new Convert, when Philip told him, hee might bee baptized, if hee did beleeve, answered. -- I beleeve that Jesus Christ is the Son of God, Act. 8. 37.

The like of the Father of the possessed Child, when, having but a weak Faith, yet could say, -- Lord, I do beleeve, Mar. 9. 23. So Joh. 6. 69. -- Wee beleeve and know, that thou art the Christ, the Son of the Living God, Joh. 11. 26, 27. -- Beleevest thou this? saith our Saviour to Martha there. Shee answers -- Yea Lord, I beleeve thou art that Christ that should come into the World.

Hence saith Augustine -- The Beleever seeth his own Faith whereby hee doth beleeve. Again. -- as soon as Faith is in us, wee see it in us.

The mind is not ignorant of its own actions. When it understands, it knows it self to understand. When it discourseth, it knows it self to discourse. When it desires, it knows it self to desire.

To take away this act of the soul, whereby a man reflecting upon himself and his own actions, is able to know and judge of them: were to destroy the Prerogative royal of an intellectual nature.

Now if the naked spirit of a man bee able to judge of his own actions here: how much more the spirit of a man being helped by the Spirit of God, 1 Cor. 2. 12.

If Faith it self bee a witness (-- Hee that beleeveth hath the Witness in himself, 1 John 5. 10.) How much more when the Witness of Gods Spirit joynes with us? when the Spirit witnesseth, what place is left for doubting?

If Faith it self bee a Light. How much more, when Gods Light comes in with ours? The Light of the Spirit, to the Light of our Spirit.

Besides, How shall a man receive the comfort of his own Faith, (as Hezekiah did, Isa. 38. 3. and Paul, 2 Cor. 1. 12.) if it bee not possible for a man to evidence to himself, that hee doth beleeve.

Is it possible for a man to know his vicious actions, to his humiliation: and not possible to know his vertuous actions, to his

Vide fidelis
iplam fidem
suam.
Ipsam fidem
quando inest in
nobis, videmus
in nobis.
Mentis nostræ
fides nostræ
conspicua.

Quando Spiritus
testatur,
quænam relin-
quatur ambi-
guitas?
Fides est lum-
men seipsum
visibilem faci-
ens.

Of the Nature, and

consolation? It is bee granted of the one, why should it bee denyed of the other.

Indeed, I will grant thus much; though it bee possible, yer it is exceeding difficult.

1. *In respect of the deceits.*

2. *In respect of the doubts and mis-givings of our own hearts.*

I. In regard of the deceits of a mans own spirit. -- *The heart is deceitful above measure, who can know it? Jer. 17. 9. And -- take heed lest the Light within you, Or, That Light you think to bee within you, prove darknes.*

They that are much vers'd with their own hearts, do finde an Hell of deceit in them. Mens hearts are like some pictures: If you look on one side, there's an Angel, but on the other, a Devil.

There are depths of deceit in the hearts of men, which makes the work exceeding difficult. -- *Every way of man is good in his own eyes. -- There is a Generation of men (saith Agur) who are pure in their own eyes; and yet are not washed from their filthiness.*

Such deceits there are in the heart, that if a man will take all of trust, which comes up, hee will surely bee deceived.

You see this in the Children of Israel, Deut. 5. 27, 28. They said -- *Whatever the Lord said unto them, they would do it.* It is like, they spake as they meant, at that time. But hee that searched the heart saw deeper into them, than themselves into themselves. Hee espied deceits to lye low, which they were not perhaps aware of. And therefore saith -- *Oh! That there were such a heart in them, that they might keep my Commandements alway.* Hee saw, they wanted yet the Heart. This was but self-deceiving.

I might instance also in Hazael, when the Prophet told him what beastly cruelty hee should exercise toward the Children of Israel. -- *What! (saith hee) Is thy servant a Dog, that hee should do such belluine and beastly cruelty?* It may bee hee spake what was uppermost: hee spake as hee meant for the time: hee was not aware, nor did hee discern the deceit of his heart: hee thought his heart to bee far from that now, which afterward hee fell in to.

The like of the Israelites, Jer. 42. throughout. So that you see, it is a matter of some difficulty. And therefore the Apostle, 2 Cor. 13. 5. Bids us not only examine; but prove. Not only to examine, and take the first evidence the heart gives in, but to prove whether the evidence given in, bee true. It may bee you have examined your selves, by the rules of the Word. Your heart hath given in an evidence for you. Why, but prove, if this evidence bee true: see an evidence of that evidence.

As in Solomons Temple, there was Light set against Light: so here you must set Light against Light. As for example. Inquiry is made, whether I have Faith or no. Answer is given in upon the

the scrutiny; That I have *Faith*. It is well. But now prove this. Why how? Set Light against Light. See an evidence of that evidence. The Word saith -- *Faith purifies the heart*, Aët. 15. 9. *Faith sanctifies the heart*. *Faith works by Love*, Gal. 5. 6.

Now then. Is thy heart cleansed from filthiness? Art thou sanctified, &c.

The like in another. Inquiry is made, whether a man love God, yea or no. It may bee the heart gives up this answer, that hee doth love God. Why, but now prove it. -- *Hee that loves God, keeps his Commandements*, Joh. 14. 15. *Hee that loves God will obey him; will not displease him*. *Hee who loves God will not sin*.

And so in any other. Thus you see, though it bee possible, yet it's a matter of difficulty, in regard of the deceits of our hearts. And therefore wee are to take the more pains.

2. It is difficult in regard of the doubts and mis-givings of our hearts. And this at all times; if Gods Spirit come not to witness with our spirits; our own spirits will bee born down with doubts and mis-givings of our unbelieving hearts; and wee shall never know what our condition is.

Hence wee have these phrases, *Rom. 8. 16.* -- *The Spirit doth witness with our spirits, that wee are the Children of God*. It's not the witness of our own spirit, that will answer all the doubts and objections of our hearts. If Gods Spirit strike not in too, and bear witness with us.

The like wee have, *1 Joh. 5. 6, 7, 8.* And other places; especially that of *1 Cor. 2.* from 9. to the 13. verse, where you shall see; that it is a work of Gods own Spirit, to settle the soul in the assurance of his good condition.

And, as at all times, so especially at three times. It is exceedingly difficult.

1. *In times of Humiliation.*

2. *In times of Temptation.*

3. *In times of Desertion.*

1. *In times of Humiliation.* As some call evil good: so thou calls good evil. Now, As some take the shadow for the substance: so thou the substance for the shadow. As some depend on false grounds: so thou deniest the true. As some feed, and cherish matter of false comfort: so thou feedest on matter of discouragement. Some heat themselves by a painted fire, *Isa. 50. 11.* and thou quencheest the sparks of Gods own kindling, if the Spirit of God break not in at that time.

2. *In times of Temptation,* when Satan assaults a man, tells him, that all his Graces are false and counterfeit; that hee is an Hypocrite. And presents an Army of confirmations at once, in an instant, and so manages them, that whatever evidences a man can think of to the contrary, they are either taken away, or seem-

Of the Nature, and

ingly confuted, as fast as they are thought on.

In this case a man may bee ignorant of his Faith and Graces. At such a time, if a man inquire, either the Spirit of a man will bee silent, and return no answer; Or, if it do return any, it is a disturbed one. If a man reflect back at such a time as this, hee shall finde nothing, but of Satans party to return him an answer.

3. *In time of Deserition*; when it may bee, our Evidences bee hid in the dark; the soul is in a mist, and cannot read its own Faith. The Glass can give no reflex, except the Sun give light: Nor a mans Graces appear to comfort him; except God shine upon them. As the *Moon* and *Stars*, so our Graces do shine with a *borrowed Light*. And unlesse God do shine secretly into our hearts, irradiate, and give light unto our Graces: though they bee *in esse*, in being in the heart: yet not *in cognosci*, in the apprehension they will not appear at all to comfort us.

In these cases, the work is *Difficult*. But what then! *Things must not bee left for Difficulties*; because they bee beset with *Difficulties*. *Difficulties* must not put us off from *Tryal*, but put us on to *try more thoroughly*. Hee who saith, *there is a Lion in the way*, is not fit for Heaven. They that feared the Giants were not fit for *Canaan*. It is a sign of a *base and degenerate spirit* to *desist* in the pursuit of a good way, because of *Difficulties*. Though it bee *difficult*, yet it is *possible*. A thing it is that hath been attained in all ages of the World. Others of Gods people have *known*, and so mayest thou.

2. It is not only *possible*, but *necessary* that you should know whether you bee *Believers* or no. It is *Necessary*,

1. *In respect of your Comforts.*

2. *In respect of your more lively Obedience.*

1. *Its necessary in respect of your Comforts.* What comfort can a soul have in this, *That Christ is a Saviour*, if hee know not, hee is *his Saviour*? And how shall hee know this, except hee know that hee doth believe? -- hee is the *Saviour of them that believe*, only.

What comfort is it to know *there's pardon of sins*, if wee do not know that our sins bee pardoned? And how shall wee know this, except wee do know that wee believe. -- They only that believe, have their sins pardoned.

What comfort can wee have in the *Merits, Death, and Blood of Christ*? what comfort, in the *Promises of the Gospel*, till wee know wee are *Believers*? such to whom *Christ* and the *Promises* belong?

If a man did but once clear this. How might hee run down all the *Promises*, and fetch in comfort from them all? why, (might the soul say) *Christ is mine: his Blood is mine: his Spirit is mine: his Merits are mine: his Righteousness is mine, to justify mee. His Holiness is mine, to sanctify mee. His Mercy is mine, to save mee. All is mine; if I bee a Believer.*

Oh!

Oh! Thou dost not know what wrong thou dost to thy soul, in neglecting to clear and evidence this to thy self.

Why, you will *live without Comfort*: you will *dye without Comfort*.

My Brethren. If you would not *live without Comfort*, if you would not *dye without Comfort*, labour to evidence this to your souls, *that you are Believers*.

Oh! It would adde much to your Joy and Comfort to *know this*. Many there are who live without comfort; who lye upon the rack of fears and discouragements, are in unsufferable troubles all their dayes.

Many, who for want of clearing this to their souls, *that they are Believers*, go with a spark instead of a flame.

And as you live: so you will *dye without Comfort*, if you do not take care to evidence this to your souls.

And this were a sad condition. Whatever a man hath in this life; yet when hee comes to dye, hee would willingly have all the *Comfort possible*. Though a man may bee content to go *Quarter-sail*, and *Quarter-wind*, here in this life: yet when hee comes to dye, hee would willingly go *Full-sail to Heaven*.

Lesse *Comfort* may serve a man to live by, than to dye by: because, whiles a man lives, other things come in, to make up the want of *Comfort*: every thing casts in something, to make the soul a stock of *comfort*. But if this will not do, if a man cannot pecece up his *Comforts* with other things: yet, whiles a man lives, there's hope and expectation still of more *Comfort*.

But, when a man comes to dye, that hope is gone: There's no hope then of ever getting more. And this is a sad condition.

And, My Brethren, It is a thing which God doth often deny at death: because wee have been no more solicitous to clear our Evidences in our life. I say, God doth now withhold the *Comfort of Faith*, because wee have neglected to clear our Evidence of *Faith*; which is a sad condition. Though the condition of the soul bee never the less safe: yet the condition is less comfortable to our souls.

2. *It's necessary in respect of our more lively obedience*. The knowledge of this, will make us lay out our selves for God. It will make us industrious and active, in all holy Obedience. It will make us *burn out*, not *smother out*: wear out, not *rust out*. It will make a man a *Volunteer* in Gods work: to sweat and take pains in the Vineyard of the Lord.

It's false what the Popish Doctors say. *That the knowledge of our good condition should slack the hand, make a man Supine and remiss in holy Obedience*. As much as it will make a Travailer slack his pace, because hee knoweth hee is in his way, and that by making speed in it, hee shall come to the end of his journey.

Oh then! *Is it a thing possible to bee attained? Is it necessary?* why then are wee so injurious to our selves, to rob our selves of

that Comfort, which the Knowledge of our *Faith* would contribute to our souls afterward.

Do you delight to know all things else? and bee ignorant of your selves? will you prove all things else? and not your selves? you will prove your Gold; you will prove your Silver; you will prove your Evidences, and will you not prove your selves? There's nothing of worth that a man will take upon trust, without tryal.

Do you delight to bee kept upon the rack of fears, and perplexities of spirit? do you delight to hang between Heaven and Hell? As *Abolom* between Earth and Heaven? and not know what shall become of your eternal souls to all eternity?

Why, if you do not thus, then take some pains in the *search and examination of your selves*. -- *Prove your selves whether you are in the Faith or no?*

Thus having premised this, upon which I have on purpose insisted the more largely; in respect of the *Necessity of this duty of Self-Examination*; wee will now come to lay down some Rules, whereby wee may discover to them, who are willing to take pains in the *search of their own hearts*, whether they have *Faith*, or no.

In the laying down of which, that I may not erre, I shall desire to go by these two Rules.

1. *The grand Rule is, the Word of God.* The Book shall try you. That Book that shall save or damn you at the last day, shall try you now whether you have *Faith* or no.

And I hope, if the Word convince you, *that you have not Faith*, you will subscribe to the conviction. If the Word say it, I hope you will conclude it. But, whether you will or no, *That which the Word saith is true.* That conviction which the Word doth fasten upon you, shall lye upon you at the great day, if now you get it not off.

2. *The Second Rule* I shall desire to go by, is this, *to lay down such Evidences as are universal; and belong to all Beleevers, weak, as well as strong; the least degree of saving Faith, as well as the highest measure of it.* I shall desire so to comfort the strong, as not to discourage the weak: so to satisfy the strong, as I may also establish the weak. For

I conceive, There's a great Error committed in the laying down of Evidences, to take an Evidence from the highest degree of *Faith*.

As when wee should lay down an Evidence of *Faith*, wee take our Evidence from *Assurance*. This is a great Error. By this means wee shall cast out many thousands, who are true Beleevers, and yet want *Assurance*.

And yet my care shall bee, as not to quench the smoaking flax; so not to cherish a false flame: as not to discourage the meanest;
so

so not to encourage the strongest, if false: as not to discountenance a true, so not to countenance a false. But that the false may have no Comfort; the true no discouragement.

Now the Method, that I will observe, to evince this to your souls, whether you have *Faith* or no, shall bee some Evidences taken,

1. *From the usual manner of Gods working of this Grace of Faith, in the hearts of Unbelieving men.*

2. *From the Grace it self wrought in the soul.*

1. *From the manner of Gods working this Grace, which is this.*

1. *God doth use to discover sin to the soul,* Awakens a mans conscience; makes a man to see his sin, and his misery by reason of sin; that hee lies under the wrath of God by reason of sin; and that there's an utter impossibility in him, to winde or free himself out of this condition.

This is the first work. Men will not beleeve, nor come over to *Christ*, till they first bee humbled, till they see and feel the want of *Christ*.

This you see in the *Prodigal*: in the *Woman with the Bloody Issue*. It was *Misery* brought them home. Men must bee cut off their own stock, before they can bee ingrafted upon another. Thrown off their own bottom, before they can cast themselves on *Christ*, the true Foundation.

The *Termes* of Mercy are too hard; the *Token* of *Christ* is too strait for such men, who were never humbled. What! To deny themselves! to cut off their right hand! to forsake their beloved sins! But Mercy upon any *Termes* to the humbled is desireable. No *Potion* can bee so bitter for the Recovery of a dying man: No hard hold too sharp for a drowning man, to take hold of. So no *Termes* too hard for an humbled sinner.

Whereas, before a man bee humbled, the Proposition of Mercy and Pardon is but all lost labour. Hee makes *Light* of Mercy, *Light* of *Christ*, *Light* of a Pardon, as they did, that were invited to the upper. It's said -- *They made Light of it.*

Men will not seek after the Physitian, before they feel themselves to bee sick: for ease, till they bee prest with burdens: for Plaister, before they bee wounded: for heavenly Riches, before sense of their spiritual beggery: for enlargement, and pardon, before they bee in Prison: for Mercy, before they smart under the sense of Misery: Nor for a *Christ*, till the soul do finde a necessity in the want of *Christ*.

Hence the Law is said to bee our Schoolmaster to bring us to *Christ*. And it is upon this ground, among others, because it doth cover sin to us, and lash us, and humble us for it. And then wee are ready to go from *Sinai* to *Sion*: from the Law of Moses accusing, the Gospel of *Christ* excusing: from the Law condemning, to the Gospel absolving.

Of the Nature, and

2. God doth discover to the soul the fulness and al-sufficiency of Christ. -- Who is able to save to the uttermost, them that come to God by him; and Heb. 7. 25. That there's enough in him to justify and save so vile a sinner, as thou hast been. Christ his Righteousness is an everlasting Righteousness; such as an eternity of sinning is never able to expend and draw dry.

As our Faith can never out-grow the Righteousness of Christ, so neither can our sins, Rom. 1. 17. It is said to be [A Righteousness revealed from Faith to Faith.] The more Faith, not the less, but the more Righteousness is revealed. The broader the Eye of Faith, the wider the Righteousness beheld.

As all the Faith in the World could never over-clasp the Righteousness of Christ: So all the sins in the World are not able to non-plus, or pose it.

As it cannot be over-lookt, or comprehended, by any Faith: So it cannot be exhausted by any sins.

Both of these wee have set down, Joh. 16. 8, 9, 10. -- I will send the Spirit; and he shall convince the world of sin. There is Humiliation. -- Of Righteousness. That is, that there is A complete and Al-sufficient Righteousness in mee. That I am able to save to the utmost; to pardon sin.

This God discovers. Faith must have a bottom to rest on: An Al-sufficient Saviour. No man will throw his soul away.

3. With the fulness, God discovers the freeness of this Righteousness to all comers: How willing God is to bestow Christ on you; and how willing Christ is to bestow himself upon you.

Hence wee have such invitations -- Ho! Every one that thirsteth, come yee to the Waters, Isa. 55. 1. -- And -- Let him that is athirst, come, Rev. 22. 17. And -- Come to mee, all yee that are weary and heavy laden, Matth. 11. 28. And -- Him, that comes to mee, I will by no means cast out, Joh. 6. 37.

4. God stirs up the soul to pursue Christ, with enlarged desires, and earnest prayers; kindles desires in the soul after him -- Oh! That God would bestow Christ on mee! I see I am in misery. I see I am a sinner. Oh! That thou wouldest bestow Jesus Christ upon my poor soul! As the poor pursued Hart doth pant after the Brooks of water: So panteth such a soul after the Lord Jesus. Now Christ upon any termes is desireable.

5. Now God works the Grace of Faith in the soul, whereby the soul doth draw nigh to Christ, and throws it self into the arms of Christ, embraceth him with all his might; casts it self wholly on him for Life, and Salvation.

Have you not seen how a tender Infant, in the apprehension of danger, runs into the arms of the Parent for succour: so doth the soul pursued by the Law, and affrighted by the apprehensions of Gods wrath, flye into the bosome and armes of Christ for succour; bespeaking him with all the termes of Love, and Confidence.

Royalties of Faith.

dence. -- My Lord; My God; My Hope; My Fortrefs; My Strength; My Redeemer, save mee, else I perish. Hide mee in the clefts of this Rock. Pity mee. Succour mee. Thou who art a Saviour, Lord save mee. Thou, that art Mercy, shew mee Mercy.

And here now begins the Life of a Christian, though as yet hee feel little motion. Strong is hee now in desiring, though feeble in performing. Resolved hee is, by any means to stick to *Christ*; yet not sensible of any union with him. Hee admires the brightness of the Beams of his Mercy shining in the Gospel; but feels little warmth of joy and comfort in his heart. Hee hungers after the Word; but feels little nourishment. Here is the *beginning of true Faith*.

Now then, would you know whether you have Faith? try your selves. Have you found, that God hath thus wrought in you? what? hast thou been thus humbled in the sight and sense of sin? deeply affected with the fulness and freeness of the Grace of God in Christ, so as to raise up in thee those earnest longings and pantings after him, so as thus to cast and venture thy soul upon him, this useth to be the manner and way of Gods working Faith in us; by which wee may come to know whether this Faith bee wrought in us, or no.

2. Some Evidences are taken from the Grace it self. In which, because Faith doth admit of degrees, some having stronger Faith, some weaker. Though all of us have (as it is in 2 Pet. 1. 1.) -- *The like precious Faith*, the same Faith for kind: yet all have not the same Faith for degrees. In some it is strong, in some it is weak: Sincere in all. All men are not of like age: all Trees not of the like growth. Wee read of a little Faith. -- *Oh yee of little Faith!* Faith, though little. Wee read of a great Faith. -- *Oh Woman! great is thy Faith*. All Beleevers are not of the like stature in Christ. Some are but Babes, and some are grown men; there's a little Faith comparatively: and there's a great Faith. Therefore lest I should unsure the weak in satisfying the strong, I will here give you

1. Some Evidences of a weak Faith.

2. Some Evidences of a strong Faith.

1. The Evidences of true Faith, though weak.

1. The weakest Faith hath strong desires to close with Christ in the Terms of the Gospel: Is willing to take Christ in the whole latitude and extent of Christ: not only *tatum Christum*: but *totum Christi*: Christ in all his Offices: not only as a Priest, but as a King; to whom the soul is as willing to yeeld Subjection, as to have Salvation from him; as desirous to submit to his services, as to enjoy his Priviledges; to do duty, as to partake of his bounty; to throw it self at the feet of Christ, with strong desires, though (it may bee for the present) but with weak assurance of Mercy from him.

Quest. But who doth not thus desire Christ? who is not willing to accept of Christ?

Ans.

Ans. It is impossible that any Unbelieving man should desire *Christ*, in the latitude and extent of *Christ*. Hee may desire him for Salvation, but not for Sanctification: as a Priest, but not as a King, to rule and govern him; to bring every thought into subjection to himself: for happiness, but not for holiness. Such a one cares but to have a pardon from him: but not purging: Glory, but not Grace. Such a one can say with *David* thus far -- *hide thy face from my sins*. But -- *Create in mee a clean heart*, There hee leaves him. Hee desires the end of a Christian, but not his beginnings.

Extremi Christi-
anorum de-
siderat, non
exordia.

2. The desires of a wicked man, of an Unbelieving man after *Christ*, they are transient, not permanent desires: which may bee in times of trouble, in a storm; cares not if hee have him as a shelter, under some rack of conscience, when hee lies on his sick-bed. But these continue not. No sooner the storm is blown over, but the desire is gone. Or in a passion, when hee is in a good mood, as *Balaam* desired to dye the death of the Righteous: so hee, after a *Sermon*, &c.

3 The desires of an Unbelieving man are faint, not strong and earnest desires: They are but slight and superficial desires, such as are put off with every thing. They are not vehement and strong desires, such as will not bee put off with any thing, but with the thing desired; like the desires of *David* after the Wells of *Bethlehem*. -- *Oh! That some would give mee to drink of the Waters of Bethlehem*, &c. Like the desires of *Christ*, *Luk. 22. 15.* -- *With desire have I desired to eat this Passover with you before I suffer*. That is -- *with strong desires*: not a single, but a double Desire: a desiring Desire.

Such may have some slight and superficial Desires, but they are put off with every thing. As the Mother puts a toy into the Childs hand, and the desire to the breast is gone: So here. The Devil hee puts a matter of profit, or pleasure into their hands, and then all their desire is lost.

True Desire is strong Desire, that will not bee satisfied, but with the thing desired: as *Rachel* for Children. -- *Give mee Children, or else I dye*: so here. -- *Give mee Christ, or else I dye*. The soul is ready to faint and mis-carry, with the longings it hath after *Christ*.

4. They are idle, not industrious Desires. The Desires of the sluggard, who will not put his hand to the use of the means for obtaining of his Desire: who will not Hear, Read, Pray, &c.

Where on the contrary, a vehement intention after *Christ*, is joyned with a vehement intention after the use of means for the getting of *Christ*. True Desires after *Christ*, are ever joyned with honest endeavours for *Christ*. Hee, who desires with an honest heart will labour with an industrious spirit.

2. Weak Faith, though it cannot close with the Promise, yet will i
clo

close with the Precept. Though not with the Priviledges of a Christian, yet with the services of a Christian. Though it cannot share in the Comforts, yet it will side with the Duties of a Christian. Though it cannot clear it, whether God hath given Christ to him; yet it will yeeld up the soul to him. Though it know not whether hee will receive it when it commeth, yet it will come. Though with Mary, it cannot say; -- My Saviour, yet, with Thomas, it will say, -- My Lord. It wants strength to throw it self into the arms of Christ, to save it. Oh! but yet it will cast it self at the feet of Christ to serve him. Though it want the Light of Comfort and Consolation, yet it will walk in the Light of command and Direction.

There's not one duty through the latitude and extent of a Christians walking, but the soul desires and indeavours to walk in it.

3 Weak Faith is joynd with mourning and sorrow for the weakness of it. What it wants in Apprehension, it makes up in Humiliation. There is want of Sense, but not of sighs; like the man in the Gospel. It's said -- Hee spake with tears; Lord, I beleeve, Help my unbelief. Lord, I cannot lay hold on thee: Oh! That thou wouldest lay hold on mee! I cannot apprehend thee: do thou apprehend mee: Fold mee up in the arms of that mercy, that never unfolds: close mee up in the armes of that love, that shall never unclose.

An humble wanter, is better than a proud injoyer. An humble craver, than a proud haver.

4. Weak Faith is an unfeigned Faith, 1 Tim. 1. 5. Not a Counterfeit, and Hypocritical Faith: Such an one as never comes to God for Love: but in a Storm for shelter, Psal. 78. 34, 35, 36, 37. -- When hee slew them, then they sought him, and inquired early after God. They remembred God was their strength, and the most High God their Redeemer. -- But they flattered him with their mouth, and d'ssembled with him, with their Tongue: for their heart was not upright with him, nor were they stedfast in his Covenant. But such a one as comes to him out of Love, desires nothing more than to injoy him: to injoy Him, rather than His.

5. Weak Faith is an holy Faith, Jude vers. 20. Build up one another in your holy Faith, &c. Such a Faith as is accompanied

1. With Holiness of Heart.

2. With Holiness in Life.

1. With Holiness of the Heart. The soul is universally sanctified. There's a Treasury of Grace. There are all Graces, though as yet in weakness. So much Faith as there is: so much Love, so much Hope, so much sorrow for sin. They are like the Fountain, and the Flood, whereof the one ariseth no higher than the other. Thus where there is Faith, there is Sanctification. Though Sanctification bee no Ingredient to Justification: yet Faith and Sanctification, Faith and the new Creature never went asunder. There is a new

Quantum credimus, Tantum amamus. Tantum speramus.

Judgement of things: a new Will to things: New Desires and Affections: New Principles: New Purposes: New Practices.-- Old things are past away: behold, All things are become new.

2. *Wish Holiness in Life.* Though it cannot bring forth as strong fruits of Holiness: yet it will bring forth fruits according to its strength. A little Tree, a young Tree may bring forth some good fruits, though not in equal quantity to another of greater growth. So hee that hath the meanest Faith, hee lives an holy Life, brings forth some good fruits, though not so plentiful in good works, as they, whose Faith is come to a more perfect growth.

6. *Weak Faith doth not rest in weaknesse:* but labours after strength. *Weak Faith is a growing Faith.* Though it begins in weakness, yet it grows to strength; which growth is a character of all true Grace. And therefore doth it thirst after the Ordinances, as a new born Babe, that it may grow thereby. As the Word was the Breeder of it: so it thirsteth after it to bee the Feeder. As it was the Begetter of it: (for true Faith is the Daughter of the Ministry-- Faith comes by hearing, Rom. 10.) so it thirsts after it for nourishment.

7. *Weak Faith will cleave to Christ:* will not forgo nor forsake Christ for any thing. What it wants in *Apprehension*, it hath in *Adhesion*: what it wants in *Evidence*, it hath in *Adherence*.

Ask any, who are weakest in Faith: whether they would sell their part in Christ for a World: whether they would deny Christ to gain a World? and they will quickly answer it, with an earnest Negative, as Naboth did Ahab when hee would have bought of him his Vineyard, 1 King. 21. 2, 3.

Whereas a temporizing Faith doth hold to Christ for want of a temptation, as the Weather-cock, that stands this way for want of another wind: A true Faith, though weak, will hold to Christ, out of Love; nothing shall take it away, in the midst of all temptations. It is of the Nature of true Faith, though never so weak, to adhere and cleave to Christ, Rom. 3. 8. -- *Thou hast but a little strength: yet thou hast kept my Word, and hast not denyed my name.*

A little Strength, a little Faith will hold to Christ, will not give up Christ. I say not, but Gods people may fall, and in some respect forsake Christ, as Peter did. But this may arise from the violence of temptation, the strength of corruption, which over-powers Faith. It is (as said) of the Nature of Faith, to cleave to Christ.

Well then (to conclude with a word to them that are weak) you that can clear this to your own hearts, that *You have Faith, though it bee weak: Bee not yee discouraged: bee not troubled though it bee weak.* Consider

1. *That the smallest degree of Faith is true;* is saving Faith, as well as the greatest. A sparkle of fire is as true fire as any is in the Element of fire. A drop of water is as true water as any is in the Ocean

Ocean. So the least grain of *Faith* is as true *Faith*, and as saving, as the greatest *Faith* in the World.

2. *Though it bee weak*: yet it is a growing *Faith*. As all the works: so all the Graces of God begin in weakness. The tallest Cedar was at first but a sprig. The strongest Oak at first was an Acorn. The greatest fire at first was a spark: so the greatest measure of *Faith* at the first was but as a little seed. It had a beginning.

Those things God intended not for growth, hee made perfect at first; as the Sun, the Moon, &c. But those hee intended for growth, hee at first makes imperfect; as Men, Beasts, Plants, &c.

Christ compares *Faith* to a grain of Mustard-seed. Not to a stone, but to a seed. Stones are not capable of growth, but seeds are. Hee compares it to a Mustard-seed: which, though it bee the least of seeds, yet grows up highest. And such a seed is thy *Faith*. Though it bee small, though weak; bee not discouraged; the Mustard-seed will grow.

3. The weakest *Faith* doth give the Soul Union with the strong Redeemer; as well as the strongest. The smallest measure of *Faith*, if never so little, if it bring but the soul over to *Christ*, it ingrafts thee into him, as well as the stronger; makes thee a Member of this Body; a Branch in this Vine.

4. The weakest measure of *Faith* gives thee Communion with *Christ*, as well as the strongest.

Wee know the least bud draws sap from the Root as well as the greatest bough: so the weakest measure of *Faith*, doth as truly ingraft thee into *Christ*; and by that draw life from *Christ*, as well as the strongest. The weakest *Faith* hath communion with the Merits and Blood of *Christ*, as well as the strongest: hath communion with the Spirit of *Christ*, the Graces of *Christ*, as well as the strongest.

Though thou art weak, *Christ* is strong. His strength is thine, as well as the strongest. Thou art impure, *Christ* is pure. His Purity is thine as well as others. Thou art ignorant, *Christ* is wise. His wisdom is thine. Thus the soul hath a communion with *Christ*, in all his Graces.

The least *Faith* marries the soul to *Christ*. And where there is this union, there is a communion also with all of *Christ*.

The least *Faith* ingrafts into *Christ*; and being once ingrafted; the soul draws sappe and spiritual life, sense and motion from *Christ*.

5. The weakest *Faith* hath as equal share in Gods Love as the strongest. Wee are beloved in *Christ*. And the least measure of *Faith* makes us members of *Christ*. The least *Faith* hath equal right to the Promises, as the strongest. And therefore let not our souls bee troubled, discouraged for weakness.

There is difference betwixt Want, and Weakness; canst thou clear this to thy soul, That thou hast *Faith*, though it bee a weak *Faith*? Yet therein rejoyce and bee comforted.

The least *Faith* sets as wide a difference between thee and unbelievers;

beleevers, as is between Heaven and Hell. And therefore study to bee thankful for the least degree of *Faith*; if it bee true *Faith*. Do not so much look, as to over-look. So look for more, as to over-look what thou hast received. Neglect not that *Comfort* your present *Faith* affords, by reaching after more.

Now having thus laid down the *Evidences of a weak Faith*, wee shall now proceed to lay down the *Evidences of a strong Faith*. Now where there is a *strong Faith*, there is

1. *An high prizing of Christ* (which yet a *weak Faith* partakes of,) 1 Pet. 2. 7. -- *Unto you that beleeve, hee is precious*. The soul doth rate and value *Christ* above all the *Comforts* and *contentments*, *Riches*, and *Happines* in *Heaven*, and *Earth*. Thus you see *David*, Psal. 73. -- *Whom have I in Heaven but thee? and there is none in the Earth that I esteem in comparison of thee*. Though hee esteemed of other things, yet *Christ* was the first figure. The estimate which his soul set on *Christ*, did infinitely exceed the rate which hee set upon any thing besides *Christ*. As *Paul* said -- *They were all but drosse and dung*, in comparison with *Christ*. The most excellent things were lots and vile in respect of *Christ*.

There are two things which make *Christ* precious to a man.

1. *The Knowledge of Christ.*
2. *The Apprehension of our Interest in him.*
1. *The Knowledge of Christ*, and that
1. *Of the Want of Christ.*
2. *Of the Worth of Christ.*

1. *The Want of Christ*. When the soul apprehends the *Necessity of Christ*, in respect of *Pardon*, *Purging*, *Grace*, *Glory*. When the soul sees hee is under the *guilt of sin*, and stands in need of *Christ* for *Justification*: Hee is under the *filth of sin*, and stands in need of *Christ* for *Sanctification*. Hee is under the *power of sin*, and stands in need of *Christ*, for the *subduing and mortification of sin*. His person and performances are unclean and filthy, and stands in need of *Christ*, to wash and sprinkle him: This makes *Christ* precious; sets a rate upon *Christ*.

2. *The Knowledge of the Worth of Christ*. It is not the worth of things, that makes things precious to us: but our *Knowledge of the worth of them*.

What is it that doth commend the Jewel to the Lapidary: but his knowledge of the worth of it. By others, that know it not, it is not valued nor esteemed. So that which doth commend *Christ*, the worth and preciousness of *Christ* to the soul, it is this, our *Knowledge of the Worth of Christ*. By others, who know him not, hee is a *disallowed stone*, not worth the owning, 1 Pet. 2. 8.

2. The second thing which doth commend *Christ* to a soul, is *The Apprehension of the souls Interest in him*. When the soul can look upon *Christ*, as *his own*, then hee esteems him; when hee knows hee hath a *Propriety in Christ*, a *part in Christ*.

Now a *strong Believer*, hee

1. *Knows the Want of Christ.* Hee sees hee cannot *live without Christ*. The more *Faith*, the more *apprehension* and *sense* of our wants.

2. *Knows and sees the worth of Christ.* Hee sees those excellencies and beauties in him, which to others lye hid, and are not discovered. To others hee is an *Orient Pearl in an heap of Sand*: a *Mine of Gold covered over with rubbish and earth*. They are not able to behold his beauties.

2. Hee sees and apprehends his own interest in him. And this makes the soul to prize him. Hee can say, *Christ is mine. His Righteousness mine, to justify mee: His Holiness mine, to Sanctify mee: His Sufferings mine, to save mee.* And upon this there ariseth an high prizing of *Christ*.

Quest. But you will say. *Doth not every man prize Christ? who doth not value and esteem of Christ?*

Ans. You may say, you do so. But there's no such matter. If *Christ* were precious in thy eyes, then

1. Thou wouldest not care what pains thou tookest for the compassing of *Christ*. You see a worldly man, to whom the World is precious, what pains hee takes for the attaining of the things of the World, *Eccles.* 4. 8. the like and greater pains wouldest thou take for the things of *Christ*, if hee were to thee a like precious.

2. Thou wouldest not care what thou partest withall for the compassing of *Christ*. Thou wouldest count *Christ* thy greatest gain, and all loss in comparision of him, *Phil.* 3. 7, 8. Hee is not valued at all, if hee bee not valued above all.

3. Were *Christ* precious to thee, thou wouldest never think thy self to have enough of *Christ*. *Drink, yea drink abundantly, O Beloved! Cant.* 5. the more the soul tastes and drinks, the more it thirsts, *till it drink it new in the Kingdome of Heaven.*

Thus, where *Christ* is precious, there would bee actions suitable to that rate and esteem, the soul sets on him.

Now, when you will take no pains for the getting of *Christ*; when you will part with nothing for the keeping of *Christ*; when you will not heap up in most abundance whatever *Christ* is to others, write upon it, to you it is not precious.

4. Where *Christ* is precious indeed, all of *Christ* is precious. Hee is not only precious in his Person, in his Natures, in his Benefits: but all of *Christ* is precious.

Christ in his Holiness, Christ in his Lawes, Christ in his Government, Christ in his Truth. The soul looks upon all these as prizes of Christ. Hee who prizeth of Christ, doth prize of all these.

As wee say of *Faith*, It doth not *eligere Objectum*, it doth not chuse its Object, single out what it will beleeve, and what it will not

Of the Nature, and

not beleeve; but beleeves all, that God saith: So I may say of this prizing of *Christ*. True prizing of *Christ* doth not single out its Object. Thus much of *Christ* I will prize, and thus much not: But there is a full prizing of all *Christ*. *Christ* in his Holiness, Lawes, Government, Truth, All.

All which are parts of *Christ*; and are all to bee prized, if ever you would clear this, that you prize of *Christ* truly.

And without question, Gods people have seen so much Beauty in the Laws, Government and Holiness of *Christ*, that they have lost all, rather than they would lose their Obedience. And it was said of *Christ*. *Vitam perdidit, ne Obedientiam perderet*: Hee lost his Life, rather than hee would lose his Obedience: so may it bee said of them, They have taken up naked Obedience with the losse of all. They have seen so much beauty in a Truth, that they have hazarded and lost all, rather than they would lose a Truth. They have made this brave adventure, *to lose themselves, to save a Truth*; as you see in Queen *Maries* dayes, in point of Transubstantiation.

In these particulars a weak *Faith* shareth stakes with a strong: But for what is more peculiar to a strong *Faith*.

1. Strong in *Faith*, and strong in *Grace*. According to the proportion of *Faith*, such is the measure of all Gods Graces in us. As weak in *Faith*, weak in *Grace*. So strong in *Faith*, strong in *Grace*. So much *Faith*, so much *Love*, so much *Hope*, so much *Patience*, so much *Humility*. Wee will single out some.

1. Strong in *Faith*, and strong in *Affection* and *Love* to *Christ*.

There are two things which make the soul to love *Christ*.

1. The discovery of the *Beauties*, and excellencies of *Christ*.

2. The Apprehension the soul hath in the interest it hath in this *Christ*.

Now both these are in a strong *Faith*.

1. There is a full discovery of the *Beauties* and *Excellencies* of *Christ*. The *Beauties* of his Person, the *Beauties* of his Nature, &c. And that in a larger measure, than is made known to a weak Beleever.

A weak *Faith* sees the *Excellencies* of *Christ* in *puncto*: in a narrow room: as wee see the World in a Map: But a strong *Faith* it sees all the *Excellencies* of *Christ*, in *circumferentiâ*: Hee sees a larger, and fuller draught, hath a fuller discovery of it to his soul.

And who can see it, but hee must needs love him, who is all lovely; who hath all *Beauties*:

That Eye of *Faith*, which beholds the *Beauties* and *Excellencies* of *Christ*, will bee a *Burning-Glass* to the heart, to set the heart on fire, and kindle strong affections there.

2. There is (in a strong *Faith*) a strong apprehension of the soul

souls interest in *Christ*. That *Christ* is his, and hee is *Christ*: His Blood and Merits his, for Pardon, for Justification: His Grace and Holinesse his, for Sanctification: His Wisdome, his, for Direction; And therefore the soul must needs love him.

Propriety wee see in things makes us love them. Wee love our own Husbands, our own Wives, our own Children. The ground is this; the propriety wee have in them.

So when the soul once sees *Christ* made over to him; that hee hath a propriety in him, an interest in him; needs must the soul love him.

So you see then; where there is a strong *Faith*, there is a strong *Affection* to *Christ*, strong *Love* to *Christ*: Such a love as no duty is too hard to undertake for *Christ*, no task too great to pose his love to *Christ*.

It was said of *Jacob*, that hee indured many years servitude for *Rachel*: yet hee thought the time short, all was nothing, because hee loved her. So all wee can do for *Christ*, all will bee nothing, if wee once love him.

Nay; not only all wee can do; but all wee can suffer will bee nothing to the soul that loves him: -- Love is as strong as Death. You see it in the Apostles, They counted not their lives too dear to give to death, for the Love of *Christ*.

It is not the Bloud which is in the veins, the spirits, which are in the arteries, the Life, in the Body, which will be too dear.

There is a kinde of unquenchablenesse in Love, like the stone in *Thracia*, which burns in the Water. -- Much Water cannot quench Love.

1. Much Afflictions from God cannot quench our Affections to God. As all our dealings to God doth not alter Gods affections to us: so all Gods dealings to us, will not alter our affections to God -- *Si diligis, Domine, fac quicquid vis*, was the speech of *Calvin*: Lord, if thou love mee, do what thou wilt. And *Jobs* -- Though thou kill mee, yet I will still trust in thee. And the Church professeth the like, *Psal. 44. 17, 18, 19.* -- All this is come upon us, yet do wee not forget thee, nor have wee dealt falsely in thy Covenant. Our heart is not turned back; nor have our steps gone out of thy paths: Though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death, &c.

2. Much afflictions for God shall not cool our affections to God. Wee shall bee ready to go through a Sea, through a Wildernesse, through the sharpest incounters for *Christ*. Nothing shall pose a strong Beleever.

When once the soul is perswaded of the Love of God by *Faith*, then there follows abundance of love to God again, 1 *John 4.* from 15. to 19. -- whosoever confesseth that *Jesus* is the Son of God, in him dwelleth God, and hee in God. And wee have known and beleaved the Love that God hath to us. God is Love; and hee that dwelleth

leth in love, dwelleth in God, and God in him. &c. wee love him, because hee loved us first. And that of Mary. -- Much was forgiven her, and therefore shee loved much.

Whiles a man looks upon God as an enemy, who hates him; hee can never love him; But, when once the soul by Faith doth apprehend Gods love to him; then doth the soul love God again. The love of God begets love in the soul to God. No mans heart is warmed with the sence of Gods love, but it is inflamed with love to God again.

Aimor Dei a-
morem animi
parit.

As the Sun beams shining upon a Glasse, begets a reflection of the Beams upon the Wall: So the Love of God shed abroad in our hearts, breeds a reflection of love back again to God

2. Strong in Faith, and strong in Hope, and expectations of the thing beleaved: which is that which holds up our head, and keeps the soul from sinking, in the midst of all these worldly troubles.

3. Strong Faith, and strong Patience. A strong Faith will bear strong Afflictions, with strong Patience. Faith doth strengthen a mans shoulders to bear evils and troubles with Patience.

A weak Tree is blown down with that which moves not a stronger Tree. Weak shoulders sink under that burden, which a strong one will bear away. So a weak Faith would sink with that tryal, which a strong Faith is able to undergo, with strength of Patience. And therefore it is Gods goodnesse still to proportion the Tryal to the strength.

A strong Faith can receive a mercy and bee thankful; and can render a mercy, and bee patient.

A strong Faith can enjoy a blessing, and bee chearful; and can lose it, and bee contented.

Hence saith Paul. -- I have learned in all estates, therewith to be content. I know how to abound, and how to suffer want, &c. Hee was a man strong in Faith.

And the ground of all is this, because a strong Faith having clear evidence and apprehensions that God is a Father, doth conclude that all his dealings are for good. -- All things shall work together for good, to them that love God. And hee hath said, -- Hee will never depart from us, from doing us good.

Faith, like the Philosophers Stone, turns all into Gold; sees all Gods dealings to bee for good.

If God then afflict a man, why, will Faith say, Its for good. I have need of such Afflictions, to work out such a strong corruption.

Are the Afflictions many? why, will Faith say, I have need of many Afflictions, because I have many corruptions.

Are they long? why, I have need of that too: because sin and I are so hardly parted: It is so hard to make a divorce betwixt sin and my soul; and therefore the afflictions had need to continue long.

Faith

Royalties of Faith.

Faith sees that God aims at this, to wean us from the World, to win us closer to him, to exercise and increase our Graces, to weaken sin and corruption, to make us more fruitful. Therefore doth hee prune us, that wee might grow more. If a man lop Trees at sometimes, they will wither and dye: but if at other times, they will be made more fruitful. God useth to afflict the wicked at such time. But the Saints, when they may grow the more. Therefore God winnows us, fannes us, to blow away the chaff: Therefore hee puts us as Gold into the fire, that wee may come out much more pure.

Strong *Faith*, and strong *Obedience*. *Obedience* is proportionable to our *Faith*. The greater the *Faith*, the more the *Obedience*. A little Tree, a young Tree may bring forth good fruit, as well as a greater: but not in equal quantity to the greater: so hee that hath the least degree of true *Faith*, lives a godly life, brings forth some fruits of *Obedience*: but they are not so plentiful in good works, as those, whose *Faith* is come to an higher degree.

Weak *Faith* doth obey; and this *Obedience* is a willing, a cheerful, a fruitful, a constant, an universal *Obedience*, both,

1. In respect of the Subject; The whole Man; and

2. In respect of the Object; The whole Law.

There is a willing yeelding of the soul up to God, to walk in every way of God. As David, Lord, I am thine, or as the Prophet *Isaiah*. -- One shall say, I am the Lords. Otherwise it were not true *Obedience*.

But they are not able to act so much as the stronger. They are as large in desires, in affections to obey: but not in expressions of *Obedience*.

But the stronger the *Faith*, the stronger is the *Obedience*, the stronger the Will, the stronger the Affections, and the spirit in his *Obedience*.

A Child may do actions as well as a Man, but not with that strength, as a man doth them: hee cannot do them so strongly, so vigorously.

A weak Beleever may pray, hear, &c. but not pray so strongly, so powerfully, as others, who have more *Faith*.

So that you see, where there is strong *Faith*, there is strong *Obedience*. A strong *Faith* will follow God fully in every way. In losing waies, as well as in gaining waies: In suffering waies, as well as in doing waies: In discountenanced waies, as well as in such as the World doth countenance: In strait waies, as well as in broad waies: in rugged waies, as well as in plain smooth waies: In difficult, as well as in easie waies.

You see this in *Abraham* concerning the sacrificing of his son: In which act hee might seem to disobey in his *Obedience*: And the dutiful yeelding to it, might seem to contradict duty.

There seemed not only Nature and reason to cry down this act
X of

Of the Nature, and

of Obedience: but even the word too.

The yeelding of Obedience did seem to juffle against the Precept of Obedience. Yet you see, hee obeyed God. It is said -- *By Faith Abraham obeyed God.* By *Faith* indeed. It was a strong *Faith*.

That strong *Faith* that beleevved hee should have a Son, did now obey God, in offering of his Son. Strong Obedience proceeded from his strong *Faith*. Strong *Faith* produceth strong Obedience.

1. Strong for *Active*,

2. Strong for *Passive Obedience*.

The same *Faith* doth supply the soul with Active strength, for doing duties: and with Passive strength for suffering duties.

1. A strong *Faith* is strong to bear Reproaches for *Christ*. As *Moses*, Hee esteemed the Reproach of *Christ* greater riches than the Treasures of Egypt, Heb. 11. 26. And Paul -- Therefore wee labour, and suffer Reproach, because wee trust in the living God, 1 Tim. 4. 10.

2. A strong *Faith* is strong to bear losses for *Christ*. As they, Heb. 10. 34. Who took joyfully the spoiling of their goods: as if the enemy had done them a great courtesie.

A strong *Faith* is strong to bear Persecutions, Scourges, Death it self for *Christ*. You see what the Apostles indured, what *Stephen* indured. Why, saith the Text -- Hee was a man full of *Faith*, Act. 5. 8. Strong *Faith* did inable them to suffer, and bear, and to go through difficulties, prisons, persecutions, scourgings, &c. for *Christ*.

A strong Beleever doth rejoyce if hee can hold up God (as it were) though himself bee down: if hee can raise up Gods Glory, though it bee by the ruine of himself: save his honour, by losse of himself.

What *Epaminondas* said: (who having resolved concerning his Buckler, either to defend it, or to dye for it; being wounded to death, brake forth into these words -- *Num saluus est Clypeus meus?* Is my Buckler safe? If that bee safe, I am well.) So the Beleever, in the midst of all his sufferings; if hee can keep his Buckler safe, hold up God, and his Glory: All is well.

3. A strong *Faith* will beleevve nothing contrary to his beliet. All the temptations of Satan, all the arguments of men shall never bee able to reason him out of his *Faith*.

A weak *Faith* is quickly brought to deny his conclusion, to yeeld up the cause: Satan may make a man unsay, what formerly hee hath said. But a strong *Faith* will hold the conclusion against all Satans sophistry. His *Faith* hath been gotten up by many invincible experiences; from Gods behaviour to him, as a Father; from the souls behaviour to him, as a Child. And all that Satan can do, shall not out-reason his *Faith*. What a man saith by feeling; a temptation may make him unsay: but what a man saith by
Faith

Faith, nothing can make him unsay.

If Satan do assault such a man, and tell him, *God doth not love him; God is not his Father*: yet will the soul binde it self to this Mast, and hold his conclusion against all, with the Church, *Isa. 63. 16. -- Doubtless thou art our Father: thou Lord art our Father; our Redeemer.*

Say, Satan takes up arguments from Gods,

1. *Inward, Or*

2. *Outward dealings with us.*

1. *From his Inward dealings.* May bee, a man is in some present Desertion, and wants the clear Evidences, which formerly hee had; and Satan from thence doth argue, *That God is not our God; hee is not our Father*: yet will not a strong *Faith* bee reasoned out of his *Faith*.

The soul will yet conclude it, though it cannot clear it, and believe it, when it cannot see it. *The strong Christian lives by Faith, not by feeling*; and knows God may bee *His God*, though by sense it bee not discerned, but that *God is not his God*. You see this, in *Psal. 22. 1. -- My God! My God! There's Faith. Why hast thou forsaken mee!* There's sense. *Faith* held the conclusion against sense. That God was *his God*: though sense could not apprehend, but that hee was *forsaken of God*.

And therefore, when the eye of Sense and Evidence is put out; yet hee hath the eyes of *Faith*, to see and believe. And -- *Blessed is the man* (saith our Saviour to *Thomas*) *who beleeves, and sees not*, *Joh. 20. 29.* A strong *Faith* will trust God further than hee sees him. *Faith is the Evidence of things not seen*, *Heb. 11. 1.* *Faith* will trust upon the Promise of Mercy, in the want of Sense of Mercy. Our *Faith* is not begotten by sense and feelings: but by the Promise: and therefore in the want of sense and feelings, the soul may believe, *Isa. 50. 10.* *Though a man walk in darkness, and sees no light, yet may hee trust in the Lord, and lean upon his God.*

A weak *Faith* if it want feeling, it is gone, but the strong *Faith* will -- *Hope against Hope; Believe against Sense, Reason, and present Evidence*, and can say, *God is mine*; though it want the present Sense and Evidence of it. It will trust in God a Father, when his dealings seem to argue him an Enemy, *Faith* will read *Love* in his angry looks; and look through the mist of Desertion, and see the affections of a Father, under the expressions of an Enemy. Thus did Job by *Faith* -- *Though thou kill mee: yet will I trust in thee.* Full well it knows, *Though God hide his face, yet hee cannot deny himself.*

2. Say hee takes an argument from Gods outward dealings in chastising and afflicting of us, and say, *If God loved thee, hee would not so afflict thee: If God were thy Father, hee would not so chastise thee.* However the weak *Faith* may bee born down with such a temptation as this; yet the strong *Faith* is not moved with such a

Of the Nature, and

temptation: it is able to retort on Satan; *because God loves mee, therefore hee scourgeth mee, that I might not bee condemned with the World. That I might not love the World, therefore hee suffers the World to frown on mee. That I might bee crucified to the World, therefore hee suffers mee to bee crucified in the World. Because I am a Child, therefore hee afflicteth mee.* -- Hee scourgeth every Son, whom hee receiveth, Rom. 12. 6, 7, 8. 9, &c.

God takes liberty to chastise our bodies, to save our souls. And God loves tenderly, when hee corrects severely, *Job 5. 17. Pro. 3. 11.*

Thus doth a strong Faith hold up the conclusion of Faith against all the Reasonings of Satan against it. Let him produce never so many Evidences to the contrary, yet will hee not bee born down in it. It's a *maxime of Faith*; hee will hold to against all opposition whatsoever.

You see it was thus in *Job*. -- When God had taken away his goods; when his hand was upon his body, and upon his spirit too, not only withdrawing himself from him; but positively inflicting of his displeasure upon his soul: yet all that Satan could do by himself, all that hee could do by his friends, who joyned with Satan in the battel, could not make him unsay, what his heart and the Spirit of God had so often said; nothing shall make him to eat his own words: Nothing shall cause him to deny his integrity. The root of the matter was still in him: and hee will live and dye with this in his heart; with this in his mouth; that notwithstanding all this, *God is his God, God is his Father: his heart hath been sincere before him.* And this was a strong Faith that would bee thus resolute in beleeving, when hee had so much reason on the other side to bear him down.

4. *A strong Faith will trust in God in difficulties,* in difficult cases, in exigents. Here is the tryal of Trust. It will trust in God,

1. *With small means.*
2. *Without means.*
3. *Against means.*

1. *With small means.* Strong Beleevers know full well, bee the means never so small; if God bid them to bee effectual, they shall do the work. As *Jeremy* was drawn out of the Dungeon with old rotten Raggs: so God can make use of weak and contemptible means, to effect his own purposes, to draw thee out of the Dungeon of affliction.

Faith knows God can help with few, as well as with many; with a small hand, as well as with a great; all is one to him. It was that that *Asa* said to God, when *Zera* the *Ethyopian* came against him, with such a great host, that hee seemed to bee but a Centry in the midst of a large circumference, *2 Chron. 14. 11.* -- Lord, it is nothing with thee to help with many, or with few. Help us, Lord;
for

for wee trust upon thee; and in thy name wee go out against this great multitude. And the day was theirs. But in another hee was overthrown, when the difficulty was less; because hee trusted not on the Lord. The like wee read of *Jehoshaphat*, 2 Chron. 20. 1, 2, 3, 4. and many others.

2. *Strong Faith will trust in God without means.*

Zeph. 3. 12. -- *I will leave in the midst of thee, an afflicted and poor people (a people stripped of all means) and they shall trust in the name of the Lord.* So 2 Cor. 1. 10, 11. -- *Wee had the sentence of death in our selves: wee saw no help, no means, and all this was -- That wee should not trust in our selves, but in God, which raiseth the dead,* 1 Tim. 5. 5. -- *Shee that is a widow in deed, and desolate, Trusts in God, &c.*

Thus you see strong Faith will trust in God, in the absence of means, when all means are wanting. It knows, God is able to do his purpose without, as well as with means. A strong Faith makes God all its confidence. And therefore when all means fail, when all props are taken away: yet confidence is not.

Unbelief will trust God no further than it sees means to bring about the thing it desires.

You see the unbelieving Noble Man, when the Prophet *Elisha* told him in that great famine, that the next day there should bee such great plenty. What! faith hee, *If God could open the windows of heaven, how could this bee?* Though there were a famine on earth, hee had no reason to think there was a dearth in Heaven: God was able to do it; his hand was not shortened. But here it was. Hee saw no means whereby this might bee effected; and therefore hee could not beleieve it.

God may work wonders, and yet in an ordinary way. You see here in this Famine. A wonder it was, that they should have such plenty, in so short a time. And it was too big for the noble mans Faith to beleieve. But yet you see it was a wonder wrought in an ordinary way.

The like you see in the *Israelites*, Psal. 78. 19, 20. -- *Can God furnish a Table in the Wilderness? Indeed hee smote the Rock, and the waters gushed out. But can hee provide flesh for his people also?* One would have thought that the former experience of Gods power would have satisfied them in this: that they that granted the one, could not have denied the other; that God was able to do that too. But the former was over, and here was a new strait they were in; and they saw no means how it should bee effected; therefore they could not beleieve it.

The like of *Ahaz*, Isa. 7. 11, 12. God told him that his enemies that were come against him, should not prevail against him: God would fight for him. And that hee might bee certain of this, he bids him -- *Ask a sign in Heaven, or in the deep, for the confirmation of his Faith.* But faith *Ahaz* -- *I will not tempt God.* What's that

that? *I will provide for my self. I will not trust in the want of means. I should tempt God in so doing.*

And many such *Ahazes* wee have in the World. They think, to trust in God in the absence of means, is to tempt God. What, say they, *doth God work wonders, that hee should do this without means?* Why God can do wonders, and yet in an ordinary way.

Thus *Strong Faith* will trust *without means*. God is not trusted at all, if not trusted alone. If wee take in any thing with God, in our trust, wee trust not God at all, as wee ought.

When men are brought to the lowest strait, they are nearest to the highest God. And then will *Faith* work best, when it works alone; and then is God nearest to help, when mans strength is small. *Mans extremity is Gods opportunity.*

The ancient Tragedians, when things were brought to that pass, that they saw no possibility of humane help, they used to bring down some of their Gods. Hence that Proverb. *Θεὸς ἀπομιχάνηται*. Not much unlike that Proverb among the Jews. -- *In the Mount of the Lord it shall bee seen.*

3. *A strong Faith* will trust *against means*, in the opposition of all means. Such know, that hee that can help *without means*, can help, if hee please *against all means*, -- *Is any thing too hard for the Lord?*

Thus *Moses* trusted in God. when the Red Sea was before them, the Egyptians behinde them, and the Mountains on each side of them -- *Fear not, stand still, behold the salvation of the Lord, &c.*

Thus *David*, when the people would have stoned him. The Text saith. *David comforted himself in the Lord his God.* Thus *Daniel*, and the *Three Children*. *Abraham* also both in the receiving and offering of his Son *Isaac*.

5. *Strong Faith* is accompanied

1. *With much Peace.*

2. *With much Joy.*

1. *With much Peace.* *Strong Faith* lives in the upper Region above all storms. There's much variety of weather here below; now calms, now storms: but if a man were above, there's a continual serenity, and clearness. *Strong Faith* lives in Heaven above all storms; and therefore there's nothing but calmness and quiet, *Rom. 5. 1.* -- *Being justified by Faith, wee have Peace with God, Isa. 26. 3.* -- *Thou wilt preserve him in perfect Peace, whose mind is stayed on thee, Rom. 15. 13.* -- *The God of all Consolation, fill you with all Joy and Peace in believing.*

Such a man, hee hath *Peace* above him. *Peace* with God. Hee hath *Peace* within him; a peaceable conscience; not a dead *Peace*, a sleepiness of Conscience; like unto the calmness of the dead Sea, whose calmness is not of Nature, but from a curse: But a sound *Peace*, a spiritual *Peace*, a *Peace* after *War*, a *Peace* joyned with *War*, and *Conflict*; the surest *Peace* of all.

2. *With*

2. *With much Joy.* So much *Faith*, so much *Joy*, Rom. 15. 13. -- 1 Pet. 1. 8. *In whom beleeving, yee rejoyce with Joy unspeakable, and full of Glery.* There's attending a strong *Faith*, a full *Joy*, an *Harvest-Joy*: Such a Joy as will hold out in troubles; Joy that's *Persecution-Proof*, *Prison-Proof*, *Tribulation-Proof*, Rom. 5. 3. -- *Wee joy in Tribulations.* Other men may joy in *Prosperity*, in *Abundance*: But this is a Joy that out-lasts Riches, out-lasts Comforts, a Joy which nothing can quench.

6. *Strong Faith will subdue strong corruptions, strong sins, strong lusts*; those *Sons of Zerviah*, that are too hard for us.

Faith makes use of *Sin-subduing Promises*: of a *Sin-subduing Christ*. And the more *Faith*, the more *Strength* is conveyed from *Christ* to us.

Faith sets the Power of *Christ* against the power of lust: the strength of *Christ* against the strength of corruption; who is able to subdue all things unto himself, and to conquer the most untamed corruptions.

7. *Strong Faith will overcome strong Temptations.* Temptations from the World, Temptations from Satan. Strong *Faith* subdues, where weak *Faith* is blown down with every blast of Temptation, not being able to stand out against the assaults of Satan.

Strong *Faith* overcomes the allurements and threats of the World: it overcomes all. *This is our victory, whereby wee overcome the World, even our Faith.*

8. *Strong Faith overcomes strong doubts*; answers strong Objections in the soul. Such doubts and objections move not them, that are ready to overwhelm a weak *Faith*. It will fly away with such twigs as will hinder the flight of weaker Christians.

There are doubts in the best Beleevers. So long as there is flesh, so long there will bee doubts: but strong Beleevers are not overcome with doubts; but will overcome doubts. Though *Faith* doth not expel, yet it conquers doubts, Rom. 4. 20. -- *Abraham staggered not through unbelief, but being strong in Faith, gave Glory to God.* That is, though there might bee some doubts, yet they prevailed not to the staggering of his *Faith*. His *Faith* overcame his doubts. A weaker *Faith* is full of doubts, making the soul like a pare of Ballances, the scales whereof are wavering sometimes this way, sometimes that. The mind hath now its assenting, and by and by its dissenting: Now it saith, *God is my God. Christ is my Christ*; and anon it fears, *Christ is not his. God is not his.* Now it hopes its sins are pardoned, anon it fears, its sins are not pardoned.

Fides non omnem dubitationem expellit, sed vincit.

Now the soul thrusts out for Comfort; and by and by draws back with discouragement. On this side it sees ground why it should beleeve it shall bee saved: yet on the other side sees ground, whereby to fear it shall bee damned.

But a strong *Faith* overcomes all these doubts: having strong persuasions of its interest in *Christ*. It saith, *Christ is mine*: and nothing

nothing shall make it unsay, *Christ is not mine*. It is able to answer all.

9. *Strong Faith, and strong Prayers.*

1. *Strong to wrestle with God.*

2. *Strong to prevail with God.*

1. Such are strong to wrestle with God. *Faith* doth furnish a man with a deep sense of his wants; with strong affections, with strong Promises to wrestle with God, to have those wants supplied. *Jacobs* Prayer was called a *wrestling with God*. It was a *wrestling-prayer*, such an one as proceeded from a strong *Faith*; as you may read in the story, *Gen.* 32. 24. to the 30. where hee encounters God, with Gods own strength; the strength of his Promise, the strength of his Covenant. -- *O God of my Fathers, Abraham, Isaac: Thou hast said, thou wilt bless mee; thou badst mee return into my own Country, and thou wouldst deal well with mee. Deliver mee now, then I beseech thee, from the hand of my Brother, &c.*

Moses Prayer was a *wrestling-Prayer*, *Exod.* 32. 10. to the 16. where hee was so strong as to stop the proceedings of God, against a rebellious people: infomuch that God bids him -- *let mee alone*. It was a *Beleeving-Prayer*.

So may it bee said of *Hezekiahs* Prayer, *Daniels* Prayer: They were *wrestling-Prayers*, *strong-Prayers*.

I will instance but in one. *The Woman of Canaan*, *Mat.* 15. 22. to the 28. where you see how shee wrestled with *Christ*. Her case was doubtfull for a long time; shee went through great temptations: shee is reported to bee a *Woman great in Faith*.

1. *There was Tentatio Taciturnitatis*. There was the tryal of silence. Shee prayes, and *Christ* answers her not a word. Here was a great tryal; when God shall hide himself in a Cloud, and not answer her prayers.

2. *There was Tentatio Particularitatis*: first *nothing*, then worse than *nothing*, *vers.* 24. -- *I am not sent, but to the lost sheep of the house of Israel*. As if hee had said, -- *Thou dost not belong to the election of Grace: thou art not in Covenant: I came only to mine own; not to thee: therefore I will not help thee*.

3. *There was Tentatio Indignitatis*. The tryal of Indignity, *vers.* 26. -- *It is not meet to take the Childrens bread, and cast it unto Dogs*.

Yet see the strength of her *Faith*, how it inabled her to outwrestle these temptations; how it inabled her to follow God. -- *True Lord; but yet the Dogs may eat the crumbs*. Bee it, that I am but a Dog; yet *thy Dog*. And if thou wilt not give mee leave to eat of *Childrens morsels*: deny mee not *Childrens crumbs*, such as fall from their Table; such as they have no need of.

Thus you see, *strong Faith* produces *strong Prayers*; *strong* to wrestle with God himself.

2. *Strong to prevail with God*. They are not only *wrestling*, but *prevailing-Prayers*. *Jacob*

Jacob wrestled; and Jacob prevailed: Moses wrestled; and Moses prevailed. David wrestled; and hee prevailed: The Woman of Canaan wrestled; and shee prevailed, vers. 28. -- Oh Woman! great is thy Faith: Bee it unto thee, even as thou wilt. So the Church for Peter: and they brake open the Prison doors, and set him free.

They are called availing Prayers, Jam. 5. 19. -- The effectual fervent Prayer of a Righteous man availeth much. Thus strong Faith hath strong Prayers.

And let mee adde this more.

A strong Faith doth not only make strong Prayers: But a strong Faith can take

1. Long Delaies,

2. Strong Denyals, well at Gods hand.

1. A strong Faith can take long Delaies well at Gods hand. -- Hee that beleewes, makes not haste. Such a man can wait upon Gods time, for the bestowing of a Mercy. Such a man knows that God hath a fulness of time to bestow mercy in.

And as it was said of the sending of Christ (that universal Mercy, that summum genus of Mercy) when the fulness of time was come, God sent his Son: So when the fulness of time is come, God will send us our desires; bestow the Mercy. And therefore hee can wait.

A weak Faith is quickly worn out, it cannot wait; if God come not presently, it is cast down, and can wait no longer. You see this in the Two Disciples going to Emmaus. -- Wee hoped that this would have been hee that should have delivered Israel; but hee is dead: and this is the third day. They might have waited a little longer; they were too quick and hasty: what though the third was come, was not yet expired: great things might have been done yet fore night. But weak Faith is impatient of delayes. -- This evil needeth from the Lord: shall I wait on him any longer? was the vice of that wicked King, 2 King. 6. 33. -- Every vision faileth, Ezek. 12. 22. so they, and too often many better than they.

But now a strong Faith will hold out in delaies; yea, and pray more earnestly. As you see David did: who though -- his Eyes failed, his Flesh failed, though his Heart failed, yet hee renewed supplication from day to day. The like in Daniel; in the Woman of Canaan; in Hannah; and in the Blind man, hee was blamed for his importunity; and was yet the more importunate.

Such a man knows, that hee who hath any thing from God must continue in Prayer. Jacob, all night. David, day and night. Hannah, three dayes and nights. Daniel, one and twenty dayes and nights. Moses, forty dayes, and forty nights. God often defers his people, to inhance, and raise up the price of mercy, to make them more fit for mercy, more thankfull for mercy. And therefore hee wait.

1. Strong Faith cannot only take long delaies; But denyals well.

well. It can submit to denials, as well as to grants. You see it in *David*. Hee had strong desires for the continuance of the life of his Child. God denyed it. See how calm, how submissive hee was, in the denyal; infomuch that hee was a wonder to all his servants.

A weak *Faith* doth faint and is discouraged at the denyals of requests. It cannot tell how to take a denyal of God: but a strong *Faith* can take denyals as well as grants.

A strong *Faith* is clear in this, that God is a Father, and therefore his denyals are in mercy: all is for good: hee knows, if God hear him not according to his will, yet according to his good.

Est non ad voluntatem, tamen ad sanctitatem.

A strong *Faith* submits to Gods wisdom, and Gods will, who is the *only Wise*. Wee may desire a thing at Gods hand, and in our wisdom may judge it to bee good: But God in his Wisdom, who knows the issue of things, sees it will bee for our hurt; and therefore denies it. And *Faith* submits to his wisdom, and follows him, as a blinde man his guide.

Wee may ask some things too earnestly, which are more profitably denyed, then granted. As *Solomon* said of *Adonijahs* request, so I may say of many of ours: Wee ask our lives, wee desire our Bane, such things as would hurt us, and undo us. And are not those things mercifully denyed, which without hurt cannot bee granted? This is to crosse us with a Mercy. A child desires a knife of the Father, The Child sees no hurt in it: but the Father doth. And shall wee not then submit to the Wisdom of our Father?

A man may desire this evil to bee taken away; this crosse, this affliction to bee removed; this temptation, this corruption to bee taken away. God denies it, seeing it best for a man to bee exercised with them. And *Faith* will submit.

Again, a man desires this outward mercy; it may bee Riches, may bee Honours, the great things of the World: And thinks (it may bee) if God did raise him, hee would raise God: if God would make him great, hee would make God great.

Voluntas Dei optima; & si optima, optima vult.

But now God denies this. God sees it is better that thou want them, than injoy them. And *Faith* submits to Gods Wisdom, and to Gods Will in it. Gods Will is his will: and saith, *Not my will, but thy will bee done*. Gods will is the best, and being best, wills what is the Best both for his own glory, and our good.

Again, thou desirest some spiritual mercy from God. Perhaps thou desirest *Perfection of Grace in this life*: and God sees it is better that corruptions should dwell in thee, as the Lees among the Wine, to keep the Wine sweet, to humble thee; or that they might bee as pricks in thy eyes, and goads in thy sides, to make thee more forward and fervent in holy performances.

Perhaps thou desirest a great deal of Knowledge with *Saul*, to bee higher by the head and shoulders, than thy fellow Christians:

Or with *David*, to bee wiser than thy Teachers: God denies it; and *Faith* takes the denial: knowing all is for the best. It may bee, it might beget pride; this would puff up; it would bee too great a sail for so small a Boat; and rather over-turn thee, than let thee forward.

Perhaps thou desirest to enjoy the continual light of Gods countenance; to be like the Island of *Rhodes*, in perpetuo Sole: in continual Sun-shine. But God denies it, thou art sometimes in the valley of tears, as well as sometimes in the Mountain of Joy. Thou hast cloudy and clear dayes, calmy and stormy seasons. And *Faith* submits to this denial. It sees all is for the best. That wee should not have our *Heaven upon Earth*. This might occasion spiritual Pride, as you see in *Paul*. It might occasion a common esteem of so great a mercy. And therefore submits.

Thus you see how a strong *Faith* is strong in Prayers, can take long delays, and submit to denials too from God.

My Brethren, this is the strength of *Faith* that can bee so strong in Desires, so patient in Delays, so submissive in Denials. Here is strong *Faith*.

10. Strong *Faith* hath strong desires to go to *Christ* by death; and that *Christ* should come to him by Judgement.

1. To go to *Christ* by death. A Beleever hath *Vitam in Patientia, Mortem in Desiderio*: Hee hath Life in Patience, Death in Desire. Life is his Sea, where hee meets with nothing but storms: Death is his Harbour.

Life is his way, his Inne at the best. But Heaven is his Home, There his best Friends are: there his chief businesse lies: there is his abiding-place; and thither hee desires to go.

A weak *Faith* is loath to dye; is afraid of death: hee hath not yet gotten his Evidence sealed, his hope in his hand. But when this is done, then with *Paul*, I desire to be dissolved. Or with *Simon*, when hee had once gotten *Christ* into his armes -- Lord, Now lettest thou thy servant depart in Peace; for my eyes have seen thy salvation. You hear how *David* cryes, *Psal.* 42. 1, 2. As the Hart panteth for the Water-brooks, so panteth my soul after thee, O Lord. My soul thirsteth for God; when shall I come and appear before God!

2. Strong *Faith* hath strong desires that *Christ* would come to Judgement. It is not well contented there should bee a distance betwixt *Christ* and it. And therefore cryes with the Spouse, *Cant.* 8. 14. -- Make haste, my Beloved. -- Why are the Chariots so long in coming?

Though in another case it bee true, that the Prophet saith, -- Hee that beleeves makes not haste: yet in this case, Hee that beleeves most, makes most haste.

Here are but some broken Rings passing betwixt *Christ* and us. Here is but the contract and espousals made betwixt *Christ* and the soul.

soul. But the day of Judgement is the great solemnization of the marriage. As the espoused Bride longs for the marriage day: so the soul that is espoused to *Christ*, longs for the *consummation of this blessed marriage*.

Weak *Faith* desires the coming of *Christ*; but yet would faine bee fitter and readier for him: as the Wife desires the presence of her Husband: but yet would have her house in order, before hee come: so they.

But a strong *Faith* hath all in readines, and desires nothing more than a consummation of these daies of sin, and the eternal fruition and injoyment of her best Husband.

Use of Exhort.

Wee are now fallen (at last) upon the last use; the Use of Exhortation, wherein I shall exhort you,

1. To get *Faith*.
2. To exercise *Faith*.
3. To grow in *Faith*.

1. Let mee exhort you to labour to get *Faith*. Let the chief of your pains, and choice of your indeavours bee for the getting of *Faith*. It is a thing to bee lamented, how men do labour and toil for earthly things, and how they neglect Heavenly. Oh! That men should rise up early, and go to bed late, and eat the bread of carefulness, for the compassing of earthly things! But in the mean time, the things of Heaven are neglected! no man labours for them, *Faith* and *Grace* are the great druggs of the World; they lye upon our hands, they will not off; no man bids mony for them, no man indeavours the compassing of them.

Oh! that men should care for the Body, and neglect the Soul! feed the Body, and starve the Soul! cloathe the Body, and the Soul go naked! That men should labour after other things, and never let themselves to the indeavour and compassing of this one thing necessary! Shall I urge some motives?

1. Consider the greatness of this sin of Unbelief.
2. The Necessity of *Faith*.
3. The Excellency of it.

1. Consider the greatness of the sin of Unbelief. It is such a sin as offers injury and wrong to All-God. It wrongs all the attributes of God. As *Faith* doth honour all Gods attributes: It is said of Abraham, that -- Hee gave glory to God by beleeving, Rom. 4. 20. Hee honoured his Mercy, his Wisdome, his Power, &c. So on the contrary, unbeleif is such a sin, as wrongs all: The Wisdome, Power, Mercy, Truth and Justice of God.

1. You wrong the Wisdome of God: you slight and undervalue the Glorious thoughts of his Wisdome, -- Rejecting the Counsel of God against your selves, Luk. 7. 30.

2. You wrong the Mercy and Love of God; even the most precious thoughts of Mercy, that ever his breast did conceive towards sinful men: the most glorious expression of love: Angels wonder.

3. You

3. You wrong the Power of God: you straiten and limit his Power, *Psal. 78. 41.* -- *They tempted God, and limited the holy one of Israel in the wilderness, by their Unbelief.* So wee read in the Gospel, *Mark 6. 5.* -- *Christ could not do any miracles in that place, because of their Unbelief.*

4. You wrong his Truth. As -- *Hee that beleeves hath put to his seal, that God is true; that his Word is true, his Promise true; hee will save sinners:* so on the contrary, *Hee that beleeves not, makes God a Liar,* 1 *Joh. 5. 10.* Indeed God is true; and whether wee beleeve, or beleeve not, *God is faithful,* as the Apostle hath it, 2 *Tim. 2. 13.*

But inasmuch as in us lies, wee make God untrue, make him a Liar. Our unbelief doth give God the real lye in all.

And of what a fearful nature then is *Unbelief*! God hath promised the pardon of sin, and hath annexed his Oath to his Promise, and his Seal to his Oath: and if wee beleeve not, wee make him untrue in his Promise, his Oath, his Covenant, &c.

Ux nobis, si
nec juranti
Deo credimus.

2. *Unbelief is a Mother-sin;* it is a *Root-sin*, the *summum genus* of sin; such a sin as hath all sins folded up in the bowels of it; a catholick sin. And therefore the Apostle expresth sinners of all sorts under this general (*Children of Unbelief*) which is as much as *Children of all ungodliness*, such as had all sin in them.

Unbelief is the Womb of sin. If you could rip up *Unbelief*, you shall finde all sin in the bowels of it. There is *Pride, Prophaneness, Rebellion, contempt of God, contempt of his Word, hardness of Heart, love of the World, Covetousness;* There is all, all sins lye in the belly of this monster *Unbelief*.

An unbelieving man is a proud Person; an unbeliever is an hard-hearted person: an unbelieving person is a prophane spirited person, a rebellious man: hee is all.

Unbelief is both the Entertainer, and Maintainer of sin. It is not only the *Mother*, but the *Nurse of sin*. Every sin doth suck the dug of *Unbelief*. It is a *sin-succouring*, a *sin-nourishing sin*. Not only the *Breeder*, but the *Feeder of sin*. Not only the *Begetter*, but the *Nourisher of sin*. It is such a Root as doth nourish and succour all the branches of sin.

There is nothing holds up the *Kingdome of sin*, but *Unbelief*. If men would beleeve, the *Kingdome of sin* would totter and come down. But whiles men beleeve not, the hands of sin are strengthened, the kingdome of sin is held up in us.

Sin goes to *Unbelief* for protection, and there it hath it. *Unbelief* will bee a shield to keep off any blow that is given to sin.

Sin goes to *Unbelief* for security, and *unbelief* secures and warrants sin: sin dwelleth where *unbelief* keeps the house, sin sits down securely under the shadow of *unbelief*. Let curse and Hell bee threatned against sin, yet *unbelief* will secure it. It makes but childes-play of all the threats of God. Sin keeps the house, and *unbelief* bars the door, and keeps out all that would indanger sin: It will secure it.

Sin

Sin goes to unbelief, not only for defence, but for maintenance: and unbelief will maintain sin: it will fetch in provision for lust. It is not only the Entertainer, but the Maintainer of sin. It shall want no morsels: unbelief will furnish it.

3. *Unbelief is a soul-killing-sin, a Soul-damning-sin.* It is a controversy among many, *Whether Negative unbelief damns men.*

But wee will not enter on the controversy. For *Positive unbelief*, of which nature ours is now under the light of the Gospel, It is agreed upon all sides, that this is *damning*. -- *Hee that beleeves shall bee saved: but hee that beleeves not, shall bee damned.* Mercy it self saith so: Hee that you look to bee saved by, saith it, *Mark 16. 16.*

Nay, not only *damned*, but the *forest damnation* of all; the *deepest Cellars of Hell*, the *lowest Vaults of Hell* are reserved for such, who are *Unbelievers* now under the Gospel. -- *This is condemnation*, (that is, the *forest condemnation*) *That Light is come into the World: (that a Christ is tendered to you, a Christ is offered to you) and men love darkness rather than light: yet men will not beleeve, John 3. 19.*

There is no fall into Hell, like such an one as is taken at a stumble at *Christ*: No *damnation* like that, which is pronounced in the *Court of Mercy*. *An Unbeliever is condemned in the Court of Mercy.* And when *Mercy* it self condemns, as it shews the offence to bee *hainous*: so it makes the *condemnation* the more *heavy*.

As the *sowrest Vinegar* comes from the *sweetest Vine*, so out of the *sweetest Mercy*, the *forest condemnation*. It will bee *ten thousand times easier* for those, who are *condemned under the Law*, their torments will not bee so *heavy*, *Hell* will not bee so *hot* to them, as to such who are *now condemned under the Gospel*.

It had been better for you, that you had been born *Turks* and *Heathens*, such as never heard of *Christ*, than *Christians*, if you live and dye in an *unbelieving condition*.

Thus you see, *Unbelief is a remediless sin*. Such a sin as there is no *remedy* for it, no *plaster* for it.

All other sins have a *Remedy*, and *Christ* is the *Remedy*: But *unbelief denies the Remedy*. There is a *plaster* for *Drunkennes*, for *Swearing*, for *Murder*, &c. All other sins have a *Plaster*, and *Christ* is that *Plaster*: But *Unbelief denies the Plaster*.

God gives the *Mercy* of the *Book* to all other sins; if sinned against the *Law*, and condemned by the *Law*: yet hee renders the *Mercy* of the *Book*. -- *Hee that beleeveth shall bee saved.* But *Unbelief* rejects this *Mercy*: It will not read.

If the *Law* condemn us, wee are suffered to *appeal* to the *Gospel*: If *Justice* condemn us, wee are suffered to *appeal* to *Mercy*. As you see the *Publican*, who was *arraigned*, *sentenced*, and *condemned by the Law*: But hee *appeals to the Court of Mercy*. -- *God bee merciful*

to mee a sinner. And you see the Sentence took no hold on him.

But now, If Mercy condemn us, if the Gospel condemn us, whether shall wee appeal? whither shall wee go? Now it is Mercy that condemns unbelieving men: they are condemned in the Court of Mercy. Hence one, *There is no sin that doth peremptorily, (and Quoad eventum) damn us, but unbelieving.* There is no sin that doth (*de facto*) bring death, but unbelieving. Other sins do create a merit of death: but unbelief doth actually bring death upon the soul. While a man beleeves not, hee is under the Covenant of Works; and there sin doth *de facto* bring death: it bindes all sin upon the conscience, makes a man to stand out, to answer for his own guilt, bear his own curse; and therefore it is said, *Joh. 3. 18.--Hee that beleeves not, is condemned already: Hee is condemned in all Courts.*

Non filios Diaboli faciunt quicumque peccata: Filios Diaboli infidelitas facit.

1. In the Court of Justice. The Law condemns him. -- Cursed is every man that continues not in every thing that is written in the Law, to do the same, Gal. 3. 10.

2. In the Court of Mercy. That condemns him. This is the sentence there -- *Hee that beleeves not, shall bee damned, Mark 16. 16.*

3. In the Court of Conscience. Hee is self-condemned; and hath a beginning of the execution.

Thus then you see of what a fearful nature is this sin of unbelief; It is the greatest damning sin now under the Gospel.

2 Motives from the necessity of Faith.

1. In respect of our Persons.

2. In respect of our Performances.

1. Faith is needful, in respect of our Persons. Our Persons are.

1. Under the guilt of sin, of many thousand sins. And without Faith, there is no justification.

2. Under the power of sin, of lust. And without Faith, no subduing.

3. Under the pollution and filth of sin. And wee had need of Faith for the purifying of our hearts.

So that Faith is needful for the justifying of our Persons, the subduing of our lusts, the purifying of our hearts.

2. Faith is needful, in respect of our Performances. Faith is necessary to every work of a Christian: needful to every Ordinance.

Wee must pray in Faith; hear in Faith; receive in Faith; do all things in Faith. Faith must incorporate it self with every duty. -- *Whatever is not of Faith, is sin, Rom. 14. 23.* Whatever is before Faith is only the issue of a corrupt nature, and of a corrupt conscience; and therefore it cannot please God, *Tit. 1. 15. Rom. 10. 14.*

Faith is the salt, which seasons and sweetens every duty. It is the

the life, and soul of every performance; without which all are but dead, and stinking works; and cannot please God. *Faith is to duty, as the Soul is to the Body.*

When you go to *Prayer*, you had need of *Faith*, whereby you may -- *Cry Abba, Father*; without which *Prayer* is but the complaint of *Nature*, or the cry of a *hopeless and desperate heart*.

When you go to *hear*, you had need of *Faith*, to incorporate it self with the word heard; without which the word will not profit us: nor the word *Promising*, nor the word *threatning*, the one to humble us, the other to raise us, and comfort us.

When you go to *receive*, you had need of *Faith*. Hee goes to work without *tooles*, that goes to any Ordinance without *Faith*.

You have need of *Faith* to give you *admission into Gods Presence*. -- *Draw neer with a true heart in assurance of Faith*, Heb. 10. 22.

You have need of *Faith* to give you *acceptance in the work*.

You have need of *Faith* to *procure a blessing*, when all is *done*.

Faith is the great Grace, that is to bee employed in all the Ordinances of God. This must run through every Ordinance, if you would profit by them. The word must bee mingled with *Faith*, *Prayer* with *Faith*, &c.

Unbelief makes every Ordinance of God unprofitable to us. What is the reason that men *hear the Word*, and get no more benefit; but because they *beleeve not*? Heb. 4. 2. *The Word preached did not profit them, because it was not mingled with Faith in them that heard it.*

Do you think the word of *Threatning* could bee heard, and you not bee *humbled*, if you did beleeve the Truth of all? who were able to lift up his head, nay to stand under the threats of the great God of Heaven and Earth, if hee did beleeve? It is said -- *The Devils beleeve and tremble*, Jam. 2. And had you but as much *Faith* as they to beleeve the truth of what God threatens against sin, it would make the *stoutest sinner of you all to tremble*.

And do you think the word *Promising*, *Befecching*, *Intreating* could bee so unprofitable, if you had *Faith* to mingle with it, to apply it to your selves?

It is, because you bring no *Faith* to the Word, that the Word of God is not a *raising*, a *quicken*ing, a *comforting* word to your souls: That it is not an *inlightening*, a *convincing*, a *converting*, and a *reforming* word.

So for the Sacraments. Could these bee so unprofitable? could you live under them, and get no further victory of lust? no more increase of *Grace*, if you did bring and exercise *Faith* here, to fetch from this treasure opened.

It is necessary to every Ordinance, necessary to your Callings; necessary to every condition. Wee had need of *Faith* to go through

through all the conditions of this life: Through Prosperity, Adversity, Sicknes, Health: Losses and Injoyments. As the Apostle said of Patience, the Daughter, so I say of Faith the Mother. -- You have need of Faith, that after yee have suffered the Will of God, yee might inherit the Promise, Heb. 10. 36.

If our condition bee prosperous, wee had need of Faith, to see all is for good, and need of Faith, to inable us to make a good use of it.

1. You had need of Faith, to see the Tenor of your injoyments; That you injoy them, not only out of leave, but out of Love: not only from a general Providence, but from a particular Promise.

2. You had need of Faith, to see further than your present Estates: to look upon these pence, and farthings as earnestes of better things: as something in hand for those things in hope.

3. You had need of Faith, to see the heart of the giver in the gifts; his Affection, in the expression; the God of Mercy, in the injoyment of Mercy; to taste the fountain in the Stream.

An unbelieving man hee is not able to clear this; Hee may have prosperity in Judgement, and heap up Riches to his own destruction; All his Wealth may bee but fuel to that fire, to make Hell hotter; as Oile to kindle the flame of lust, so fuel to increase the fire of torment hereafter.

So if our condition bee troublesome and afflicted, wee had need of Faith to see all is for the best, and need wee had of Faith, to make the best use of it, to humble us, wean us, winne us, &c. Faith can see good in all; making all good to him, though in themselves never so evil.

3. There are Motives drawn from the excellency of Faith. I shall say no more of it, but what I have already said, and you may read in these several Royalties of Faith already laid down.

The second branch of the Exhortation is to you that have Faith.

Let mee exhort you to exercise your Faith.

1. In matter of Justification under the guilt of sin. Trust in God for Pardon, for Justification. What though thy sins bee never so great, Iniquity, Transgression, and sin: sins of Nature? sins of Course? sins of Custome? what though they bee bloody and crimson sins? yet hee can pardon, hee can forgive them.

Thy sins are great: his Mercy is greater. Thy sins are many: His Mercies are more. Thy sins have abounded: His Mercy superabounds. As thou hast been plentiful in sinning; so hee is in Mercy for pardoning sin, Isa. 1. 18. Though your sins were as crimson, they shall bee made white as Snow: though as red as Scarlet; they shall bee as Wooll, Isa. 55. 7. Let him return to the Lord, and hee will have mercy upon him; and to our God: for hee will multiply pardons.

Though thy sins have weakened the Law, and made that unable

to save thee, or do thee good, *Rom. 8. 3.* yet they have not weakened *Christ and Grace*. -- *Christ is able to save to the utmost, even to the utmost of your sins, the utmost of your doubts and fears.*

Non datur
summum ma-
lum.

There is neither quality nor quantity of sins, that can pose the fulness of *Christ*. There is not so much evil in sin, in all thy sins --- as there is Mercy in him, -- *If thou canst believe, -- all things are possible to the Believer.* They are *Christ's* own words, *Mark. 9. 23.* It is possible for thy greatest rebellions to pass away as a cloud, and to bee dispelled and scattered, as a mist, if thou canst believe. Hee can drown Mountains, as well as Molehills.

2. *Trust in him for Sanctification.* *Christ is full of all Grace and Truth, Joh. 1. 14.* hee is able to fill a World of hearts with Grace.

Thou desirest more love, brokenness of heart, sincerity, fruitfulness, *Christ* is able to afford thee all of all this.

3. *Trust in him for mortification of thy lusts and corruptions.* Go over to *Christ* for power to subdue your lusts and unruly corruptions. If ever you would make any happy conquest of lust, by *Faith*, have recourse to *Christ*: there you shall have strength against your unruly affections. *Christ* is as able to cleanse, as to clear, to purge, to subdue, and take down the power of sin, as to take away the guilt of sin.

1. *Wee have his Prayer*, to subdue and conquer our lusts, to sanctifie our Natures, *John 17. 17.* --- *Sanctifie them through thy Truth.*

2. *Wee have his Promise.* -- *I will subdue your iniquities, Micah 7. 19.* -- *Sin shall no more have dominion over you, Rom. 6. 14.*

3. *Wee have his Power*, who is able to subdue all things to himself, *Phil. 3. 21.* Hee will trample Satan under our feet.

4. *Wee have his office and fidelity to appeal unto*, where wee may complain of our own flesh. Hee undertook it, as a part of his business, to purge and cleanse his people, *Tit. 2. 14.* Hee came not only to bee a Redeemer, but to bee a Refiner, a Purifier. Hee gave himself for us, to redeem us from all iniquitie, and to cleanse and purifie us, to bee his peculiar people, zealous of good works.

5. *Wee have his Merits*, as a Sanctuary to fly to, as to a Laver, as to a Fountain set open to wash us from all sin, filthiness and uncleanness, *Zach. 13. 1.*

4. *Exercise Faith, in case of Difficulties.*

1. *In case of Temptation.* Thou art it may bee in many Temptations, *Exercise Trust.* Thou knowest who hath conquered Death, Hell, who hath overcome Principalities and Powers, all the Powers of Darkness, who hath led captivity captive, and triumphed over all, on the Cross. Trust therefore in him.

1. *For support and strength in the Combat:* Hee hath promised, -- *My Grace shall bee sufficient, 2 Cor. 12. 9.* -- *God is faithful, who will not suffer you to bee tempted above what you are able: But will,*
with

with the Temptation give an issue, that we may bee able to bear it,
1 Cor. 10. 13.

2. *Trust in him for deliverance out of it, and victory over it.* That hee should conquer the *Strong man*; and snatch us as brands out of the fire; and -- tread down Satan under our feet, Rom. 16. 20. -- Deliver us out of Temptations, 2 Pet. 2. 9. -- The Lord knows how to deliver his out of temptations.

5. *Exercise Trust in case of Desertions.* When God seems to hide himself, or withdraw himself from our souls; withholding either his quickening, or his comforting Spirit: yet trust still. -- *You that walk in darknesse and see no light: Trust in the Name of the Lord, and rest upon your God, Isa. 50. 10.* Trust in God in the darkest night of Desertion; cast anchor there, as the Apostle did.

What though the soul were as dark as Hell? yet God can make it as light as Heaven. *That God that caused light to shine out of darkness, can also shine into our dark hearts.*

What though there bee nothing within thee, nothing without thee, nothing round about thee, to comfort thee? yet there is something above thee. Cast anchor in Heaven: there's an *Almighty God*, to stay thy soul upon. *The Name of the Lord* is a sufficient prop, and rock to rest upon in any condition. -- *The Name of the Lord is a strong Tower, the Righteous flye to it, and is exalted, Prov. 18. 10. or is in safety*

There's safety in the Tower, when all other forts and Bulwarks are gone; when Out-works are taken, and Walls are scaled, there is yet safety in the Tower.

So here: when all Out-works are gone, when all our Evidences seem to bee gone, when nothing appears to comfort us, yet the *Name of the Lord* is a strong Tower to flye to, a rock to rest on; whereupon being exalted, wee are delivered from danger, and set out of gun-shot. Hence wee read the *Name of the Lord* opposed to all staies and props, which Faith had to rest on, Isa. 50. 10. -- *Hee that walks in darkness, and hath no light, let him trust in the Name of the Lord, and stay upon his God.*

Here is such a bottom for Faith to rest upon, that if Faith should fail, *All God would fail with it: His Mercy, His Truth, His Wisdome, His Power, &c.*

Let us then cast anchor here, and wait till the time of refreshment come; wait till all storms and clouds bee blown over -- *Light is sown for the Righteous, and joy for the upright in heart.* But wee must wait with the Husbandman with patience, till the crop bee thoroughly ripe. Thou must not look for clear day, so soon as thou hast taken shelter: nor a calm so soon as thou hast cast anchor: but there thou must abide, *ride at anchor; wait till the time of Refreshment shall come from the Lord.*

Godly security, and apprehension of safety do not ever attend the act of Faith at the heels. To trust is the act of Faith; and apprehended

heaven security is the fruit of beleeving, and therefore comes not till afterwards.

Here is thy comfort as was said before; if thou diest whilst thou lyest at anchor, having anchored on this rock, thou dyest in the ship, not in the Sea; thou dyest in the Covenant, and there is safety, though the storm never cease. Thy condition is safe, and secure, though thou do not yet apprehend the safety and security of it.

Never soul miscarried in a trusting way. There is not one example in the Word; no not one in the World, where ever man trusted in God, and was ashamed, -- Psal. 22. 4, 5. *Our Fathers trusted in thee. They trusted, and were delivered.* God hath ingaged himself; hee hath not only set the Sun, and the Moon, and Stars to pawn; not only Heaven and Earth, but even himself too. Hee hath ingaged his Truth, his Mercy, his Promise, his Wisdome; and Power, to save and keep them who trust in him.

All Heaven would sink, if that soul that truly leans, and trusts in God should miscarry.

6. In case of outward Calamity, not only Personal, but National. Other Nations God hath dealt withal, as with Jerusalem; -- *Hee turned them upside down, as a Dish, and wiped them,* 2 King. 21. 13. Indeed wee have enjoyed Peace and Plenty: Peace with Plenty, and Plenty with Peace. How many ships deep laden with Mercy hath the stream of the Gospel brought to our shore? But yet our sins may give us occasion to suspect the water heating for us, Rods are preparing for us, except wee return.

Would you then bee safe in the evil day? *Trust in the Lord.* -- *Hee that trusts in the Lord, Mercy shall compass him about,* Psal. 32. 10. Hee shall bee begirt with Mercy; Mercy shall embrace him on every side.

As Faith doth compass Mercy: so Mercy compasseth Faith. As the Beleever embraces Mercy: so Mercy embraces him: Hee shall bee begirt with Mercy. And not Mercy only, but all Gods attributes are for him.

As whilst a man is an Unbeleever, all God is against him; All the Power of God, the Wisdome of God, the Justice of God is against him: so if one bee a Beleever, all is for him. Faith makes all God ours; his Mercy ours, his Power, his Justice, &c. As *Jehoshaphat* said to *Ahab*. -- *I am as thou art, and my people as thy people,* 2 Chron. 18. 3. So God to a beleeving soul, all hee is, or hath, is for its use.

Faith doth initiate us into Covenant with God: And there being a Covenant, *All God is for us.*

Well then, Let this exhort us all to bee resolute and peremptory in beleeving, as *Esther*. -- *If I perish, I perish,* in a beleeving way.

3. Let this exhort us to grow up in Trust, to grow to Perfection. There

There is a Perfection

1. *Of Nature.*
2. *Of Degrees.*

All Beleevers have the same Perfection of *Faith*, for kind: but all have not the same Perfection of degrees. Well then, You have that Perfection in the kind: labour for this Perfection of degrees also. Grow up from trust of *Affiance*, to the trust of *Assurance*. Let us not ever bee staggering and doubting: but come to some grounded perswasion of Gods Love; labour to bee rooted and grounded in love; labour to work out all doubts and fears, whereby wee dishonour God, wrong our selves.

1. *Weakening our Faith.*
2. *Hindring our growth.*
3. *Disabling our selves to work.*
4. *Discouraging our selves in our Christian way.*
5. *Gratifying Satan.*

And let us labour to grow up to higher measures in Beleeving. Many encouragements might bee named.

1. *The more thou growest in Faith, the more thou growest in the love and favour of God;* the more thou win'st his Love. There is nothing in the World doth so much win Gods favour, as a great degree of *Faith*; *Abraham* was therefore called the friend of God.

And therefore though thou mayest bee saved with a less degree: yet if thou wouldest grow more in Gods favour, grow more in *Faith*.

2. *The more Faith the more Grace: the more love of God, the more Hope, the more Patience, the more Courage, Obedience, Repentance, Humility.*

Thou weak Christian, if thou desirest more brokenness of heart for sin, more love to God, &c. Why the way is to strengthen thy *Faith*.

3. *The more Faith, the more spiritual Comfort;* the more Peace, Joy and consolation. These are the fruits of *Faith*.

4. *The more Faith, the more strength to prevail with God in Prayer.*

And therefore let this put you on to labour for the increase of *Faith*. Grow from *Faith* to *Faith*.

In Temporals wee are ready to look above us, who is higher, richer, not below us, who is poorer. But in spirituals wee look below us, not above us; behind us, not before us; how many come short of our measure: not how many do out-strip us. And therefore wee content our selves with that wee have. But let us labour to forget all behind, and to presse forward to the mark of the Rich calling of God in Christ *Iesus*, as the Apostle did. If thy *Faith* bee true, it is of a growing Nature.

Now to all this I will adde some means.

1. To get Faith.

2. To increase Faith.

1. Means for the begetting of Faith.

1. Labour to keep close to Faith-begetting Ordinances. These are

1. The Word.

2. Prayer.

1. Frequent the powerful and sincere preaching of the word of God; a *Faith-begetting-means*. *Faith comes by hearing*, Rom. 10. 17. *True Faith is the Daughter of Mercy*. For this end God hath set up this Ordinance in the Church, that it might bee a means for the begetting *Faith* in the hearts of unbelieving men. And God doth often in the opening of Scripture, open our understandings, that wee may beleeve, *Luk. 24. 45. John 20. 31.*

And in the hearing of the Word, keep thy Ear open, to hear what God saith by his Spirit in the Gospel. *Faith* comes not by mercy of the Law, but of the Gospel.

And in the Gospel, dwell upon *Faith-breeding-Promises*. Indeed, all the Promises tend to beget *Faith*: but especially such, wherein the good Will of God, and the Heart of God is discovered: such wherein the freeness and richness of Gods Promises are discovered.

Promises are of two sorts.

1. Either such as are conditional; granted upon the performance of some duty in us. As such as these. -- *Beleeve, and thou shalt bee saved: -- Repent; and thy sins shall bee forgiven thee.*

2. Or such as are made and performed in meer Mercy; such wherein God promises to give that condition which hee requires to the Promise.

Wee have not only promises of giving pardon, and remission to the beleeving sinner: but wee have promises of bestowing *Faith* upon the unbelieving sinner.

There are some Promises wherein wee are to bring *Faith* to the Promise. As here -- *whoever beleeves shall bee saved*, And

There are some Promises that wee must go unto for *Faith*. Some that wee must bring *Faith* to; and some that wee must go to for *Faith*: as those free and absolute Promises -- *I will take away your stony hearts, and give you hearts of flesh.*

And such wherein hee hath said, -- *Hee will work all our works in us, and for us.*

Oh! say some, If I had but so much Repentance; so much brokenness of heart; if but so much love, then I could beleeve. Alas! wee must not bring our penny to the Promise. We must beleeve, and then all the rest will come in. The way to have a broken heart, is to beleeve, The way to repent, the way to love God.

2. The second Ordinance is Prayer. Though none of this *Faith* bee in Heaven; yet all *Faith* comes from Heaven. -- *It is the gift of God.* And therefore wee are to seek to him for it.

Wee

Wee may joyn our selves to *Faith-begetting-means*; But it is God that must make the means effectual, for the working of *Faith*.

It is a grace above the power of man; and therefore requires the power of God to work it. I say

1. *It requires the Power of God.* Nay, not only the Power; but

2. *It requires the greatness of his Power.* Nay

3. *The excess of greatness of his Power.* Nay

4. *The mightiness of that excess.* Yea and

5. *The working of all this mighty Power.* As the Apostle shews, *Ephes. 1. 19.* where wee have all those five particulars set down.

And therefore there is need of calling in for all the help of God, all the power of God for the working of it.

It is the hardest thing in the World to cast a man out of himself: to cut a man off his own stock: to throw a man off his own foundation.

And when that is done, it is as hard a work to bring this man over to *Christ*: to make a man to lye full and flat upon the promise of Grace, for mercy.

And therefore how much need is there of stirring up our hearts? How much need of calling in for the strength of God by prayer?

This is the second. Prayer is a fruit of *Faith*; and yet prayer is a means for the begetting of *Faith*. As the Spirit is a fruit of Prayer, so prayer is a fruit of the Spirit. As you see, *Luk. 11. 13.* compared with *Rom. 8. 15.* In the one place the Spirit is said to be the fruit of Prayer. -- *Hee will give his Spirit to them that ask him.* In the other, Prayer is the fruit of the Spirit. -- *You have received the Spirit of adoption, whereby you cry abba, Father.*

3. Have much to do with *Faith-begetting-Company*; *Faith-begetting-conference*: Where thou shalt hear the discoveries, how God hath wrought *Faith* in them; and how God doth work *Faith* in the hearts of unbelieving men. -- *Did not our hearts burn within us, when hee talked with us, by the way? and when hee opened to us the Scriptures?* said those two Disciples after their conference with *Christ*, travelling in company together to *Emmaus*, *Luk. 24. 32.* The like of *Aquila* and *Priscilla* with *Apollo*, *Act. 18. 26.*

4. Dwel much upon, and cherish *Faith-begetting-considerations*, which are

1. *Thoughts of our selves.*

2. *Thoughts of God.*

Thoughts of our emptiness, and thoughts of Gods fulness. Considerations of our own misery, and thoughts of his love and mercy.

Think how God hath dealt with you, and how God hath dealt with other sinners, who have come to him. Such were *Manasses*, *Mary, Paul*, -- *Wee all run after thee, O Lord, seeing thou despisest*

Omnēs post te currimus, audientes, quod nullum spernis peccatorem.
Bernard,

Et si his peccatoribus veniam dedisti, paratus es & nobis, si modo impetramus.

"no sinners. Thou despisedst not the weeping Mary, the begging Canaanite, the intreating Publican, the confessing Thief, the Adulterous Woman, the denying Disciple, the persecuting Paul. And if thou refusedst not those, thou wilt not reject mee. If thou pardonest them, thou wilt pardon mee, if I beleve in thee.

But in particular, cherish these three thoughts.

1. The consideration of thy own vileness, and emptiness; thy sin, and misery by reason of sin. And this will drive thee out of thy self.

2. The consideration of the fulness, riches, and al-sufficiency of *Christ*: who hath all fulness in him; who is able to save to the utmost: a bottom able to hold up any weight of sin.

3. The consideration of the freeness of *Christ*, and the Promise. God keeps open house; invites, intreats; beseecheth us to beleve and come in. -- *Ho! Every one that thirsteth, come ye to the Waters, come buy yee that have no silver, and eat. Come buy Wine and Milk without mony, &c.* Isa. 55 1. And --- *Hee that comes to mee (saith Christ, Joh. 6. 37.) I will by no means cast out. -- Let him that will come, whoever hath a mind, let him come. Bee his sins what they will bee for nature, for number, for continuance: yet come and finde acceptance. -- Who is a God like unto thee! That pardonest iniquity, and passest by the transgressions of the Remnant of thy heritage! Thou reteineest not anger for ever; for thou delightest to shew mercy,* Mic. 7. 18.

There are two things when men are humbled, which keep them off from beleiving, either,

1. *A doubt of Gods Power -- Lord if thou canst.*

2. *A doubt of his Will. -- Lord, if thou wilt.*

1. Some doubt of his Power. Oh! Is God able to pardon such a sinner as I have been? Can hee pardon so great, so bloody, so crimson sins? If they were but such, or such, I should not doubt. But being so great: how can God pardon!

2. Others doubt of his Will. They will bee ready to say. They know there is a fulness of Power in God: hee is able to forgive my sins; let them bee what they will bee: hee hath a Sea of Mercy, able to drown Mountains as well as Mole-hills. But alas! I doubt of his Will: whether hee will shew mercy to such a sinner.

And therefore, if ever you would beleve, you must get an heart convinced of the 1. Fulness and al-sufficiency of *Christ* to pardon. 2. And of the freeness and willingness of *Christ* to shew mercy, to such as do beleve.

Dwell upon such considerations as these are, being means to beg *Faith*. When men are once convinced of the fulness of God, they will come over to him, if withall they bee fully convinced of their own need.

It is possible for a man to beleve this fulness in *Christ*, and yet
not

not bee able to clear his acceptance. Wee read of the Lepers, who seeing nothing but death in their condition, 2 *King.* 7. 3, 4. resolved not to stay there, but to go over to the Camp of the *Assyrians*. -- *If they save us alive (say they) wee shall live: and if they kill us, wee can but dye.* And there were many reasons, which might cause them to expect no better, but death from them.

1. They were Jews, and so their enemies.
2. They might bee suspected for Spies.
3. If not: yet they were *Lepers, good for no service*: such as might *infect the whole Camp*. Yet seeing their Misery, in want of bread, and knowing that there was bread to bee had: they resolved to adventure.

So, if there were but a through discovery

1. *Of our own Misery*, a conviction of that.
2. *Of the fulness and all-sufficiency of Christ*; it were possible so far to prevail with a man, as to throw himself on *Christ*, though hee bee not yet able to clear, whether God will ever accept him.

But when wee take that other consideration in, and do think of the *sweetness, and freeness of Gods love and mercy to accept of poor returning sinners*: what should then hinder, but the soul should come over, and beleeve in him? And therefore, if ever thou wouldest have *Faith*, cherish these thoughts, dwell much upon such considerations as these.

Men say, they would beleeve; but in the mean time, they never cherish such thoughts and considerations as may beget *Faith*.

If there bee any thing in the Word which makes against them; this they will harbor and cherish: they will feed upon the Wormwood, and the Gall: but if there bee any thing to nourish and cherish *Faith*, this they will suppress.

They have an ear open to hear what the Law, what sin, what Satan saith: but none to hear what God saith in the Promise.

They will promote the Devils cause, his arguments, sharpen his weapons against themselves: But they will silence the pleadings of Gods Spirit in them.

They will look upon the dark side of the Cloud, not the light side. The threatnings of the Law, they will apply, and set on with all their might: But if Promises come they finde no acceptance with them.

They will nourish considerations of their sins, their guilt, their misery, by reason of sin; and aggravate it to the utmost: but the *thoughts of Gods Love, of the freeness of his Mercy, of the promises of pardoning sins*, these they reject.

My Brethren; This is not the way to get *Faith*. If ever you would beleeve, you must *study the freeness of Gods Mercy in Christ, his willingness to pardon and forgive poor sinners, if they come over to him.*

2. The second means for the strengthening of *Faith* are these.

1. *Make use of the Ordinances.*1. *The Word.*2. *The Sacraments.*3. *Prayer.*

1. *The Word.* Wee say: *The same way things are begotten, the same way they are nourished.* Faith is begotten by the Word: and Faith is nourished by the Word. It is both the Begetter, and the Nourisher: both the Breeder and the Feeder of Faith, Rom. 15.

4. *I Joh. 4.*

2. *The Sacraments*, which were instituted and set up for this end, to *increase your Faith*. God knew hee had to deal with unbelieving persons; and therefore hee doth not only give the *Promise, his Covenant, and Oath*, for the confirmation of us: but to all these hee annexed his Seal, the *Sacraments: Mountains upon Mountains, to confirm us.*

A man would not desire so much of any honest man, as God hath here condescended to, for the confirmation of our Faith.

One would have thought his bare word had been enough, considering the Truth, and sufficiency of the Person, that spake it.

But hee hath given his Oath. Nay, but hee rested not there: but his Seal too: The Sacraments. And therefore make use of them.

3. *Bee much in Prayer*; that God would strengthen and increase thy Faith. Prayer is the fuel of Faith; the food of Faith.

A man may as well live without meat, as Faith without Prayer. As the soul lives by Faith: so Faith lives by Prayer. Faith helps Prayer, and Prayer helps Faith again.

As there is a Communion among the Ordinances, every Ordinance doth help another. The Word helps Prayer, and Prayer helps the Word: So there's a Communion between Ordinances and Graces. Faith helps Prayer, and Prayer helps Faith, Prayer cannot say of Faith -- *I have no need of thee: nor Faith of Prayer -- What need have I of thee?*

As there is a mutual dependence of one Christian on another, a means to nourish Communion, as Christians help one another; One may say -- *Help my Zeal, and I will increase thy knowledge; strengthen my Faith, and I will inflame or kindle thy affections:* so here, There is a mutual dependence between Faith and Prayer. Faith saith to Prayer, *Help mee to beleeve, and I will help thee to pray:* And Prayer to Faith, *Help mee to pray, and I will help thee to beleeve.*

Such a Communion there is. And therefore bee much in prayer for strength.

4. *Live much in the Heaven of the Promise.* Feed upon the freeness, and sweetness, and fatness of the Promise. Delight your selves in fatness. Let your way lye much above; live much out
of

Corpora naturalia, eodem modo, quo generantur, nutriuntur.

of your selves. This is your way. A man shall never bee able to strengthen *Faith*, that lives in himself.

5. *Walk in the Earth of the Law.* As *Faith* strengthens Obedience: so Obedience strengthens *Faith*. As *Faith* multiplies, so let duty multiply. The way to nourish the one, is the way to increase the other.

6. *Make it your chief riches, to bee rich in Faith.* And then all your designs and indeavours will bee for the increase of it. The wordly man labours, toils, sweats here for the World: And what is the reason? but because hee makes this his riches, so it is here.

7. *Exercise Faith much.* And this is the way to increase it. Men that can imploy a greater measure of *Faith*, shall have it. Bee careful that the exercises of *Faith* may bee proportionable to the measure of *Faith* received. It is the way to get it increased.

God will not have the stock lye dead in our hands. Hee will not give more than wee can imploy. The Talents were according to their severall abilities. Some had two, some one, some five. When God sees a man of great layings out, hee laies in more still.

Exercise Grace. For within the compass of the exercise of Grace, lies that which will nourish and increase Grace.

8. *Treasure up sound Evidences of Faith.* The stronger our Evidences, the stronger our *Faith*. And therefore store up sound Evidences.

One falshood among thy Evidences staggers thy *Faith*.

9. *Bee thankful for the measure thou already hast.* Thankfulness is a Grace big with Mercy.

Men are often injurious to the increase of *Faith* by unthankfulness, for that measure they have. Wee are too much like covetous men, looking after further degrees so much, as to overlook that which God hath already bestowed. Our complaints would bee others contents: others would bee glad of them.

Therefore let us get an heart enlarged for the measure wee have. It is the way for God to enlarge his hand, to bestow more upon us.

10. *Maintain Humility; an humble spirit.* God gives Grace, and hee gives increase of Grace to the humble. Humility is the Nurse of Grace. The empty heart shall bee filled. Nature abhors emptiness, Grace much more.

11. *Bee much in acquaintance with God.* Know more of his mind, more of his heart. Read him as hee hath discovered himself in the Word, in his *Christ*.

12. *Gather and lay up Faith-strengthening-Experiences.* Keep a Catalogue of holy Experiences of Gods Love and goodness to thee. All these are fuel to nourish and strengthen *Faith*.

And now having done with the Doctrine of *Faith*, I must conclude

This upon occasion of a collection for the Poor.

clude with a Doctrin of works. Wherein I shall desire your practice of it; as soon as I have done the preaching of it.

It is very orderly, that works should follow *Faith*. Your works of Charity, our Doctrin of *Faith*.

The Papists do charge us that wee cry down works, and preach nothing but *Faith, Faith*, making it *Titulum, sine Re*.

I hope it will bee seen at this time, that preaching *Faith Formally*. I preach works *Eminentèr*.

And I could not possibly have taken up a better ground for works, than to preach the Doctrin of *Faith* first.

Indeed wee preach *Faith* without works in *Justificationem*, as touching Justification. But wee say, *Faith* and works must go together in our conversation.

As *Faith* doth Justifie our Persons: so works do justifie our *Faith*. And thus *Abraham* was justified by works: his works declared him to bee just.

Good works are the breath of *Faith*; as the word in *James* signifies. And as the body without breath is dead: so *Faith* without works is dead also.

Good works are the fruit of *Faith*: the Children and Issue of *Faith*. As *Rachel* said, -- Give mee Children; else I dye: so *Faith*. Give mee Children: give mee works; else I dye: otherwise I have not a living, but a dead *Faith*.

So you see, wee set up works too; though wee cry them down in the matter of Justification.

Are good works good for nothing; because not good to justify? The Sun is not good to give light to blind men. Is it therefore good for nothing? Gold is not good to assuage hunger. Is it therefore of no use?

Wee say works are necessary,

1. In respect of God.
2. In respect of our selves.
3. In respect of others.

1. In respect of God.

1. To shew our Obedience.
2. To glorifie his Name.
3. To testifie our Thankfulness.
4. To beautifie his Gospel.

2. In respect of our selves.

1. To make our Calling and Election sure.
2. To declare our Sincerity.
3. To procure Mercy.

3. In respect of others.

1. To refresh the Bowels of the Saints.
2. For example of Vertue.
3. To stop the mouths of wicked men, who would else take occasion to blaspheme the Gospel; and speak evil of Profession.
4. To

Royalties of Faith.

4. To winne others; to gain enemies to the embracing of the Truth.

And therefore seeing good works are thus necessary: bee you stirred up to so concerning a duty. The Apostle saith --- *Whiles you have opportunity to do good, do good to all men.* Here is now an opportunity: Take it. God honours thee, if hee give thee an heart to do such a good work. *Your Bounty is your Honour.*
