

The second question or case is this, viz., *What is that faith that gives a man an interest in Christ, and in all those blessed benefits and favours that come by Christ? or whether that person that experiences the following particulars, may not safely, groundedly, and comfortably conclude that his faith is a true, justifying, saving faith, the faith of God's elect, and such a faith as clearly evidences a gracious estate, and will certainly bring the soul to heaven?* Now, in answer to this important question, we may suppose the poor believer is ready to express himself thus:—

[1.] First, Upon search and sad experience, I find myself *a poor, lost, miserable, and undone creature*, as the Scriptures everywhere do evidence, Eph. ii. 1, 2, 5, 12; Col. ii. 13; Rom. viii. 7; Luke xix. 10.

[2.] Secondly, *I am convinced that it is not in myself to deliver myself out of this lost, miserable, and forlorn estate.* Could I make as many prayers as might be piled up between heaven and earth, and weep as much blood as there is water in the sea, yet all this could not procure the pardon of one sin, nor one smile from God, &c.

[3.] Thirdly, I am convinced that it is not *in angels or men to deliver me out of my lost, miserable, and undone condition.* I know provoked justice must be satisfied, divine wrath pacified, my sins pardoned, my heart renewed, my state changed, &c., or my soul can never be saved; and I know it is not in angels or men to do any of these things for me.

[4.] Fourthly, I find that I *stand in absolute need of a Saviour to save me from wrath to come*, 1 Thes. i. 10, 'to save me from the curse of the law,' Gal. iii. 10, 13, 'and to save me from infernal flames,' Isa. xxxiii. 14; so that I may well cry out with those in Acts ii. 37, 'Men and brethren, what shall we do?' and with the jailer, Acts xvi. 36, 'Sirs, what shall I do to be saved?'

[5.] Fifthly, *I see and know, through grace, that there is an utter impossibility of obtaining salvation by anything, or by any person, but by Christ alone*, according to that of the apostle: Acts iv. 12, 'Neither is there salvation in any other, for there is no other name' that is, no other person, 'under heaven, given among men, by which we must be saved.' I know there is no saviour that can deliver me from eternal death, and bring me to eternal life and glory, but that Jesus, of whom it is said, 'that he shall save his people from their sins,' Luke i. 21; and therefore I must conclude that there is an utter impossibility of obtaining salvation by any other person or things, &c. But,

[6.] Sixthly, *I see and know, through grace, that Jesus Christ is an all-sufficient Saviour, that he is a mighty, yea, an almighty Saviour, a Saviour that is able to save to the utmost all them that come to him*, as the Scripture speaks, Ps. lxxxix. 19, 'I have laid help upon one that is mighty;' Isa. lxiii. 1, 'I that speak in righteousness, mighty to save;' Heb. vii. 25, 'Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.' I know that the Lord Jesus is mighty to save me from that wrath, and from that curse, and from that hell, and from that damnation that is due to me, by reason of my sins; and that he is mighty to justify me, and mighty to pardon me, and mighty

to reconcile me to God the Father, and mighty to bring me to glory, as the Scripture does everywhere testify. But,

[7.] Seventhly, *I know, through grace, that Jesus Christ is the only person anointed, appointed, fitted, and furnished by the Father, for that great and blessed work or office, of saving sinners' souls*; as these scriptures, amongst others, do clearly testify, Isa. lxi. 1-4; Luke iv. 18-21; Mat. i. 20, 21; John vi. 27. Certainly were Jesus Christ never so able and mighty to save, yet if he were not anointed, appointed, fitted, and furnished by the Father for that great office of saving poor lost sinners, I know no reason why I should expect salvation by him. But,

[8.] Eighthly, *I know through grace that the Lord Jesus Christ hath sufficiently satisfied, as mediator, the justice of God, and pacified his wrath, and fulfilled all righteousness, and procured the favour of God and the pardon of sin, &c., for all them that close with him, that accept of him, as he is offered in the gospel of grace*, Gal. iii. 19, 20; 1 Tim. ii. 5; Heb. viii. 6; Heb. ix. 14, 15, and xii. 24; Heb. x. 12, 14; Mat. iii. 15; Rom. viii. 1-4, 33, 34, and v. 8-10; Acts xiii. 39.

[9.] Ninthly, *I find that Jesus Christ is freely offered in the gospel to poor, lost, undone sinners, such as I am*. I find that the ministers of the gospel are commanded by Christ to proclaim in his name a general pardon, and to make a general offer of him to all to whom they preach the everlasting gospel, without excluding any: Mark xvi. 15, 'And he said unto them, Go ye into all the world, and preach the gospel unto every creature.' And what is it to preach the gospel unto every creature, but to say unto them, as the angels did to the shepherds, Luke x. 11, 'I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord?' &c.

[10.] Tenthly, *I know, through grace, that all sorts of sinners are invited to come to Christ, to receive Christ, to accept of Christ, and to close with Christ*, Isa. lv. 1, 2; Mat. xi. 28, 29; John vii. 37; Rev. iii. 20, and xxii. 17, &c. But,

[11.] Eleventhly, *Through grace, I do in my understanding really assent to that blessed record and report that God the Father, in the blessed Scriptures, has given concerning Christ*, 1 John v. 10-12. The report that God the Father has made concerning the person of Christ, and concerning the offices of Christ, and concerning the work of redemption by Christ, I do really and cordially assent unto, as most true and certain, upon the authority of God's testimony, who is truth itself, and cannot lie. Now, though this assent alone is not enough to make a saving reception of Christ, yet it is in saving faith, and that without which it is impossible that there should be any saving faith. But,

[12.] Twelfthly, *I can say, through grace, that in my judgment I do approve of the Lord Jesus Christ, not only as a good, but as the greatest good, as a universal good, as a matchless good, as an incomparable good, as an infinite good, as an eternal good, and as the most suitable good in heaven and earth to my poor soul*; as these scriptures do evidence, Ps. lxxiii. 25, 26; Cant. v. 10, 45; Ps. i. 2; Phil. iii. 7-10; 1 Tim. i. 15. I know there is everything in Christ that may suit the

state, case, necessities, and wants of my poor soul. There is mercy in him to pardon me, and power in him to save me, and wisdom in him to counsel me, and grace in him to enrich me, and righteousness in him to clothe me, &c., and therefore I cannot but approve of the Lord Jesus, as such a good as exceeds all the good that is to be found in angels and men. The good that I see in Christ doth not only counterpoise, but also excel all that real or imaginary good that ever I have met with in anything below Christ. Christ must come into the will, he must be received there, else he is never savingly received. Now before the will will receive him, the will must be certainly informed that he is good, yea, the best and greatest good, or else he shall never be admitted there. Let the understanding assent never so much to all propositions concerning Christ as true, if the judgment doth not approve of them as good, yea, as the best good, Christ will never be truly received. God in his working maintains the faculties of the soul in their actings, as he made them.

[13.] *Thirteenthly, So far as I know my own heart, I am sincerely willing to receive the Lord Jesus Christ in a matrimonial covenant; according to these scriptures, Hos. ii. 19, 20; 2 Cor. xi. 2; Isa. liv. 5; Isa. lxi. 10; Isa. lxii. 5; Cant. iii. 11, &c. Through grace I am,*

*First, Sincerely willing to take the Lord Jesus Christ for my Saviour and sovereign Lord.* So far as I know my own heart, I do through mercy give my hearty consent, that Christ, and Christ alone, shall be my saviour and Redeemer. It is true, I do duties, but the desire of my soul is to do them out of love to Christ, and in obedience to his royal law and pleasure. I know my best righteousnesses are but 'as filthy rags,' Isa. lxiv. 6. And woe would be to me, had I no other shelter, or saviour, or resting-place for my poor soul, than rags, than filthy rags. And so far as I know my own heart, I am sincerely willing to give up myself to the guidance and government of Jesus Christ, as my sovereign Lord and king, desiring nothing more in this world, than to live and die under the guidance and government of his Spirit, word, and grace. But,

*Secondly, I am willing, through grace, to give a bill of divorce to all other lovers, without exception or reservation.* So far as I know my own heart, I desire nothing more in this world, than that God would pull out right-eye sins, and cut off right-hand sins. I am very desirous, through grace, to have all sins brought under by the power, Spirit, and grace of Christ; but especially my special sins, my head corruptions. I would have Christ alone to rule and reign in the haven<sup>1</sup> of my heart, without any competitor. But,

*Thirdly, I am sincerely willing, through grace, to take the Lord Jesus Christ for better, for worse, for richer, for poorer, in sickness and in health, and in his strength I would go with him through fire and water, resolving, through his grace, that nothing shall divide betwixt Christ and my soul.* So far as I know my own heart, I would have Christ, though I beg with him, though I go to prison with him, though in agonies in the garden with him, though to the cross with him. But,

*Fourthly, So far as I know my own heart, I am sincerely willing,*

<sup>1</sup> Qu. 'heaven'?—G.

First, *to receive the Lord Jesus Christ presently*, John i. 12. Secondly, *to receive him in all his offices*, as king, prophet, and priest, Col. ii. 6; Acts v. 31. Thirdly, *To receive him into every room of my soul*; to receive him into my understanding, mind, will, affections, &c. Fourthly, *To receive him upon his own terms*, of denying myself, taking up his cross and following of him wherever he goes, Mat. xvi. 21; Rev. xiv. 4, &c.

*Fifthly* and lastly, *So far as I know my own heart, I do freely consent*, 1. *To be really Christ's*; 2. *To be presently Christ's*; 3. *To be wholly Christ's*; 4. *To be only Christ's*; 5. *To be eminently Christ's*; 6. *To be for ever Christ's*, &c.

Certainly that Christian that has and does experience the particulars last mentioned under the second question, that Christian may safely, groundedly, boldly, and comfortably conclude that his faith is a true, justifying, saving faith, the faith of God's elect, and such a faith as clearly evidences a gracious estate, and will never leave his soul short of heaven.

Now how many thousand Christians are there, that have this faith that is here described, which is doubtless a true, justifying, saving faith, that gives a man an interest in the person of Christ, and in all the blessings and benefits that comes by Christ, who yet question whether they have true faith or no, partly from weakness, partly from temptations, and partly from the various definitions that are given of faith by Protestants, both in their preachings and writings; and it is and must be for a lamentation, that in a point of so great moment the trumpet should give such an uncertain sound.

The third question, or case is this, viz., *Whether in the great day of the Lord, the day of general judgment, or in the particular judgment that will pass upon every soul immediately after death, which is the stating of the soul in an eternal estate or condition, either of happiness or misery; whether the sins of the saints, the follies and vanities of believers, the infirmities and enormities of sincere Christians shall be brought into the judgment of discussion and discovery, or no? Whether the Lord will either in the great day of account, or in a man's particular day of account or judgment, publicly manifest, proclaim, and make mention of the sins of his people, or no?* This question is bottomed upon the ten scriptures in the margin,<sup>1</sup> which I desire the Christian reader to consult; and upon the sad and daily complaints of many dear sincere Christians, who frequently cry out, 'Oh, we can never answer for one evil thought of ten thousand, nor we can never answer for one idle word of twenty thousand; nor we can never answer for one evil action of a hundred thousand; and how then shall we stand in judgment? how shall we look the judge in the face? how shall we be ever able to answer for all our omissions, and for all our commissions; for all our sins of ignorance, and sins against light and knowledge; for all our sins against the law, and for all our sins against

<sup>1</sup> Eccles. xi. 9, and xii. 14; Mat. xii. 36, and xviii. 23; Luke xvi. 2; Rom. xiv. 10, 12; 2 Cor. v. 10; Heb. ix. 27, and xiii. 17; 1 Peter iv. 5.