



THE LIFE OF FAITH.

*Those words
under which I
have drawn a line
are used.*

GAL. 2.20.

*I am crucified with Christ, neverthelesse
I live.*

Hese words (as you have heard) containe a third Reason or Argument, brought by the Apostle, to prove, that men who are justified by faith in Christ, dare not give up themselves unto, nor allow themselves in any knowing sine.

And it is taken from the fellowship which a justified person hath in the death of Christ: Crucified with Christ, and therefore dead to sin.

Now this, his crucifying with Christ, because against it, it might be objected, but you live still: therefore he amplifies his crucifying with Christ, by the diversity; *I live still*: here shews you what kind of life it is:

First,

First, for the root of it, it is a life; I live, yet not I, but Christ in me.

Secondly, In the flesh, in his mortall body.

Thirdly, He shews you the instrument of this his life, Faith in Christ Jesus, which though hee live in his mortall body, yet his life is not a carnall and corrupt life, but a life of Christ, Christ lives in him.

So that in these short words of the text; I am crucified with Christ, nevertheless I live; you have set forth, both the life and death of a Christian.

A person justified by Christ is crucified with Christ, for Paul speakes in the name of all that seeke for righteousness by Christ, *ver. 17.* the note is evident from the words.

To bee crucified with Christ, implies two things. First, to have fellowship with Christ in his death; see it manifest: and we are said to have fellowship with Christ in his death; in three respects:

First, In regard of the *value* of his death, the *merit*, *price*, and *ransom* of his death, which is made and paid for us; he offered up himselfe to take away the sins of man, *Heb. 9. 28.* so that by the propitiation and atonement he made for us, our sins are taken away, *Rom. 3. 24, 25.* and you know when God speakes to the soule, humbled by the voyce of a Messenger, one of a thousand, to declare to man, where his righteousness is to be had; God will say, *Deliver him, for I have found a ransom for him*, *Job 33. 23, 24.* so that there is no poore soule that finds a ransom by Christ

+ his elect

Christ, but it is as much as if he had paid it himself. *Mat. 20. 28. The son of man came to give his life a ransom for his chosen people.*

Secondly, we are said to have fellowship with Christ in his death, in respect of the *vertue* of it; his death doth not onely pardon, but in some measure crucifie, so that the body of sin in us is crucified by the death of the Lord Jesus Christ, according to that *Rom. 6. 6.* Our old man is crucified with Christ, that the body of death may be destroyed in us, that henceforth we should no longer serve sin; *Gal. 5. 24. As many as are Christs, have crucified the flesh with the affections and lusts;* So that now by vertue of the crucify-

ing of the Lord Jesus, all our sinfull lusts are mortified, so as that we are in some measure struck off from putting forth such *vigour and strength* of affection to any worldly comfort, as before we did. In respect of which, it is said *Gal. 6. 14. God forbid we should glory in any thing, save in the crosse of Christ, whereby the world is crucified to me, and I unto the world.* *This is only when a man feels the power of it.*

These goodly buildings and Palaces are not the things he sets his heart upon, there is not here left a stone upon a stone, no more triumphing in such comforts as these *be*, and this *John Baptist* was wont to preach, that *all flesh was grasse, and all the glory thereof but as the flower of the field.* This is because of the spirit of bondage and mortification, breathing upon them, *Esay 40. 6, 7, 8.* Thus we draw vertue from Christ crucifying and mortifying our lusts, so farre as they are unsettled and carried inordinately after any world-

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ly comfort: Indeed God hath allowed all the comfortable good things of this life to them that obey and love the truth, *1 Tim. 4. 3, 4, 5.* But yet so, as that in respect of the strength and vigour of our affections, we say, *Whom have I in heaven but thee? Psal. 73. 35.*

Thirdly, A justified person hath fellowship with Christ in the *likenesse* of his death; for that *Paul* doth exceedingly desire and long after, *Phil. 3. 10.* I counted all things losse, not onely that I might be found in him as justified by faith in him, but that he might know the power of his Resurrection, and the fellowship of his suffering, *and be made conformable to his death*, meaning that as Christ did suffer, so he might feele Christ in all his sufferings, and that his owne sufferings might be conformable to his death, according to *2 Cor. 4. 10.* *I beare about in my body the dying of the Lord Iesus*; he meanes that he did continually expose himselfe to such kinde of sufferings, as his calling led him to, that as Christ dyed for him, so he dies for Christ in this world. All his afflictions were some kinde of resemblance of the sufferings of the Lord Iesus; so a man is partaker with Christ in the fellowship of his sufferings, *1 Pet. 4. 12, 13, 14.* When a man is brought on to fiery trialls, or any other affliction in this world, then is he partaker of the sufferings of Christ; for though it be true, a Christian cannot so carry his sufferings as in some things to be like Christ, yet in some others he may.

There be two things in Christs sufferings; wherein

wherein we are not like unto him. The one is that he suffered the whole malediction or curse that was due to us for our sins, now the curse of God is removed, and now they come as pledges of Gods Fatherly love to heale the corruption of our nature, and to perfect the worke of faith in us. *that is sanctified afflictions*

The other is, that Christ in his sufferings made satisfaction to the Father for the sins of all the people of God; he gave his life a ranfome *for them*.

This is not to be found in our sufferings. But yet three things there be, in which we have fellowship with Christ in all our sufferings, when we suffer as Christians.

First, in respect of the *cause* of our sufferings, That look as Christ suffered for righteousness sake, so we must not suffer as evill doers; for to suffer as an evill doer, is opposed to the sufferings of Christ, in that place of *Peter* aforementioned, we must agree in this, both to suffer without cause in respect of man: There is cause why Christ should suffer, as having our sins upon him, and there is reason why we should suffer chastisement for our sins from the hand of God, but in respect of man, it must be without cause.

Secondly, there must be a likenesse in the *manner* of our sufferings: as Christ suffered *meekly* and *patiently*, *Esay 53.7.* so ought we patiently without murmuring; yea and joyfully, *Hebr. 12.4.* *Looking unto Iesus, the Author and finisher of our faith.*

Thirdly, There must be a likenesse in the *fruits* of our sufferings, look as Christ learned obedi-

ence by it, so must we, *Heb. 5. 7. They bring forth the quiet fruit of righteousness, Heb. 12. 11.* Thus are we said to be crucified with Christ, by having fellowship with him in his death.

Now in the second place, we have such fellowship with Christ in his death, as is a kinde of crucifying, which implies three things.

First, crucifying you know was a *lingring death*, they were many houres a dying, fainting, and pining away; though Christ was soone dead, yet so were not the other; and it implies thus much, That we in our sufferings shall have a lingring work of it, wearing, and wasting, and consuming of us, till in the end we lay downe our heads in Gods peace. *1 Cor. 15. 31. I die daily*; notwithstanding all the comforts I have in Christ, the supportance and consolation I meet with, yet I take them to witnesse, I die dayly: Corruption dayly dyed in him, else he could not so rejoyce in his sufferings; the outward man dying dayly, and the inward man renewed day by day, he had a lingring death of his lusts, not but that he hastened after a speedy subduing of his lusts, but yet at the best hee had but a lingring worke of it.

Secondly, crucifying was counted *an accursed death*; now the curse is removed, but yet because God would have us drink of the cup, we shall taste of the bitternesse of it, in the mortification of sin, *Esay 38. 17.* God sprinkles our afflictions many times with much bitternesse, and all to this end, that sin might be more and more bitter to us, and

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we more weaned from our lusts, and prepared for a better life; mortification many times puts us to much anguish, *No affliction is joyous for the present;* Heb. 12. 11.

Thirdly, crucifying was a *shamefull death*, specially among the Romanes, which was *without the gate*, as if they were not worthy to live in the fellowship of any place; so was Christ crucified, Heb. 13. 12, 13. And therefore, if we would be partakers with him in his death, we must be content to bee thrust out of the gate; and hence it is, that the world reproacheth us, and counts Christian profession a disgracefull way, and the more like unto Christ it is, the more loathsome it is to the world; let us therefore goe forth and bear his reproach.

Now for the reasons of the point.

It is taken from Gods acceptance of Christ as *Reas. 1.* of a publique person in his death and sufferings; he died not to and for himself, but the Lord hath laid upon him the iniquities of us all, *Esay 53. 56.* He was wounded for our transgressions, and by his stripes we are healed; and God might fitly impute our iniquities unto him, and his sufferings to us, in respect that he made him the head of his Church, the Saviour of his body, *Ephes. 5. 23.* Christ is the Saviour of his mysticall body, by becoming the head of his Church: So looke as the head suffers, all the members suffer; so God making Christ our head, he suffering, we suffer with him.

It is taken from the power of the spirit of Christ, *Reas. 2.*

which by his death he hath purchased and procured for us from the curse of the Law, that we might finde the promise of the spirit through faith in him, *Gal. 3. 13, 14.* so that we now receiving the spirit of Christ from the death of Christ, hence it is that we are made conformable to his death; for the same spirit of Christ that raised him up from the dead, doth also quicken our mortall bodies, *Rom. 8. 13.* And the same spirit by which he died, doth mortifie sin in us, *Rom. 6. 6.* Hence is that speech, The old man is crucified in us, the mighty power of Christ working a spirit of mortification in us; that spirit mortifies the pride of our hearts, the vanity of our mindes, the hypocrisie of our spirits, the rebellion of our natures, and crosseth the principall of our affections to the profits and pleasures of this world, and all from the power of the spirit of the Lord Jesus, applying the efficacy of the death of Christ to our soules, and thus are we made like unto Christ in suffering.

Vse.

It may first serve to take away a scandall that many times is cast upon the Doctrine of Justification by faith, imputing to it licentiousnesse, and opening a doore to liberty to all sin; the common objection of Papists against this Doctrine, who doe object, as the false Apostles did, but the Apostle convinces the falshood of such an Objection by many reasons. There is no man seeks righteousness by Christ, but he destroyes the body of sin; no man partakes in Justification by Christ, but he is crucified with Christ, and if we therefore be justified

justified by faith in Christ Jesus, there is no man *he that believes*
 weaned from sin, more then such men, no man *Christ has*
 more weaned from the things of this world, nor *redeemed him*
 so much, as he that is justified by faith in Christ *puts off the old*
 Jesus; no man hath fellowship with Christ in his *body of sin in*
 death *pardoning his sin*, but he hath fellowship *him* *conscience*
 with him also *purging him from sin*, so that here-
 in the Apostle puts an answer into the mouth *vows to put on*
 of all justified persons, against that cavill *the new man*
 against this Doctrine of Justification by faith in *thus become*
 Christ. *which ammons* *to hold* *Christ*
vs 2.

It is a signe of tryall, to know whether any of
 us be justified by faith in the Lord Jesus, the main
 point that concernes the peace of every mans
 soule; It is that great case of conscience, in which
 whosoever is not resolved, he knowes nothing of
 conscience or of Religion as he ought to know, and
 the Apostles word herein is very emphaticall,
 Seeking for righteousness. Thou shalt know it
 by this; So many as seek to be justified by Christ,
 they are crucified with Christ: Well then, art
 thou alive to all thy lusts, the strength of thy spi-
 rit goes an-end with all thy lusts further then the
 Law restraines thee not, there is no lust but thou
 strongly affectest it, whether it be pride, or vaine
 fashions, or worldlinesse, or whatever else
 and so you may try it by all the former things de-
 livered.

If it be so
thou art yet
dead in tres
pases & sins
can come
to God
vs 3.

It may serve to teach Christian men that have
 found their part in Christ, and have found lusts
 decaying; Be not troubled with the sufferings
 you meet with in this world, goe on in this

*Beautiful
description
of the manner
of putting off the
old man &
putting on the
new man &
looking the
good fight
of faith*

world, go on in this worke, it is the most happy employment thou canst follow; Thou findest a lingring work of it, to get a proud heart humbled, to get a wanton and uncleane heart made pure in the sight of God; why, it is enough if they bee but a dying, though lingring, so thou bee'st but doing, and dost not please thy self in thy lingring, though it be but slow worke, yet it is crucifying worke, and though a man crucified live a while, yet he lives but a dying life, and though there bee bitternesse and shame in the worke, yet notwithstanding goe forth and fight the Lords battailes, and suffer joyfully from Gods hand, and from mens; God will bruise thee, and make thee ~~to~~ have experience of sorrow, as well as Christ had; the world will have an eye to thee, thou shalt not goe without some nayling to the crosse; yet feare not for all the evils that shall befall you, thou hast fellowship with Christ in all thy sufferings, and that is enough for thee. And therefore suffer constantly, and learne obedience by it, and be sure you grow more fruitfull, and more abundant in all the works of righteousness.

Doct. 2.

A crucified Christian yet lives.

Nevertheless I live, What doth he meane by that? Why, first I live a naturall life in this mortall body, these crucifyings are not such as crush me to death; *Yet I live*, I thanke God, I am lively to goe about all the duties God calls me to; and I live also a spirituall life, 2 Cor. 6. 9, 10. We are as unknowne, and yet well knowne, as dying, and behold we live, crucified with Christ, but yet I live,

live, 2 Cor. 4. 8. to 11. Troubled on every side, alwaies persecuted, and yet not destroyed, even when most crucified, yet still they live.

Taken from the efficacy of the life of Christ, in the death of Christ, and so from the life of Christ, in the death of Christs members, 2 Cor. 4. 10, 11. Alwaies bearing about in my body the dying of the Lord Jesus, that the life of Christ might be made manifest in us; so that when a Christian man is crucified with Christ, here is the fruite of it, the life of Christ is manifested in our dying body of sin; mortifying our corruptions, supporting our spirits, in our weakest and worst times; for when the Lord Jesus was crucified upon the Crosse, he spoyled principalities, and powers, and trampled upon all our enemies; so in the death of all his members to their lusts, he spoyles the powers of darknesse, and triumphs over all the enemies of their salvation.

To satisfie the minds of such as are afraid of their friends, wives, or children, brethren and sisters, afraid they should be lost, and be men of another world; if once they become crucified and mortified, if once they finde them seeking righteousnesse by Christ, and dead to the Law, and weaned from the world; many a poore soule is apt to thinke it selfe undone, and so will our best friends pity us, and say, alas for us, wee are utterly undone, so many persecutions and afflictions, as we are now subject unto, as men quite cast away: but be not deceived; see what the Apostle here faith, hee would have all the world know,

Reas.

Pritty illustration of the life of faith.

This Satan is subdued in the heart of the Believer

Ps. 1.

know, he is not an undone man; Though I bee crucified with Christ, neverthelesse I live, I live a bodily life *vigorous*, and a spirituall life *gracions*. Therefore let no man be afraid of mortification, and the duties that lead to it; yea, let me say to you, Looke as you see it is with a man in his carnall estate, when he thinks himselfe most lively, he is then ~~almost~~ dead creature, dead in trespasses and in sins, *Ephes. 2. 1, 2.* and *1 Tim. 5. 6.* so let me say to thee, when thou art dead to sin, thou art most alive to God, through Jesus Christ; but should you say to a carnall man, I am glad to see you so lively, and so cheerefull, and so livelike, he may say to you, Alive! alas, I am dead in trespasses and sins: But come to a Christian and say to him, I am sorry to see you so drooping, what all a mort, all crushed and crucified; what would he say? why, *Yet I live*, and were I a little more dead, I should live a more lively life then ever yet I did; and therefore, bee not afraid of being too much weaned from the world, feare not the livelihood of your selves and yours, for at the worst you shall be able to say, *Yet I live*.

Use 2.

Of comfort to all such Christians, as are indeed mortified and crucified with Christ in this world, Doe you so alwaies carry the matter, as when they are most ready to faile you, you may beare up your hearts with this resolution: *Neverthelesse I live, persecuted, but not forsaken, dying, but behold we live, having nothing, yet possessing all things, poore, and yet making many rich*; so that if you find at any time, your spirits dismaied and discouraged

He that takes pleasure in gratifying any member of the Old man, whether it be any unbridled lust, or unites with vain profane worldly things, is dead to God while in that state

that is, I live a life of faith in Christ & have peace in him

couraged with any weaknesse of body, or distresse either of the inward or outward man, yet a man must inure himselfe to this speech, *Nevertheless I live*; What though I be crucified with Christ? why, I live still: What though many things befall me amisse? it matters not, so that I fall but into the armes of Christ; suppose I fall into the jawes of death, yet though dying, behold I live; thus must every Christian resolve within himself, when he meets with hard measures, from Gods hand, or from mans. God thought it comfort enough for *Baruch*, and yet he spake but of a naturall life, Behold, I wil give thee thy life for a prey, and that is enough for thee; and so *Ebedmeleck* the good Ethiopian, I will not deliver thee into the hand of them that seek thy life, but thou shalt have thy life for a prey, though he lose profit and pleasure, yet nevertheless he lives; though heaven and earth should fall together, and estate all crushed, *nevertheless I live*, he shews not forth his own dead-heartednesse, but the life of Christ; he never suffers but for well-doing, and he learnes obedience by it, and he gets his corruptions mortified, and his distempers healed; and is not this a most comfortable condition, when a man may say, *I am crucified with Christ, yet nevertheless I live?* *a life of faith in Christ @ I have received his spirit, therefore I am one with him, consequently shall live with him in heaven for ever ever.*

GAL.



GAL. 2. 20.

Yet not I, but Christ liveth in me.



Now he corrects, or indeed rather explains himselfe, how or what kind of life it is that he lives; Not hee, how then? Christ lives in him.

*worthy of
serious con-
sideration*

So that in these words, you have a deniall of himselfe, to be the author and roote of his owne life; he denies himselfe to live, even then when he doth live.

Secondly, You have an acknowledgement of the Author and roote of his life; Christ lives in his life.

Doctrine.

A living Christian lives not himselfe, but Christ in him.

Or thus:

The life of a Christian is not his owne life, but the life of Christ Iesus.

Either of ~~both~~ these expresse these two parts of the verse; A living Christian lives not himself, not his own life, but Christ lives in him.

First, See how a living Christian lives not his owne life, after once he hath had part in the death of Christ, and hath thereby beene initiated into the life and power of Christs death, and so become a mortified and crucified Christian in some mea-

measure, such a Christian lives not his own life in this world.

There is a threefold life, *A carnall life, a spirituall life, and a naturall life*; and in some respect, a living Christian lives none of these lives.

A carnall life is expressed in three things, in living to a mans *lusts*, in living to the *world*, and in living to a mans *owne wisdom and reason*.

Now a Christian man lives to none of these; He lives not to his owne lusts: *How shall we that are dead to sin live any longer therein?* Rom. 6.2. He looks at it as an absurdity, and indeed in some measure monstrous, *ver. 6. The body of sin is dead in us, that we should no more serve sin*; and *ver. 7. he that is dead with Christ, is free from sinne*: arme your selves with the same minde; now you live *no longer to the lusts of men*, but to the will of God; this life *Paul* doth not live, he is not lively at his lusts, they are death to him, for though a Christian man may be defiled, and sometimes overtaken, yet so farre as he is a living Christian, so farre he is a dead man to those lusts, they are the deadnesse of his heart, the discouragement of his spirit, the hell of his soule, that he is compassed about with such evils as these *[be]*, *Oh wretched man that I am, &c. Rom. 7.23, 24.* as if it were the death of his life, that he carried about such a *body of death* with him. Now then, saith the Apostle, if I doe that which I hate, *It is no more I that doe it, but sin that dwelleth in me, Rom. 7.20.* It is the misery of my spirituall life, that I am at any time dead-

hearted

hearted to spirituall duties, and somewhat apt to close with temptations to sinne, whether darted by Satan, or stirred up by my owne corrupt heart; and therefore if there be any life of sin in me, in the least measure, it is the death of my heart.

And secondly, so neither lives he in regard of the *world*, for though you may have a godly man busie in his calling from Sunne rising to Sunne setting, and may by Gods providence fill both his hand and head with businesse, yet a living Christian when he lives a most busie life in this world, yet he lives not a worldly life.

There are five things in which a Christian differs from a worldly man

There are are foure or five severall differences between a Christian his living to the world, and another mans that is not yet alive to God, and hath no fellowship with Christ in his death.

First, A Christian man principally seeks Christ above and before the world, *Mat. 6. 33*. He doth first look for spirituall things, he had rather have his part in Christ, then in all the blessings of this life, he would first order his heart to Christ, his principall care is about that, and if he doe not so, he looks at it as his death, which a worldly man doth not.

Secondly, As he first and principally seekes Christ, so all the good things he hath, he looks for them from Christ, he goes not about his businesse in his owne strength, but what he wants he seeks it from Christ, and what he hath he receives it from Christ, *Gen. 33. 5, 11*. If God blesse him with children, with health, or with estate, or what

ever other comfort of this life, he looks at it as a free gift of Gods grace; he doth not sacrifice to his owne nets, nor to the dexterity of his owne hands, but these are the blessings God hath graciously given to his servant, though common, and such as every one hath, yet not so to him.

Thirdly, A Christian man, as he receives the world from Christ, so he enjoyes them all in Christ; I meane he enjoyes it not in the sense of his owne desert, but he looks at himselfe lesse then the least of them all, Gen. 32. 10. *I am lesse then the least of all thy faithfulnesse to thy servant.* This is to enjoy all in Christ, not in his own worth, but in the merit of Christ.

Now this a Christian doth, whatever his business be in his worldly business he doth not lead a worldly life.

Fourthly, Hee useth and imployeth all for Christ, In our gates, saith the Church, are all manner of pleasant fruits, my Beloved I have kept them all for thee: When he hath many blessings, he considers what he shall doe with them. This is the frame of a living Christian, one whose heart is given to Christ. I have indeed all manner of these things, faire houses, well furnished roomes, pleasant provision of all sorts, but my Beloved I have kept them all for thee, though I have never so much, yet it is all for Christ, 1 Cor. 10. 31. That God may be glorified in Jesus Christ; this is the summe of his eating and drinking, and buying and selling, &c. this is the upshot

*his main desire is to serve of Christ in
all his works*

*mynded
He is heavenly
open when
employed in
his daily
occupation*

of all, this is all for Christ, and this is so to live in the world, as not to live like a man of the world, and so he makes good work of his worldly businesse, though in themselves never so intricate.

a Christian loves Christ supremely Fifthly, A living Christian lives unto God, even then when he lives in the world, in that he is willing to leave worldly businesse, and worldly things for Christ, leave them all, rather than part with Christ; this is the resolution of his spirit, and his practise when he is put to it, *Psal. 45. 10.* Hearken O daughter and consider, *forget thy kindred and thy Fathers house*, let them all goe, forget thy pleasures and treasures in *Pharaohs Court*, so shall the King have pleasure in thy beauty, that if any thing stand betweene obtaining of Christ, and the enjoying of the world, let all goe; were the comfort of this life ever so precious and glorious, yet forget them all, let them all be as a *dead commodity for a living Christ*, *Matth. 16. 27.* We have forsaken all, and followed thee; and if afterward the world and Christ should fall out, as sometimes they will, and ere long it will be that a man cannot keep his heart in a comfortable plight with Christ, but it will cost him losse of friends, and sometimes losse of estate, and sometimes losse of life, why yet a Christian will forsake all for Christ, if once the world and Christ come to fall out; and in this case a Christian thinks it no hard choyce, though *Demas* did, *2 Tim. 4. 10.* I passe not at all, saith a Christian, *so that I may but finish my course with joy*, *Acts 20. 23, 24.* This is the

the true life of a Christian in respect of his Christian life, and wherein he differs from a worldly man; for there is no worldly man that lives a worldly life, but his first care is for his estate to settle that well, and when he hath thus provided for him and his, in the remanent of his time he will seek Christ.

This is the difference between a Christian & a worldly man.

And when he gets any thing, he depends much upon his trade, he lives unto himself, and what he hath he thinks he hath deserved it, and he will be much offended with Gods providence if he be crossed in his designs and labours. And that which he hath, for whom doth he keep it? He will say for wife, and children, and kindred; but how they will use it, that is no matter. And if it come to a parting blow, that either the world or Christ we must lose, they think men very unwise that will part with a bird in the hand for two in the bush. They may goe away sorrowfull, but away they will goe, if there bee no remedy, rather let Christ provide for himselfe; for their part, they will beare no such burthens for him; but now a Christian lives not to the world, and if hee should so live, it were rather a swoune of Christianity, then any life and power of Christ.

This is a worldly man. all is done in unbelief

For a carnall life, which is a life of living to a mans owne wisdom and reason, he lives not that life neither, *If any man would be wise in this world, let him become a foole that hee may bee wise,* 1 Corinth. 3. 18, 19, 20. No living Christian but he must deny his owne wisdom, judgement,

It is the sin of some of little faith that they faint when continued adversities come on them

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and

Faith in the
word of God
is the evidence
of God's truth
just as love
is the
evidence of
the day of resur-
rection
final salva-
tion of the
saints & the
final condem-
nation of the
wicked

Sound truth

and understanding, that he may be wise in Christ; You say, what, would you have men senseless, and foolish, and not understand themselves? No, no, here is the point, True grace doth not destroy a man's wisdom, but rather enlargeth and enlighteneth it wonderfully; so as that men by nature are blind, but spirituall wisdom enlightens the eyes of the blind. It is an excellent speech, that in the *Heb. 11. 1. Faith is the substance*; in the Originall it is, Faith is the *substance of things not seen*; The meaning is, that if wee should tell many a man, that the favour of God is more worth then any blessing of this world, the blood of Christ more precious then gold, the spirit of grace the best companion for the soule, &c. these seeme to many a man but faded things, no substance in these things: This is but some strong imagination of some melancholy braines, he sees no such matter in them, and he is perswaded there is no such thing, it is onely faith that sees substance in these things; To a faithfull Christian there is substance in all the promises, there is waight in the examples, threatnings, and Commandements of the word, substance in the favour of God, and in the blood of Christ, and in fellowship with the spirit, and in other things there is none at all. Now in this case a man must see all his wisdom to be but folly, all the high thoughts hee had of the world and himselfe, hee must looke at them all as vain; and all the low thoughts hee had of Religion and the wayes of grace, hee must looke

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at them all as folly and madnesse ; So that here a Christian is dead to his owne wisedome ; that which sometimes hee thought to have beene his chief good, is now nothing but vanity and vexation of spirit, but when hee comes to see spirituall things have onely true subsistence in them, then he leads a wiser life then ever hee did

before.

Now for his *spirituall life* : A living Christian, his whole spirituall life is Christ, and not himselfe, his spirituall life is not his owne life.

There be three parts of spirituall life, which a Christian lives in this world, the fourth (which is the life of glory) he lives in that which is to come.

A life of Justification, a life of Sanctification, a life of spirituall Consolation.

1. A life of Justification, *Rom. 5. 18.* Now a Christian man looks for Justification, not from all his spirituall performances, prayer, preaching, receiving Sacraments, &c. He looks at all these as losse, that hee might winne Christ, *Not having his owne righteousnessse, Philip. 3. 6, 7, 8, 9.* *He is justified freely by grace. A saint does not place confidence in spiritual exercises such as prayer & praise good deeds & so they are only the ways in which we should walk*

2. For his life of Sanctification, he doth not make account that himself is sufficient, as of himselfe, to thinke a good thought, *2 Cor. 3. 5.* When God hath given him grace, yet he can doe nothing in any lively manner, unlesse Christ assist him, and help him at every turne, *1 Cor. 15. 10.* *By the grace of God I am that I am, and the grace in mee was*

The blessed
spirit
works in the
saint both
to will @
to do —

not in vaine; but I laboured more abundantly
then they all; yet not I, it is not I that have took
all this paines; though he had a good calling,
and an honest heart, yet not I, nay, neither was it
the grace of Christ that was in him, but the
grace of God that was with him; it was the spirit
of God breathing in his grace, that made these spi-
ces thus flow forth, Cant. 4. ult. Though he had many
precious graces bestowed on him, yet not he, nor
any grace in him, but the grace of God with him,
that wrought with him, and acted, and did all he
did wherever he came; Now blessed be God that
makes manifest the favor of his grace, 2 Cor. 2.
12. to 15.

3. And thirdly, for his life of Consolation, there
goe two things for the making up of a mans con-
solation, partly Gods favour, and that is better
then life, Psal. 63. 3. Psal. 30. 5. In thy favour
is life.

The Gospel
Minister
in
the prosperity
of the Gospel
is greatly
distressed
when
their back on
the truth

Secondly, The prospering of Gods work in
themselves and others, 1 Thess. 3. 8. Now we live, if
ye stand fast in the Lord: they were his joy, and
his crown and glory; But was that his life of Ju-
stification, think you? No, nor of his Sanctification
neither; though the Church had falne, yet Paul
his work had been glorious in Gods sight, and he
had still been justified and sanctified; but it was
the life of his consolation: this is our life, and the
crowne of our rejoycing if you stand fast in the
Lord.

Now for a mans naturall life, how can a man
be said not to live his owne naturall life? Yet a
Christian

Christian may say, that in some measure he lives not his owne naturall life, but Christ lives in him, *Acts 17.28. In him we live, move, and have our being*. You say, so hath a carnall man his life from Christ; True, but he acknowledgeth it not; In him was life, and that was the life of men, *Iob. 1. 3, 4.* A Christian man hath his naturall life from Christ, as from an head that gives both spirituall and naturall life; In him thou hast given me life and breath, and thy visitation hath preserved my being, *Iob 12.10.* Christ gave us our life, and he preserves it, wee cannot better explaine it then thus; A wind-mill moves not onely by the wind, but in the wind; so a water-mill hath its motion, not onely from the water, but in the water; so a Christian lives, as having his life from Christ, and in Christ, and further then Christ breathes and assists, he stirs not; *Psal. 104.29, 30. My times are in thy hands, Psal. 31.5. Dan. 5.23.* Thou hast not honoured thy God, *in whose hand thy breath is, and all thy wayes,* it was the sinne of the prophane King not to regard it; All his wayes and turnings, his sicknesse and health, and all his changes, they are all in Gods hands; *Ier. 10.23. I know that the way of man is not in himselfe;* upon thee have I beene cast, from my mothers wombe, thou hast poured me out like milke, and by thee I was curdled in my mothers wombe, so that I live; What you *Paul*? No, not I; as if it were too broad a word for a Christian man to speake, *Though I live, yet not I.*

Now secondly, how may it be said, that Christ lives.

lives in a living Christian ; How ? as a roote of his life , as the Author both of his spirituall and naturall life : for his carnall life, that he is wholly dead unto ; but for his other, Christ is the Actor and roote of all, for God hath given him above all *to be head of the Church* ; as the members live a reasonable life from the head, so doth the Church from Christ ; *Without me you can doe nothing*, John 15. 1, 2. he is called the *Prince of life*, Acts 3. 15. 1 Cor. 15. 45. And this comes to passe partly by Gods acceptance of him as our head ; God hath appointed him to bee our head ; and also by the communication of his Spirit to us, 1 Cor. 6. 17.

When a man receives the grace of faith which is of the operation of the Holy Spirit, he then dwells in Christ & Christ dwells in him

And thirdly, by faith, for it is faith that receives Christ to dwell in us, *Ephes. 3. 17.* so that by these we dwell in Christ, and so live in him, and he in us, for by this meanes Christ is made our roote, *Rom. 11. 17.* so as we that were by nature branches of the wild Olive, are now made partakers of the good Olive : and hence it is, that wee bring forth savoury fruit ; some fruits there bee, which if you never transplant them, they will grow wild, but transplant them, and they will bring forth fruit ; so take any man that is wild by nature, and let him be crucified with Christ, cut him off from fellowship with Adam, and his lusts, and implant him into Christ, and then he is made partaker of the true Olive, and so will bring forth good fruit.

vs.

It may be first an evident signe of tryall to every one of us, of our owne estates, whether we have part in Christs death yea or no, whether wee be living

living Christians, or no ; Christians we are, wee cannot denie, and so have an outward right to partake with the rest of Gods people; But would you know whether you bee living Christians, or no? Consider, a living Christian lives not himselfe, but Christ lives in him ; Christian signifies one *Anointed with the grace of Christ*, 1 John 2. 27. Now for this consider what hath beene said ; If thou beest a living Christian, thou livest, yet not thou, but Christ in thee ; And let me say this to every Christian soule, and take it as an eternall truth, if to this day thou livest to thy lusts, and livest in any knowne sin, and it is the delight of thy soule to live in pride, and covetousnesse, &c. if you live in any sinne, and desire so to doe, thou maiest be called a Christian, but thou art a dead Christian. But you say, you thank God, you have bid adieu to all your lusts: but it was a shrewd saying of old, *Licitis perimus omnes*, we most of us perish by lawfull things ; and therefore I say further, Dost thou not live to the world ? Thou sayest, Is it not lawfull for a man to be diligent in his calling, thou canst not leave thy businesse, as such and such as are bankrupts ; Well, God forbids thee not to be diligent in thy calling ; let me tell thee, if thou canst so live in the world, as that thy first care is to seeke Christ, before the doing of any worke of thine owne, and if to manage thy calling thou looke for helpe from him, and looke at thy selfe, as unworthy of any mercy from God, and aske thy heart, who is all this for ? is it for Christ ? canst thou say, I have kept them

by profession
truth -
Profession
without profession may
carry men a
great way -

Consider
well this
page—

them all for thee? and canst thou come to this resolution, that if Christ and thy calling come to be at variance, yet thou canst part with all to keepe fellowship with Christ? then thou livest in the World, but art not a man of the World; Christ sits next to thy heart all this while, and then thou art well; but otherwise let mee tell thee, if thou canst first be busie about thy calling, and thinke you have wit enough for your owne businesse, and you think you deserve all you have, else you would not bee so much disturbed when you are crossed in it; and if you use them not for Christ, but you lose him in the use of them, and you keepe it, that you and yours may bee some great ones in the World; and if a crosse way come, that Christ and your estates must part, you turne your back upon Christ, and upon all that professe his name; then bee not a lyer against the truth, thou art of the world, and livest to the world, and the Lord Jesus hath yet no hold of thee; and therefore bee sure if it bee so with you, you have failed in one of these; you have stirred about worldly businesse, before you looked for Christ, and gone about them in your owne strength, and in sense of your owne worthinesse of them, which makes you discontent when you are crossed in them, and you consider not for what end you laid up all these; and hence it is, that when it comes to a parting blow, many a Christian is foiled about the world: and therefore looke seriously to it, and if you conceive worldly things have some subsistence in them, but not

not so of the things of GOD, then it is not Christ that lives in you, but you live to your selves.

To cast a just reproofe upon living Christians, *vs 2.*
 that Christian men should not live like Christian men; a shame for Christian men still to live in pride, and uncleannesse, committing the works of darknesse; and therefore bee ashamed that ever you should take up the life of a Christian, and still bee more forward for the world, then for Christ; still to bee impatient for worldly crosses, and still to want serious thoughts for whom is all this, and yet not come to consider how you must part from all these. This may cast much confusion upon the face of a Christian man, that to this day they cannot say that they live unto Christ. Some there be, who say, that they live unto Christ; and some that say, they will not have Christ to reigne over them, *Luke 19. 14.* some there be that say, Let us break his bonds asunder, and cast his cords from us, *Psal. 2.* but it were a shame that any Christian should do so.

To teach us all, in the name of the Lord Jesus *vs 3.*
 Christ, to desire to make knowne to our owne consciences, and to the world, that wee are crucified with Christ, and live to God; let us say, it is not enough for a Christian to live besides his lusts, or that the world is lesse to be regarded then Christ, &c. but I pray you practise this resolution daily, unlesse you have some thoughts of this daily, you will lose your spirituall

spiritual life daily, and you never finde your hearts lost in worldly businesse; but when you want a heart daily to consider what God calls you to, you must therefore have these thoughts daily. And further, take this counsell, if thou be troubled about thy justification and peace with God, let this comfort thee, that thou knowest thou livest not by thine owne graces, but by Christ.

Use 4.

Of comfort (and consolation) to every soule as can truly say, this is the frame of ^{their} hearts, they do not live themselves, but Christ in them; be not you discouraged at your owne weaknesse, but make account your living in Christ will beare you out, and therefore labour to be loose to the World, and live like those that have a living fountaine to run unto, for supply of what ever you (stand in need of) that so all the rest of your time may not be a life of our owne lusts, but of Christ in us you.

GAL.

Those words which have a line drawn
 under them
 are words

GAL. 2. 20.

The life which I now live in the flesh, I live by the faith of the Son of God.

IN these words hee shews you the Instrument, by which he lives this life of God, and that is, faith in the Son of God. The life I now live in the flesh; he meanes not the life of corrupt nature; though sometimes living in the flesh, be so taken in Scripture, as chap. 5. 17. But a man lives not the life of corruption, by faith in the Son of God, but that life he lives by his owne sinfull lusts; and in the Apostles language, he lives not that life at all; but he meanes the life he lives in his mortall body, so long as he lives in this world, whether it be a naturall or a spirituall life, hee lives by the faith of the Son of God.

The life of a Christian, is a life of faith in Christ Iesus. Doct.

A point which the Holy Ghost often speakes expressly, *Hab. 2. 4. The just man shall live by his owne faith*, according to this, *I live by the faith of the Sonne of God*; and that he there speakes of faith in the Son of God, is evident from the verse before; When they were afflicted by the Babylonians,

nians, the Prophet stirs them up to wait for deliverance; but how shall they doe in the meane time? why, if a man cannot stay and wait, his heart is not right in him, but *the just shall live by his faith*; this is a maine principle of our Christian faith; so *Rom. 1. 17. The righteousness of God is revealed from faith to faith, as it is written, The just shall live by his faith, Gal. 3. 11. Heb. 10. 37. 2 Cor. 5. 7.* For further opening of this point, let me shew you that this is true, and then the reason and application of it. It is a double life which we live in this world, setting aside the life of lust, and corrupt nature, which a man crucified with Christ is wholly dead to, but now the life a Christian doth live, is partly a spirituall, and partly a naturall life.

Now spirituall life is threefold, the life of justification, the life of sanctification, and the life of comfort and consolation, for all these are called life in Scripture.

✓ First, for justification, *Rom. 5. 18. Col. 2. 13.* Forgivenessse of sin and justification, in Scripture phrase, is all one; as a Judge in acquitting a malefactor, he gives him his life; so justification, and Gods pardon of sin is all one; and that is the life of every poore condemned soule, that is borne in sin, and hath been under the bondage of the curse of Gods law; he hath quickned us in forgiving us all our sins.

[Now] whence comes it, that we are thus justified, and that our sins are forgiven us? is it not by the faith of the Son of God? *Rom. 3. 28.* he concludes,

cludes, (which shewes you it is no occasionall speech) but he speakes of a principall point; We conclude that a man is justified by faith, so that when the conscience is struck with remorse for sin, and the heart deeply distressed, and thereupon he looks at himselfe as an undone man, then by this, (faith helping to draw a poore soule neare to Christ, to seek peace and pardon from him) hee findes that indeed God hath discharged him of all his finnes, and this is the life of our Justification.

For the life of Sanctification, *Eph. 4. 18.* He principally meanes, they were estranged from the life of sanctification, by the ignorance that is in them, and the blindnesse of their mindes. Now it is by faith that we live the life of holinesse, and purity of heart, therefore *Acts 15. 9.* Faith purifies and sanctifies the heart. But how?

First, by deriving holinesse and purity from Christ, who is made to us of God *our sanctification* as well as *our justification*, *1 Cor. 1. 30.* Waiting upon God is an act of faith, which acts it selfe by hope, whereby we renue our strength, *Esay 40. 30, 31. 2 Cor. 3. 5.* We trusting upon Christ for the righteousness of justification, that conveighs a spirit of grace into our hearts, by which we come to be purified from sin, and so live the life of holinesse.

Secondly, Faith helps us to live a life of holiness, by giving us to lead our whole life by warrant from the word of God, *Rom. 14. 23.* Faith will not step one foot forward further then the word directs

rects it, *Psal. 119. 9.* How is it that we come to take such heed to our wayes? why, onely by faith, by which we look at all our actions, as warranted by the word, and from thence we turne not aside any way.

Thirdly, There is in faith a power to incite, and encourage us to doe all that we doe, to walk in such good wayes, to encourage us to be speaking and meditating on good things, *Psal. 116. 9, 10.* *I will walk before the Lord in the Land of the living; I beleewed, and therefore I spake it;* I spake how I would live for aftertime, that I would walk before God in the Land of the living; and what encouraged him so to speake? Why, *I beleewed, and therefore I spake it;* And the Apostle quoring that place, faith, *We beleewe, and therefore speake.*

How doth faith come thus to encourage a man: two wayes:

First, There is an act of faith, that breeds boldnesse in Christians, when faith sets them a worke, it emboldens them, so as to see his way plaine before him, and so to goe about with courage, *Eph. 3. 12.* wee have accessse with boldnesse through faith; an unbeleeving heart is ever scrupulous and doubtfull, and uncertaine, and goes about every work faintly and deadly, but let but a Christian see, that this is the revealed will of God, there is your way, and that will put life into his businesse.

Secondly, There is this also in faith, it doth present our work to God in the name of Jesus Christ,

Christ, & it makes us to beleieve that it shall be accepted, *Col. 3. 17.* Faith doth all in his name, & that encourageth us to beleieve it is accepted, though done never so poorely on our parts, yet because we distrust our selves, and doe all in the name of Christ, faith imboldens us much in the acceptance of it.

Thirdly, The life of Consolation; a Christian man may have his sin pardoned, and lead an holy life, and yet a wonder to see, even his life of justification and sanctification may be but a dead life to his sense; For did you never see such a Christian live a sad and uncomfortable life? had you never any experience of it, that your best life was but a living death? though sin be pardoned, yet you have no comfort in it; and though you live a blamelesse and a fruitfull life, yet you finde no life in it. Therefore it pleased God to provide, that when he gives life of justification and sanctification, he also bestowes the life of consolation, which puts life into the two former, as they put life into it, and this is also called life, *1 Thess. 3. 8.* Now we live if you stand fast in the Lord; why, did his justification and sanctification depend upon their standing? No, let them stand or fall, his justification and sanctification stand firme; But the life he speaks of, is the life of consolation, his heart was inwardly comforted and refreshed to see them stand fast in the grace of Christ; so *Chap. 2. latter end,* This is his crown and joy, if you stand fast.

The favour of God is the life of a Christian,
Psal.

this is ~~the~~ ^{the} life of ~~the~~ ^{the} Christian
if sin be pardoned
there is no guilt
a person may be uncomfortable
but that
proceeds
from want
of better
knowledge
the power
of unbelief

Psal. 30. 5. Yea thy favour is better then life, *Psal.* 63. 3. God forbid the life of a Christians justification or sanctification, should stand upon other mens obedience, but the life of his consolation stands in the sight of Gods favour to us and other men, so that all these three lives are all lived and had by faith.

Now faith hath sundry acts by which it works joy and consolation.

First, it refresheth our hearts with Gods peace, upon the experience of our justification, *Rom.* 5. 1. and peace is the life and comfort of the soul, *Phil.* 4. 7. *It passeth understanding, and keeps our hearts and mindes in Christ Iesus.*

Secondly, Faith in all our businesses casts all our care upon God, *1 Pet.* 5. 7. *Trust and roll thy wayes upon him, trust on him, and leane not to thine owne wisdom.*

Thirdly, There is another act of faith, that keeps consolation alive in the heart, and that is, faith enters into that which is within the vail, and shewes us the light of Gods countenance in the midst of all our troubles, *Heb.* 6. 19. it layes hold on Christ, and gives us to see, that all the trialls and temptations we meet with, come out of the Fatherly love of God for our best good, and out of his very faithfulness, *Psal.* 119. 75. *I know that in very faithfulness thou hast afflicted me*; and that keeps comfort alive in the heart; we see by faith that God knowes we have need of all our sufferings, *Rom.* 5. 1, 3. *And not onely so, but we rejoyce in tribulations*, though it come to threshings, (as the word

word signifies) though it leave us naked and bare, yet faith can help us to rejoyce in it.

Fourthly, Faith keeps consolation alive in our hearts, by quieting our hearts to wait upon Gods leisure for seasonable deliverance, *Esay* 28.16. He that beleeveth makes not haste.

Secondly, We live as a spirituall life, so a naturall life also by faith; that life which we live in the flesh, in which we eate, and drink, and sleep and goe about the businesse of our callings.

First, it helps us to live a naturall life, by restoring us from sicknesses and diseases that else would extinguish naturall life in us; *Goe thy way*, faith our Saviour to the Woman, *Mat.* 9. 22. *Thy faith hath made thee whole*; there is a power in faith to put life into decayed nature; So for deliverance out of danger; Prepare me lodging, faith *Paul*; for I trust I shall be delivered to you againe, *Philem.* 22.

Secondly, we live a naturall life by faith, in that it is onely faith, that acknowledgeth our naturall life to be received from Christ; In him wee live, move, and have our being, is a voice of faith, *Acts* 17.18. *Iohn* 1.3.

Thirdly, we live a naturall life by faith; in that wee goe not about any worke of our labours, wherein we shew reason, but *In the name of the Lord Iesus*, *Col.* 3.17. we trust unto God for his blessing upon all, and so we live this naturall life by faith in the Lord Iesus.

Is taken from the power which God hath *Reas.*
given unto faith to receive Christ, and to act the
life

life of Christ, for Christ is said *to dwell in our hearts by faith*, Ephes. 3. 17. and we receive Christ by believing on him.

Now you know the Lord Jesus wheresoever he dwells, he is a quickning Spirit, 1 *Cor.* 15. 40. Do but give way for the Lord Jesus to dwell in us, and then wee receive a mighty power of a quickning spirit from him, quickning us with assurance of pardon of sin, and power of grace and consolation: and hence it is that in Scripture you may observe, faith is applied to all the activity, and dexterity, and livelihood that is found in the most stirring members of the body; faith is said to doe the office of the eye, of the mouth, of the hand and foote, and tongue, and eares. Of the eye; by faith *Abraham* saw Christs day, *Ioh.* 8. 56. Sometimes you reade of hungry and thirsting after Christ, *Ioh.* 6. 35. and wee feed on Christ by faith, as the body feeds by the mouth, and by faith we are said to receive Christ as by the hand, *Ioh.* 1. 12. and *Henech* is said to walke with God, and that was by faith, *Heb.* 11. 4, 5, 6. Sometimes some profit not by the word, because it is not mixed with faith, *Heb.* 4. 2. so, Heare and your soules shall live, *Esay* 55. 2. and *1st* 16. 14. and it is the prayer of faith that finds hearing with God, *1am.* 5. 15. So that faith is lively and mighty through God, to cast downe strong holds; and unlesse faith be active and stirring in all, the whole man is but a dead trunck, all is but dead, unlesse faith put activity and dexterity in all.

Use 1.

It is first a reproofe to all the sons of men, that have

have not yet attained to this grace of faith; let a man be never so lively in the life of sense, that he can relish his meate and drinke, and sleepe, and walke, and talke, &c. yet all the actions of his life, without the life of faith, is but a dead life; when a man is most lively in the life of sense, it is but the action of a dying man; let a man live the life of reason, and so as that he can discourse never so wisely and judiciously, and that he can converse with all sorts of men, and transact businesses in great dexterity, yet it is but a dead life. If a man be lively in whoredome, drunkenness, pride, &c. this is the life of lust, and is but a dead life; *A woman that lives in pleasure, is dead while she liveth,* 1 Tim. 5. 6. This is no life of Christ, Is it any other life then a Turke, or an Infidel may live? What, is there no difference between men that have been baptized into the name of the Lord Jesus, and the life of a Jew, or a Barbarian? Am I called a Christian, and live not the life of a Christian? A Jew or a Turke may live the life of sense as well as I; or is there no use of reason among the Romans and Grecians, before they heard of Christ? were they not the fountaines of all the liberall Sciences? and shall the life of a Christian bee no more then the life of a Pagan to this day? yea, and which is worse, Shall a Christian live the life of pride, and wantonness, and covetousness, and distempered passions? Shall men pretend to be Christians, and yet not at all to live the life of faith? Now what a dead life is all this? what a pity is it to see men and women so active at the life of sense and rea-

sou, and lust, and so dead-hearted to the life of faith? and yet this is all the life men live, till God put a principle of life by faith into the heart; in the meane time, if God should cut the thred of our life, we should have dropt into hell without recovery: what a poore life is it, that men should be active about sense and reason, and lust, and gaine, and yet sin unpardoned, and the life of holinesse not so much as sought after to this day? What pity is it to see so much life of nature working the death of our soules?

Vse 2.

To exhort us all, as ever we desire to be living soules in Gods sight, and to live like Christ, (and can we live as Christians without faith?) to learne to live by faith; and the better to stir you up to this, consider that not onely our life is dead, but without this, the life of Satan workes mightily in us, *Ephes. 2. 2.* without faith *wee have our conversation after the spirit that ruleth in the ayre*, it works energetically, and what a poore life is it, to worke the life of Satan? yet consider that without faith, every thing in this life is uncleane, *1 Tit. 1. 16.* the very meat and drink we receive into our bodies is uncleane, because we receive it not by faith, *1 Tim. 4. 3.* it is the want of faith that keepeth good things from us; *Christ could not doe many things among them, because of their unbeliefe, Mar. 6. 5.* Unbeliefe kept *Moses and Aaron* out of the promised Land, *Numb. 20. 12.* and the Prince from tasting of the plenty, *2 King. 7. ult.* All the distempers and disquietnesse you meet with in this world, springs from unbeliefe; looke

but

but back to all the murmurings of thy soule, and tell me if it be not all an act of unbelief, *Numb. 14. 2, 11. How long will this people murmur and not beleeve?* if God have promised to give them the Land, what need they ~~to~~ murmur, how great soever the people be? is it not an easie matter for God to blow down their Cities? If therefore you see any discontentment or murmuring, know it is want of believe; and therefore as ever you desire to live a quiet life, as ever you would see comfortable dayes, and would see your sinne pardoned, so learne to live the life of the Lord Jesus, learne to attend as for your lives, to the word of the living God, which is able to beget the life of faith in you, *Rom. 10. 17. Live not under drie nurser*: In the feare of the Lord, delight in such a Ministry, as wherein the tongue of faith may speak a word in due season, *Esay 50. 4.* And so, bee carefull to pray for a *spirit of faith*; You say, how can you pray for faith, without faith? Why, if a man bee importunate for a spirit of grace, he shall have it, *Luke 11. 9, to 12.* though hee bee not heard as a friend, yet he shall be heard for his importunity; if you have but learned to pray for grace, God will give you it at length, and wrastle with God for a blessing; And by all meanes take heed you live, not a life of lust, nor content yourselves in a life of sense, for either of these will choake faith; so long as wee are lively at our lusts, there is no roome for faith: Religion loves to lye cleane and sweet, Christ will not dwell in an house of drunkenesse, and prophanenesse, &c. therefore abandon

*In order to
mate in
diligence
in the law
full enjoy
ment of
conjugial
love is a
share to
many good
wives men
women
also in or
clerical love
don't children*

don all uncleane lusts, *Cause to doe vill, and learne to doe well*, *Esay* 1. 16. and take heed of the world, or else it will choake the life of faith.

Vse 3.

It may serve to teach Christians that have received this life of faith, to learne to live by their faith; Many a poore Christian hath received it, yet the Lord be mercifull to us, such bunglers are we, wee cannot live the life we have received; what a shame is it, that we should know we have received Christ, and yet live no more like him: as you may see in the manifold failings of men, contrary to the forenamed lives.

Vse 4.

Of comfort to any Christian man, that either desires, or doth live this life of faith: Many a poore man is willing to become a Christian, but that he thinks he shall live an uncomfortable life, that he shall now bid adieu to all his old acquaintance, and live like a mope in the world; but be not deceived, there is no feare of such discouragements in the life of faith; the life of grace and of faith, is farre beyond the life of sense and reason; for a man to live such a life, as to see all his sins pardoned, and to doe all his actions by the rule of the word, and to wait upon Christ for acceptance, let me tell you, the Angels in Heaven live no better a life then this, and therefore let no man be discouraged, for there is no life like to a Christian life; notwithstanding all other lives you may lye downe in sorrow, *Esay* 30. 11. And for you that have already learned to live this life, let me tell you, the more faithfully you live, the more lively you will be.

An

An use of tryall to know whether we live this life of faith or no, if not a life of faith, thou dost not live the life of a Christian, either thou wantest faith, or the exercise of faith, but of this see more as followeth.

Vse 5.

W E come now to a first use of the point, because it containes in it the whole life of a Christian; Let it therefore be the use of instruction to all Christians, to learne how to live this life of faith, both of justification, and sanctification, and consolation, which is our spirituall life, and also how to live a naturall life in this world, and all by faith.

Now first to open to you the life of faith in matter of justification, which is the first foundation of our Christian and comfortable life in this world.

Justification you heard consists in pardon of sin, through the applying of the righteousness of Christ to the soule, Col. 2. 13. *He hath quickned us, forgiving us all our trespasses, and finnes;* Our soules are dead, untill the pardon of sin hath put quickning into them, *We conclude that a man is justified by faith, without the works of the Law,* Rom. 3. 20. Now then that you may bee instructed in the practise of faith, to the obtaining of the pardon of your finnes, upon which depends all our comfort in this life and in another; Let me shew you, how faith doth justify us, that we may the better learne to live by faith in Christ Jesus, for the pardon of our sins.

It is the Spirit that quickens & many have spirituall life for years before they ever receive a sense of pardoning love

There be 4. principal acts & works of faith, wch it doth exercise in the heart of a man unto his justification. And there be some others which faith doth exercise in a mans heart after his justification, and in all these he doth live the life of faith.

the Holy Spirit
convince sa
man of sin
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he quencheth
his soul

First, to our justification, faith hath this worke in the heart, it *convince*s the heart of a man, convince him of two things; First, of sin, and consequently of the danger by reason of sin, not believing in the Lord Jesus Christ to salvation all this while: when the Holy Ghost is come, he will convince the world of sin, *Of sin, because they beleeve not in me*, John 16.8. that is the first worke of faith, as it prepares us, and leads us to justification, and makes way for it, though not that act which doth justify us; faith in the truth of Gods word, revealed to us in the ministry thereof; it convinces us of our sin, and especially our sin of unbelieve; wee finde our selves convinced of infidelity, and of our dangerous condition by reason of that sin. A man may heare a thousand Sermons; and yet they never worke kindly upon him, till they be mixed with faith, *Heb. 4.2.* that is, not with so much faith as to convince him, that the word of God is true, which he hath not believed hitherto. It is true indeed, by the preaching of the Law, and the application thereof to the conscience, a mans heart may be made sensible of sin, and of his dangerous estate, but that may, and many times doth, end in utter despaire, and so may this faith that convinces us of sin, in regard of not beleeving, end in despaire, if it here rest; but *this*

this faith when God gives it a convincing power in the soule, and intends to lead to justification, it doth not onely convince of sin and danger, but it convinces us also of the truth and goodnesse of all the promises offered to us in the Gospel, and satisfies the soule that there is pardon with God, *Psalm 130.4.* there the spirit of God breathes in an humble Christian out of deepe distresses both of inward and outward estate: but what doth faith in this case? it convinces such a soule, that yet neverthelesse there is pardon to bee found with God, and there is plenteous redemption wrought by Christ: and there are many gracious promises revealed in the word, and faith convinces us of the truth and goodnesse of them, could we but get our patt in them. And as it possesseth us, that there is mercy with God, so it convinces us of a possibility that mercy is to be had, *Who knows* (saith the King of Nineve) *but that God may have mercy,* &c. *Jonah 3.9.* *Joel 2.13, 14.* This is the first worke of faith as it sets us forward, and leads us on to justification. There is an opinion that many a man hath of the possibility of the pardon of his sins, which springs not from the conviction of faith, in respect of the riches of Gods grace, or the plenteous redemption of Christ, or the truth and goodnesse of Gods promises, but it conceives a possibility of pardon from the hope he hath, that hee hath not lived so wickedly, but God may have mercy on him, as well as on another man; Now when faith convinces a man of sin, and withall of a possibility of pardon, yet it convinces him not upon that ground, because he hath not sinned so desperately,

for he thinks himselfe of all others *the chiefe of sinners*, Tim. i. 13, 14, 15. so that if a man can but see the work of faith in his heart, he may conceive he hath had the first work of faith upon him, as it leads on to justification.

2. A second worke of faith is, that it *subdues* the heart, and that word reacheth farre, it subdues it to sundry exercises.

First it subdues the heart to lay downe *all opposition against God*, all weapons of hostility, it strikes them all out of his hand, it subdues us to lay down all confidence of our owne worth and goodnesse: even as a Rebelle that hath taken up Armes against his Prince, and if a gracious pardon be proclaimed, that if he will lay downe his weapons and come in, if you should now see him submit and throw down his weapons, and forsake his strong holds, and yeeld himselfe up to his Prince, is it not an evident signe, such a man beleeves the truth of his pardon: for if he did not, he would stand still upon his guard, and maintaine hostility against his Prince; if but once he lay aside these, you may be sure he beleeves his pardon; and so may you speak of your owne soules, if you can submit to God, and lay downe all confidence in your selves and your own worth, you may know it is faith in confidence of the pardon that hath subdued your hearts thus far, this is that which the holy Prophet holds forth, *Esay 55. 7. Let the wicked forsake his way, and God will abundantly pardon*; it is an evident signe that we draw neere unto God, for pardon of our sin, when we forsake our former imaginations,

ginations; *Ephraim shall say, what have I to doe any more with Idols?* Hosea 14. 8. *In thee the fatherlesse find mercy,* ver. 3. When they renounce running to Idolaters, and cast aside their Idols themselves, then they beleeve there is mercy to bee found with God for fatherlesse-creatures, and therefore they will have no more to doe with any sin. This is another worke of faith, and tends to, and leads on the soule to justification.

Secondly, as faith subdues the heart *to lay aside enmity* against God, so it subdues us to a reverent esteeme and affection to the meanes of grace, and to the Instruments that convince us of our sins; and though a rebellious heart kicks against them, yet faith will subdue the heart to a reverent and amiable respect to those persons that have thus convinced them, *Acts 2. 37.*

Thirdly, Faith subdues us to a serious *consideration of our owne estates*, and to consider what wee should do, and likewise to a consulting with others about it; A naturall man minds not the things of God, he will finde himselfe any thing to doe, rather then that, but faith brings the heart to a serious consideration of its estate; *Luke 15. 17.* it is said *hee came to himselfe*, and growes sollicitous what hee should doe, and if a soule cannot helpe it selfe, it cryes to others, as they did, *Acts 2. 37.*

Fourthly, Faith subdues the heart of a Christian *to a readinesse to doe any thing according to what his own heart sees by the word is to bee done*: *Sirs, what shall I doe to be saved,* *Acts 13. 16. & Acts 9.*

5, 6.

5,6. *Lord, what wilt thou have me to doe?* say but what, and I will doe it; as the rich Merchant man, he would goe *sell all for the pearle*, *Mat. 13. 45, 46.* This is the work of faith, to do or suffer any thing, so he may but finde Christ.

Fifthly, faith subdues the heart in the end to *an humble confession of sins* against God, that though before we never knew what it was to pray, at least not humbly, now we can confesse our great wickednesse; and that which before we thought but little, we now see to be out of measure sinfull; we now look at our selves as chiefe of sinners, now we largely lay open our vilenesse and baseness, the carriage of the matter seemes to bee worse then our sinnes themselves; I have sinned against heaven, and before thee, and am not worthy to be called thy son; It were, he thought, a shame to such a Father, to have such an unthrif to be his son, he had not the temper of a son in him, and now he would be content to be as an hired servant; now *our uncircumcised heart is humbled*, *Levit. 26. 41.* So the King of *Nineveh* in this case, he rises from his throne, and puts on sack-cloth, they debase themselves to the dust, as unworthy of any mercy.

Thirdly, Faith, when it leads us to justification, it *opens* the heart, and that both to speak to God in prayer, to long after him with sighs and groanes, and unutterable expressions, and also it opens the heart diligently to attend to the word of eternall life, *Acts 16. 14.* to see what great need we have of listening to the word, *Psal. 85. 8. I will hearken*

bearken what God saith, for he will speak to his people peace. And as it opens our hearts to listen, so it opens our hearts to an earnest calling upon God for peace and pardon; every thing sinks deeply, now that faith opens the heart. Now, faith the King of Nineve, *let man and beast cry mightily to the Lord, Jonah 3.7,8.* That is the nature of the work of faith, it opens the heart to cry for renewal of justification, *Psal. 55.1,2.* Now a man can tell what he stands in need of, now he doth not onely confesse his wickednesse, but declare his iniquity, and *is sorry for his sinne, Psal. 38.8.* *Lord be mercifull to my soule, for I have sinned against thee, Psal. 41.4.*

4. A fourth act of faith as it leads to justification, is, that it hath a power to *establish and fixe* the heart upon Christ, so as the heart relies on Christ for pardon, and upon him alone. This is that act which doth justifie us; it fixes the heart upon Christ, to look to him, and to wait upon him, and depend on him, to cast my selfe upon him, though I doe not yet know what he will doe for me, there I look for it, and never give over till I finde it: This is properly called *beleeving on Christ*, rolling my selfe upon him; and to this the promise of justification, and pardon of sin is made; as a childe that had been scared by some terrible sight, turns away from it, and claspes about the Father, *not because he is unsafe, but that hee may be safe*; such is the case of a poore Christian, that hath been convinced of his sin, and scared at the sight of it, he is discouraged from confidence of his
owne.

owne goodnesse, and being sensible of his danger, he clasps hold upon Christ, and looks for salvation from him, and therefore cleaves and hangs about him for it, and waits upon him, *though he be not certaine what Christ will doe for him*; this soule is now properly in an estate of justification, like as it is with a man, that hath plunged himselfe into desperate debts, and many Serjants pursuing him to lay him up, which if once he be taken and laid up, he knowes he must never thence depart till he have paid all, which he knowes his estate will never reach unto, and of a sudden he spies out a man, of all others the most likely to take up the businesse for him, and he hath no hopes but in him, yea none can doe it but he, and he hath done it for many, and now he will not let him goe, but wearies him with suits till he become bound for him; so is this case, when once the soule of a Christian is brought to this passe, it looks at Christ, and neither rich nor poore, young nor old, but at him; then indeed our soules put forth that act, by which we are justified in the sight of God from all our sins. This act of faith doth interseret it selfe into all the former; when a man is convinced of the danger of his sinne, he beleeves a possibility of pardon, and so of the rest. In all these is this act of faith interwoven, to rely upon Christ for grace and peace and pardon, and not to look from him. *Esay 45. 22. Look unto me all yee ends of the earth, and be ye saved; this is to come unto Christ that we may be saved, Iohn 6. 35.* To this, healing and pardon and peace is promised,

mised, *Mat. 11. 28.* This is the formall act of faith, by which we beleeve on Christ for justification, not that act by which we beleeve our sins are pardoned; we doe not say (as the Papiſts conceive we say) That faith by which we are justified, doth justify us, by putting forth this act, to beleeve that our sins are pardoned, and that the promise of grace is ours; but we say we beleeve on Christ, and rely and wait upon him, that all the promises may be ours, that speciall grace and mercy may through him be conveyed unto us: so that this is the very point, when a Christian mans heart is brought to this, being humbled with sight of sin, the heart opened to confesse the sinne, to looke after Christ, and no whither but after him, now is the soule brought on to justification; and now faith having thus brought the soule to justification, it hath a further act about our justification.

That is, by the gracious and mighty power of Christ, and the vertue of the promise, it perswades us that all the promises are ours, that pardon of sin, and speciall grace is ours. This is an act of faith, that *flowes from* our justification, and *followes it*, and is conversant about it; it applies Gods speciall love to me, as well as to any other. *Thou hast in love to my soule delivered mee from the pit of corruption, Esay 38. 17.* This is not that act of faith which doth justify him, but that which *declares* and *manifests* his justification, faith having justified us, it then puts forth this act to make us beleeve that we are justified, and that our sins are pardoned,

*The power
of God put
forth in the
Soul*

pardoned, and to quiet our hearts therein, *Psal.* 32.5. *I said, I will confesse my sins, and thou forgavest me*; When he could come to God, and look after God, for the putting away of his iniquity, this is not that act of faith by which his sinne was forgiven him, but it was forgiven him before, and faith now comes and shews that it is forgiven. And from this act of faith, flow three notable fruits..

First, *Peace of conscience, Rom. 5.1.*

Secondly, *Boldnesse of accessse to God, Rom. 5.2. Eph. 3.12.*

And thirdly, *Ioy in the holy Ghost, Rom. 5.3.4. 1 Pet. 1.8.* This is the worke of faith after justification.

But besides this, there is another act of faith which renews our justification, and continues it, and establissheth us theerein, it renews the sense and sight of the pardon of our sins; for consider, it is the failing of many Christians who are truly justified, and have made use of their faith to cast themselves upon Christ, and yet after that time, they detaine this grace of faith in much unthankfulnessse and unrighteousnesse, and use not their faith to renue and continue their justification untill they come to fall into some grosse sinne, and then they clasp about Christ againe, and thence comes all that deadnesse of heart, that is in many of the best of Gods servants, by not putting their faith to exercise in this kinde; their conscience growes dull and cold, and the sweernesse of the pardon of their sin is vanished and departed, and hence

hence it is that ye have many an old experienced Christian as much to seeke, as many a soule that never yet knew what assurance meant; he wil pray with more life, his heart more subdued to the will of God, and more convinced of his corruption, then many an experienced Christian that in time past had more sense of his justification. And hence it is, that an ancient Christian will take more carnall liberty to sin against God, then many a poore soule dare doe, that never yet knew what it is to be assured of pardon of sin; but hee follows hard after Christ, he is more favoury, and more feelingly goes about any Christian duty, then many a man that hath had much assurance: Not; but the truth is there still, but it is very dead and dulled; justification is there, but the life of it is much decayed: This is therefore a life of faith, and a work of faith, as it is conversant about our justification. Consider ~~here~~ *Abraham* and *Dauids* example; *David* when he had fallen into a soule sinne, he sought for mercy; but *Abrahams* fall was not like this, yet even *Abraham* when he was holy, was justified in the sight of God, yea even then it is said, he was justified in the sight of God, and that by faith, *Rom. 4. 3, 4, 5.* Now saith the Apostle, *To him that worketh, wages is due, not of grace, but of debt; but to him that worketh not, but beleeueth in him that justifieth the ungodly: And speaking of Abraham, his faith is commended for righteousness, even Abraham beleeves in him that justifies the ungodly: What doe you thinke Abraham looked at himselfe as an ungodly man,*

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when

when he was justified in the sight of God: yet so saith the Apostle, though a man lived as graciously as *Abraham* or *David*, yet *blessed is the man to whom the Lord imputeth no sinne, and in whose spirit there is no guile*; Let a man keep his spirit without guile, yet he must not beleeve in the finiterity of his owne heart, but in God; *Enter not into judgement with thy servant; O Lord, for in thy sight shall no man living bee justified, Psal. 143. 2.* Faith not onely helps us to clasp about Christ, but it assures us, that we are justified, and daily puts us in minde of our ungodlinesse, and unworthinesse of any mercy, it still puts us in minde, that of sinners we are the chiefe, *1 Tim. 1. 15.* This is a true, and lively work of faith, it makes us sensible of our daily ungodlinesse.

If indeed that faith which justifies us were but a transient act, and no more, our justification would lie dead, but that faith that justifies us, makes us daily carry in our hearts a sense of all daily ungodlinesse, and of our need of the grace of Christ, for daily peace and pardon, and therefore causeth us daily to seek to Christ, as if we had never knowne what assurance of justification had meant.

vs.

Now to apply this first to all those who have sought for peace and pardon of sin, and have not found it to this very day. The truth is, you wrong your soules, because you seek for justification in that wherein it stands not; many a poore soule never thinks himselfe justified, nor his sin pardoned, till he can beleeve it; such a soul lives a very wearisome

wearisome life, and without ground, for such a misconstruction of the truth of God doth much disquiet a poore soule.

You say; May I beleeve that I am justified, and that my sinnes are pardoned, before I bee assured of it? *object.*

I answer, Yes, for the assurance of your justification is not that which justifies you, but that which comforts you; as soone as ever God gives you an heart to rest upon Christ, and to roll your selves upon him for justification, and to wait upon him, and to look no other way but to him, thou art justified in Gods sight. And therefore to help thee herein, take this counsell. *Ans.*

First, look not so much at the hainousnesse of thy sin, though never so great, for they are not so great, but God hath pardoned as great and greater, this is a burden insupportable, thou takest thy sinnes more to heart then God would have thee. *this is excellent*

Secondly, apply thy heart to bewaile thy unbeliefe before God, bee ashamed of it, that having had so many experiences, thou shouldest be no more confident of Gods mercy to thee.

Thirdly, pray for a spirit of faith.

Fourthly, meditate upon the abundant grace of God in Christ; with him is *plenteous Redemption*, rich, and precious, and free promises; looke wisely at them, and there is a secret power in them to perswade the heart of a man to beleeve.

Fifthly, meditate of the many sinfull creatures *to whom*

God hath shewed rich grace and mercy **Our** ~~to~~ **Fathers** trusted in thee, *Psalm 22*. God hath shewed mercy to *Mary Magdalen*, to *Peter*, to *David*, and all these grosse sinners. And this may bee a meanes, through Gods grace, to quiet thy heart, though yet thou hast found no assurance.

Ps 2.

*Christians
should
exercise
faith every
daye in
all circum-
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Let this be applied to you that have found all these works of saving and quickning faith in your souls; if you have found faith convincing you of sin, subduing your lusts, opening your heart, and hath assured you of the pardon of your sinne, let me say to you, as you have begun to learne to live by faith, so live for ever daily by the same faith, say not, that faith that justified you is dead; time was when you were in trouble, you sought, God and he quieted you, but it is not so now, and therefore you think there is an end of your justification. Nay, but *Abraham* lives by his faith, as long as he lived in this world; many a poore Christian wonders hee should bee so dead-hearted, and so little power of grace in him; why, but hast thou not forgot thy justification? hast thou not left off to stir up thy selfe to lay hold on Christ? *Esaie 64.* 5, 7. We have not taken paines with our soules to clasp about Christ for new supply of justification; wonder not then if our best righteousness be like a menstrous cloth: and therefore as thou desirest to maintain a lively spirit in thee, so daily walke in the sense of thy ungodlinesse, and daily clasp about Christ, that pardon of sin may be as new a mercy to thee as ever it was.

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WEE now come to speake of the second worke of faith, concerning our justification, by which it doth assure us of our justification; for the life of faith doth not onely bring us on to justification, but in time it brings us to the assurance of it; It is a point of speciall use, and very necessary for all that have not attained this assurance, and expedient for such to consider as have already attained it; It is by faith that the Apostle here saith, *Christ hath loved him, and given himselfe for him*; it doth not onely procure us pardon of sin, but it tels us and assures us of it.

Now, how doth faith prevaile with our hearts, to assure us of our justification?

Answer. Faith works this by foure principall Acts of the life of faith, which are these. First, by applying generall promises to our particular estates, generall promises of generall mercies; I put them both together; mercies, whether of Gods free love, and mercy in himselfe; or whether mercifull great works that he hath wrought for us, or gracious promises he hath made to us: though they bee generall and common to all the people of God, yet faith assumes them and singles them out, and applies them particularly to a mans selfe; faith claimes a propriety in all that good, which God is in himselfe, which hee hath wrought for his people, and hath given to his servants; as is evident in the text, *Who hath loved me*; You? what you *Paul*, more then *Peter*? Why, he hinders no man from claiming his part in the common sal-

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But alas
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vation, but what ever they do, he challenges his part, *I live by the faith of the Son of God, who hath loved me, and given himselfe for me;* and Peter lives by the same faith, not by Pauls faith, but by the same faith of the Son of God, who hath loved him; and so doth every Christian man, he lives by applying Gods free grace and love, which rests in God himselfe, and by applying that great redemption God hath wrought for us in Christ, which is the common meanes of salvation, to all that beleve in him, and we live by those promises he hath given us. This is the proper worke of faith, it applies the mercy and grace of God, the redemption of Christ, the promises of the Gospel, and makes them all a mans owne particular, and by that we live, and faith it is, that so applies them. But somewhat more plainly, because it so neerely concernes our salvation: see how faith is said to apply these generall promises of generall blessings to our owne particular estates.

It is the property of faith to apply, not onely promises, but the whole word of God, as well as the attributes and benefits of God; as see in particular, faith applies the Commandements, and threatnings, as also the promises; and by applying one of these, it applies them all.

Question How doth faith apply the Commands of God? why, *Psalm 119.66. I have beleevved thy Commandements;* The meaning is, I do belevee it is my duty, to perform every one of the Commandements, as much as any mans duty else, it is my case, to mee is the Commandement given, he doth not name me,

me, when he saith, Remember to keepe holy the Sabbath day; but whosoever thou art, remember that thou keepeth the Sabbath day holy; Now faith saith, this is particularly spoken to men, whatever my name be, to me is the Commandement spoken, and I am bound in conscience to yeeld obedience to it, to make it mine owne duty, though I be not named, yet faith tels me, it is given to me; Another man that is of an unbelieving heart, hee applies it not to himselfe, did he beleve it, he durst not allow himselfe to doe any evill in Gods sight, or any that belongs to him; So when it is said, Thou shalt not commit adultery, the Commandement names not *Ioseph*, yet faith makes him say, *How shall I commit this great wickednesse, and so sin against God?* The Commandement takes hold of his heart, and he dares not breake it; *Psal. 119. 11. I have hid thy word in my heart, that I might not sin against thee*; And so for the threatnings, when God threatned Nineve should bee destroyed, *Jonah 3. 45. The people beleevved God, and every one turned from his evill way, and cried mightily to God*; Now faith beleeves a threatening, as well as a promise, because it applies it, as spoken to it selfe, it makes it mine owne case, and therefore it takes some serious course to prevent the judgement threatned. This is the property of a lively faith, and so it is with the promises, faith beleeves and applies them, *I have claimed thy testimonies as mine heritage for ever, Psal. 119. 111. They are the very joy of my heart: Faith and patience inherit the promises, Heb. 10. 36.*

Now consider, there is a great deale of difference betweene a Commandement, a threatning, and a promise, in respect of faiths ability to apply them. Where God hath bestowed a lively faith upon a man, so as he is able to make a Commandement his owne, and a threatning his owne, and is therefore struck in conscience with obedience to the one, and feare of the other, yet, it is an harder matter to apply the promises; Why? because the promises are of a more *spirituall* and heavenly nature, then either the Commandements or threatnings be; no Christian but beleeveth a Commandement or a threatning, long before hee can beleieve a promise; and the reason is, because the Commandement, and threatnings are written in mens hearts by nature, but the promises are meerly Euangelicall, and the Gospel is farre above the naturall frame of mens hearts, and thence it is that faith is very backward, after it is once true, to apply promises; indeed a dead faith would faine be meddling with promises, but true faith that bowes the heart to apply, Commandements and threatnings may yet fall short of applying promises. Tell a man of the Commandement, of keeping the Sabbath holy; I should have kept it, faith the soule, but I have broken it, and therefore the threatning is due to me, The wages of sin is death, I am therefore a poore damned soule; this faith can very readily apply, but then come on with a promise, that Christ came to *seek and to save such as found themselves lost*, and that *Hee came to call sinners to repentance*; and *You hath he quickned,* that

*Very true
the experience
of every Saint*

that were dead in trespasses and in sins; the soule hath much adoe to beleve this, he will say, This promise belongs to any rather then to me; to such as are able to pray, &c. but I am a faithlesse, dead-hearted creature, to me these promises belong not; yet notwithstanding, the same faith that learned mee to apply Commandements and threatnings, will bring me on to apply promises too; it is but the same grace that puts forth it self a little stronger, and so applies the promises; and so in time it will come to this, If the promise say, Christ came to seeke and to save that which was lost, and I see my selfe a lost creature, then faith tels me, the promise is given to any that find themselves thus and thus qualified; Doth the promise say, Come to me all ye that are weary and heavy laden? I see my selfe so, and therefore the promise belongs to me; so that though my name be written in the promise, no more then in the Commandement, yet faith lets me see it, in such a condition as upon which the Commandement is made; I therefore claime the promise for my comfort, as well as the Commandement for my duty: this is the first worke of faith that assures me of my justification; If therefore such a soule should now finde it selfe willing to beleve the commands and threatnings for its portion, why then conceive, the same faith that makes the Commandements and threatnings thine, makes the promise thine also; Take one, and take all. It is the Command, thou shouldst beleve in the name of the Son of God, as well as to keepe holy

Very encouraging

Reader

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bring that spiritual consolation which

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 as one does over
 But the Holy
 Spirit must
 apply the words
 with power to
 the mind, or
 he must com-
 municate
 consolation
 to the soul
 which he often
 does on prayer
 or reading or
 in meditation
 sometimes
 when engaged
 in conversation
 with his
 Saints.
 If he do not
 comfort the
 mind there
 will not be
 any satisfying
 consolation

the Sabbath day; notable is the Scripture to this purpose, *Esay 1. 18, 19.* It is as full and gracious a promise, as any the land of promise flowes with, that *If a mans sinnes were as scarlet, they shall bee as wooll;* But how shall I know that this is my portion, that God will wash away my bloody and continued sins? why, *If you be willing and obedient, you shall eat the good things of the land,* but if you be disobedient, you shall perish. How shall I know then that the promise is mine? why, God hath commanded that you should beleeve on the name of the Son of God, *1 Iob. 3. 21.* and it is my duty to beleeve, that though my sins were as scarlet, they shall be white as wooll; How shall I know that? because God hath given me an heart willing to obey, not out of horror of conscience, and feare of wrath, for that may faile a man, but if my heart yeeld to it, that the Commandement is holy, iust and good, then I have as much right to the promise, as to the Commandement. The same *David* that saith, *Psal. 119. 24. I have made thy Commandements my delight, and Counsellors,* saith verse 111. *I have claimed them as mine heritage:* If I can make the Command my counsell, I may claime the promise as my inheritance for ever; so that faith works this: to whom the command is given, and received with willing obedience, to them belongs the promises; and thus faith assures me of my justification.

Secondly, Faith brings a soule to assurance of justification, by putting life into our prayers, for it is the prayer of faith, that both saves the sick and the

the sinfull soule, *1am. 5. 15.* To shew you, that it is faith that helps a man to pray, and by praying for pardon of sin, God answers the desire of a mans soule, and seales up to him the pardon of it, for, *The Lord will fulfill the desires of them that feare him, Psal. 145. 18.* when God bowes our hearts to obey his Commandements, and then gives us hearts to pray, he answers our prayers, and makes it appeare, hee hath not turned his care from us, *Psal. 66. 18, 19, 20. If I regard iniquity in my heart, God will not heare me; but he hath heard me, &c.* God gives a man faith to apply Commandements, so that he regards no iniquity in his heart; why, then blessed be God that hath heard my prayer, and given me to find his mercy; faith puts life into my soule, in regard of the Commandement, and that puts life into my prayer, I regard his word, and trust hee will regard mine; thus faith sets a man to work in prayer, and thereby find, that God hath regard unto his prayers, so you reade, *1 Iohn 3. 22. Hereby we know that Hee heareth us, because wee keepe his Commandements, and doe the things that are pleasing in his sight;* faith sets us upon a course of obedience, and quickens our hearts to earnest prayer, and so makes our hearts beleieve it shall be granted.

Thirdly, Faith brings on a soule to assurance of justification, *by preparing his heart to receive the Spirit of grace;* it is the Spirit of grace, that seales us to the day of redemption, *Rom. 8. 16. Ephes. 1. 14. Sealed with the holy Spirit;* The Spirit of God doth seale it up to my heart, with some lively expe-

experience of Gods mercy, that my fin is pardoned and washed in the blood of Christ.

Now how come I by this spirit? Faith prepares my heart to receive this sealing spirit, *Ephes. 1.13, 14. In whom after yee beleaved, yee were sealed;* If God give us the earnest of eternall glory, we are sealed with the holy Spirit of promise, which Spirit speakes evidently and certainly, *1 Ioh. 2. 27.* Now faith makes roome for the Spirit of grace to come into the heart; and that it doth, by purifying the heart, *Acts 15. 9.* Now faith purifies our hearts, by applying all the Commandements of God to our soules, so as that we dare commit no iniquity, and so are cleane and marvellous innocent, ashamed, and dare not medle with any sin. Now the soule stands in awe of Gods word, and now faith having purified the heart, to make conscience of sin, it makes roome for the Spirit, for the Spirit will not lodge in an uncleane heart: as in particular, *Iohn* was sent to prepare the way for Christ to come; and he comes by his Spirit into our soules, as well as by his humane nature in the flesh, *Luke 3. 4, 5, 6. That all flesh may see the salvation of our God;* How doth he this? By bringing downe high mountains, and lifting up low valleys, making rough spirits plaine, and crooked spirits straight; and it is the worke of faith that doth all this, faith makes a man see himselfe, of all sinners the chiefe and most miserable, and of all creatures the most unworthy of mercy; and lifts up low hearts, that were sunke downe like valleys, to beleieve there is hope in Christ; and so
faith

faith in time by this meanes brings on a soule to see the salvation of God, and so come to lively assurance of the precious promises of God to become ours.

Lastly, Faith assures us of our justification, by *scattering all the doubts, mists, and clouds of all that darknesse, that obscures our assurance of justification.* It is the nature of faith to work out doubting and distrust. Now there are foure doubts which doe most hemist, and overcloud the eyes of Gods people that are justified, and yet cannot see it, nor be assured of it.

The first doubt that troubles the minde of a justified person, is the abundance and store of sin, *Doubt 1.* he sees such a world of filthinesse in him; that he never saw before, as that he thinks, it is scarce possible that ever God should be mercifull to such an unprofitable creature as hee hath beene; and it works more strongly, when God afflicts the body with sicknesse, as well as the conscience with sense of sin; this wearies him, and makes him to think, that salvation is far from him.

But now faith by applying the promises ~~make~~ *removes* ~~that~~ *out* that doubt, that it is not store of sin, that can hinder the favour of God to my soule, *Ier. 51. 5. Israel hath not beene forsaken, nor Iudah of his God, though their land was filled with sin, against the holy One of Israel; It spies some or other such word, that I shall not be forsaken for my sinne, though I be brim full, though filled with sinne; where there is fulnesse of sin, there is emptinesse of grace; and yet faith scatters this, by spying out some*

some such promise as this; God never *loved* me at the first for my *goodnesse*, and he will not *hate* me now for my *wickednesse*; Israel was not forsaken, no more shall I, though I be full of sinne; Childhood, and youth, and riper yeares, all full; and the same faith applies such a promise as that: Though my sins were as Scarlet of a double dye, committed over and over againe, though crying sins, and such like scarlet, that will never be washed out; though notable notorious sinnes, though eminent and seene afar off, yet there is a power in the blood of Christ, to make them white as snow: Now faith will stumble upon some such promise or other, and so assures us by removing this doubt; And as it removes this doubt, of store of sin, by *applying the promises*, so also by applying the *plentifulnesse of Christs redemption*, Psal. 130. 2, 3, 4. *With the Lord there is mercy, and plenteous redemption*, ver. 7, 8. And also, by applying the *plentifull mercy* of God, Psal. 51. 1. so as though my sins were never so many and great, yet Gods mercy is infinitely more. And thus faith hath scattered the first doubt, that hinders the assurance of my justification.

Doubt 2.

Another doubt is, These promises of rich mercy and plenteous redemption, indeed might be mine, could I be but truly humbled; but I want thorough humiliation, my heart is not humbled enough, and these promises are made to humble soules.

Answer. This is a sore objection, but faith will not rest untill it hath scattered this, as well as the former,

former, and faith helps us against this, by spying out three or foure passages of humiliation, which argues it to bee sufficient in Gods acceptance.

First, Faith will helpe the soule to looke upon Christ, and to grieve as much for crucifying him, as for mine owne wofull estate, *Zach. 12. 10.* We looke upon him by an eye of faith, and so it helps us to mourne bitterly, that we have sinned against him, and that is humiliation enough to find mercy; If I can mourne for my sins against Christ, and the meanes of grace, as well as for mine owne miserable estate, I have humiliation enough, and faith will perswade me so.

Secondly, If I be so farre humbled, as to come off with self-loathing, that my heart is broken, because I have broken Gods heart, this is humiliation enough to find pardon. It is a notable place, that of *Ezek. 6. 9.* these are they to whom God will shew mercy, *They shall loath themselves, because they have broken my heart;* When wee first mourne for our piercing of Christ, and then loath our selves for so doing, this is humiliation enough, and it is a signe God remembers us, else we could never have remembred him.

Thirdly, Wee have beene humbled enough, when we have found sin an evill and a bitter thing in it selfe, *Ier. 2. 19.* Faith applieth this to us; to looke at sin as a base unworthy carriage, that such wretches as we should stand in no feare of God to this day, this casts bitternesse and shame upon a man, and when it is so, then is a man kindly humbled, *Eccles. 7. 26.*

Fourthly,

Fourthly, A man is fit for mercy when the heart is humbled, so far as to stoop to the yoke of all Gods Commandements ; when wee looke at our selves as not too good, nor too great, to take up Gods yoke of chastisements, or Commandements, willing to doe or suffer any thing, *Mat. 11. 29.* when his heart is set to do it, as well as he can, and it grieves him that he can do it no better, then is he humbled enough, and faith will assure him, that he is so.

Doubt 3.

Thirdly, Another doubt that faith cleares, is this; The heart is troubled because it wants faith: These promises are very comfortable to them that have faith to beleieve, but I want faith ; and, Hee that beleeveth, shall be saved, but hee that beleeveth not, is damned already; I want faith, and that keeps mee from comfort: Now faith in the heart will not rest till it hath cleared it self, as

First, It will bee very unquiet, till it come to discerne it selfe, and that is an undoubted testimony that faith is there ; it so boyles and wrastles against these unquiet doubtings, *Psal. 132. 4, 5.* it wil not rest till it have found out, either assurance, or sense of want of assurance ; the more life is in a man, the more hee struggles against his disease.

Secondly, Faith makes a man diligent in seeking to, and using all meanes for the quieting of his heart; he seekes to the word, and Sacraments, and conference of Gods servants, duties of humiliati-on and the like, where Christ is likely to be found, *Can. 3. 1, 2, 3.*

Thirdly,

Thirdly, Faith in the meane time doth not charge God foolishly, but subdues the heart to a reverent feare of God, and an amiable respect unto him, in the midst of all his doubtings, but an unbelieving heart murmurs that God should single out him from so many others, but faith blames its owne heart, it is not lift up. There is nothing wanting in God, nor in his Ordinances; faith faith, but the want is in my selfe.

Fourthly, Faith the lesse it can cleave to the promises, the more it layes hold on the Commandements and threatnings, and so it subdues a man to tendernesse of conscience, and so is made more watchfull against all the occasions of sinne.

Fifthly, In the end faith comes to see, that it may have strong faith, without assurance; he can see he cleaves to Christ, and yet wants assurance; then he comes to see, that it is not want of faith, that hee wants assurance, and this helps him much.

The fourth and last doubt, is from want of feeling. Many a soule thinks, he either never attained true justification, or if he had, he hath lost it, and he doubts all his former hopes were but *delusions*, because he wants *feeling*. Doubt 4.

Now here faith, First, will assure us, that notwithstanding we may doe well enough, though we have no feeling, for 2 Cor. 5. 7. the soule hath learned to live by *faith*, and *not by sense*; so did *Abraham*, Rom. 4. 19. 1 Pet. 1. 8.

Secondly, Faith will bow our hearts to waite
Y upon

upon him, *that hides his face from the house of Israel*, in case of want of feeling, *Esay 8. 17. Lam. 3. 26, 27.*

Thirdly, Faith will out-wraastle want of feeling, by observing Gods manner of dealing, either with himselfe in former times, or with other Christians in like case; as it was with *David*, *Psal. 22. 1.* Feeling was gone, and how doth he then help himselfe? why, *our Fathers trusted in thee, and thou deliveredst them, ver. 4, 5.*

Vse 1. Is first to all those that are yet in an estate of nature, and yet say, you are sure you are justified; Whence came that? you say, your faith in Christ wrought it; How? if you would not be deceived, I beseech you wrong not your owne soules, yours is a dead faith, and hath not applied the promises; yea, but it applies the Commandements and threatnings; if you can walk without obedience, your assurance is naught; Learne you therefore to seek purity of heart and life, if ever you would have true peace.

Vse 2. It is to exhort those that desire to be assured of the pardon of their finnes; say not in the pride of your spirits as *Haman* did, *To whom* should the Lord be gracious rather then to me? No, no, proud creature, if thou wouldest have mercy from God to save thy soule, learn to live by faith, apply the Commandements and threatnings, and pray for grace to apply them aright, rest not till thou seest just cause to doubt, and yet rest not till those doubts be expelled and scattered.

Vse 3. Of comfort to every poore soule, that findes this

this work of faith in their hearts ; If thou findest this kinde of working, thou mayest be assured of thy justification, give all diligence to make this sure ; if you can apply Commandements and threatnings as well as promises, and art diligent in prayer for assurance, and seest many doubts for multitudes of sins, and feare thou wantest faith and the like, and hast found faith overcoming these ; then thou mayest comfort thy selfe in this, thy justification is certain, and thou maist be assured that it is so.

*But still
seek for the
witness of the
Holy Spirit.*

WEE are come to speak of the third respect, in regard of which wee live by faith, the life of justification, and that is in regard that by faith we continue the life of justification, and by the same faith do renew the sense and assurance of justification from time to time, not onely at the first justified, nor onely afterward assured, but we continue and renew both these from day to day ; so that this is now the point to be opened as before: That a Christian man, as long as he lives in this world, lives by faith.

Now a man lives by such a principle of life as doth not onely put forth a *living act*, but a *continued act*, so that a godly man doth not onely receive life from the dead, by his faith in Christ, but he continues to live by the same faith to this very day, *By faith you stand*, 2 Cor. I. 24. implying that a man doth not onely come on to live in Gods sight by faith, but to stand and continue so ; faith layes hold of justification and pardon of sin

in such sort as that it continues it to us. *David* did acknowledge the blessednesse of those *to whom the Lord imputeth no sin*, (which is justification) *in whose spirit there is no guile*; he doth acknowledge them blessed in the forgivenesse of their sin, that is justification, which stands in not imputing sin to us, and in imputing Christ his righteousness to us, now this is our happinesse; not onely when we are sinfull and rebellious, and fallen off from God in a fearfull manner; it is not onely needfull that God should then not impute sinne to us, nor onely after our apostasies into grosse evils, but *blessed is the man to whom the Lord imputes no sin; when in his spirit there is no guile*, when there is nothing but innocency of life, as much as godly sincerity can reach unto, even then doth he live by Gods not imputing sin to him; *I know nothing by my selfe, yet am I not thereby justified*, 1 Cor. 4. 3, 4. even then when he could say, *It was the rejoycing of his conscience, that hee had walked in simplicity and godly purity*, 2 Cor. 1. 12. yet then hee professes he was not justified thereby, that is not it, that quiets his heart, nor yeelds peace to his conscience, he knowes not any sin allowed of in himselfe, nor any duty, but he had set himselfe to it: so that a Christian man continues his life of justification, not by his obedience, not by his singlenesse of heart, nor fruitfulness of his life, but he is still justified by his faith in the Son of God, by challenging his righteousness to us; nor is it the *habit* of faith, that justifies us so much, as chiefly the *act* of faith; it is not the having the

grace

grace of faith in our hearts, that makes us live the life of justification, but the act of faith put forth in a daily beleeving on the name of Christ for daily pardon, for so the holy Ghost usually describes our justification; he applies it to the act of beleeving, *Acts 13.39. By him, all that beleeve in him, shall be justified from all those things, from which you could not be justified by the law of Moses;* he doth not say, all that have faith are justified, but *all that beleeve and act it*: This is the formall act of faith, so that God requires of a Christian, not the *having* of faith to his justification, but the *acting* of it, a kind of continued act, there must be some worke of faith still to apply justification to us, *Acts 10.43. To him give all the Prophets witness, that whosoever beleeueth in him shall have remission of sins*, not whosoever hath faith, but such as do beleeve; for though it be true, that when a man hath once put forth an act of the grace of justifying faith, his sins are for ever pardoned; *Their sin and iniquity will I remember no more, Jer. 31.34.* And though it be true, that once justified, for ever justified, once blessed, for ever blessed, *Gen. 27.33.* and though after that time we should immediatly fall frantick, not able to put forth an act of reason, much lesse an act of faith, yet wee are blessed; yet neverthelesse it will be a sin unto us, if we doe not againe and againe upon all occasions make use of our faith in this maine point of our saluation; yea, and as it will be a sin to us, so it will be our misery, for the want of this will make the life of our justification more dead & dul-

This meets the deepest consideration. It is acting faith that maintaines peace & hope & keeps love warm in the heart. fervent prayer to the Holy Spirit is the means to obtaine deevly faith in God.

led, it will be a very livelesse life, we shall have little enlargement by it, little power of godlinesse from it; whereas, were the life of our justification stirring in us, it would put much life into all the waies of grace.

Now because this is a waighty point, & neerly concerns the spirituall life of all Christians, see some grounds of the truth, that presupposing a man is come into an estate of justification, and to assurance of it, that there is yet more worke for faith, that the experience of it may be maintained and continued to us from day to day.

Three grounds there bee, upon which this is established.

First, taken from that frame of heart, which is found in the best of Gods servants. There are three or foure things very considerable in this case. First, in Gods justified ones, there is an ungodly frame of heart still in them, in regard whereof, we had need continue to act our faith, and to renew it; It is expressed in the example of *Abraham*, who had not committed Adultery and murder, yet he had not whereon to boast; he was not justified by workes, *Rom. 4. 1, to 5. But to him that worketh not, but beleeveth on him that justifies the ungodly, his faith is counted for righteousness*; even as *David* accounts him a blessed man, *in whose spirit there is no guile*, speaking of *David* in his best times; There is then in *David* and in *Abraham*, an ungodly frame of heart, though the simplicity of their hearts doe not allow themselves therein; therefore *Abraham beleeves in him*.

him that justifies the ungodly : It is a word you would thinke were too harsh to apply to such faithfull men as either of them were ; it is commonly applyed to wicked men, 1 Pet. 4. 18. *Where shall the ungodly and sinner appeare?* yet the Apostle would confesse it of *Abraham*, and he is as ready to say it of himselfe, *Of sinners I am chiefe*, 1 Tim. 1. 15. : *of whom even now I am chiefe*. *Abraham* even then accounts himselfe an ungodly man, when in his heart and spirit there is no guile ; so that *Abraham* stands not justified by the first act of his faith, his calling, but by his acting this faith ; As long as we have flesh in us, there is an ungodly frame of heart in us, Gal. 5. 17. a frame that doth not acknowledge God in all our waies, not feares, and obeyes God so as becomes us. Notable is that expression of *Iob* 16. 4. when his friends had reproached him fearfully and shamefully, so as his spirit was much kindled against them, but saith he, *I could speake as you doe, and were your soule in my soules stead, I could heape up words against you, and devise words to vexe your soules* ; meaning he had the same frame of spirit in him that they had, he had that frame of distemper in his soule, that if hee would but let loose his spirit, he could make them appeare to be no better then hypocrites, and he could undermine all the signes and markes which they had of their integrity ; hee could say any thing against them, as well as they could against him ; a signe there was an ungodly and uncharitable frame of spirit in him, if he would let goe his spirit a while.

To shew you, that such eminent professors, as *Abraham*, and *David*, and *Paul*, and *Iob*, turne me out foure such of all that are borne of women, and yet they will all tell you, there is an ungodly frame in all their hearts; and *Abraham* beleeveth in him that justifies the ungodly, and saith *David*, Blessed is the man to whom the Lord imputeth no sin, and in whose spirit there is no guile; And therefore it will be sin to us, if wee be not daily sensible of grace from Christ, daily to justifie such ungodly wretches as we are.

Secondly, There is such a frame of heart in us, as is not onely full of all ungodlinesse, but this frame is apt, and will shew forth it selfe in us many times above what we can imagine, which requires this continued act of faith. *Mat. 18. 1, 2, 3.* An ill distemper arose among the Disciples, who should bee the greatest; a curious and vaine question, and full of pride of heart; and discerning that distemper brake out, our Saviour tels them, *Except ye be converted and become as a child, ye cannot enter into Heaven:* to shew you that they had need of a new conversion, which is by applying justification on our part: unlesse you set your hearts anew about this worke, that this may bee healed and mortified, you shall not see the kingdome of God, and if a man bee excluded Gods kingdome, it is a signe his sin wanted pardon, not but that sinne once pardoned is for ever pardoned; and though it is impossible, but that a man truly converted should enter into the kingdome of Heaven; yet he must againe bee converted, and seeke

seeke for renewed grace from Christ, or else sinne will lie in the way, which God hath promised it shall not: but God that hath ordained the one, hath ordained the other; hee that ordained that the sin of his servants shall not exclude them from the kingdome of Heaven, he hath ordained they should often renew the sense of their justification.

Thirdly, Another part of the ill frame of our hearts is, that even our best duties, that proceed from our best regenerate part, are imperfect, even our most gracious part, that helps us to preach and heare, to receive Sacraments, and the very graces of God in us are imperfect, and the fruits of those graces are imperfect, that we stand in need of Christs righteousness daily to be applyed to us to cover these imperfections in us. *Nehem. 13. 22.* when he had bene most faithfull in his place, and had set all in good order, *Yet spare me O God, according to thy rich mercies:* to shew you, that though the good man saw no guile in his heart, he sought the reformation of all things, yet spare me for the defects of my best duties; then he casts himselfe on God for mercy, for sparing and pardon in his best performances. So *Esay 64. 6.* *Our best righteousness is as a menstruous rag:* so the Priest was to beare holinesse in his forehead, to take away the iniquity of their holy offerings, *Exod. 28. 36, 37, 38.* And though all other examples should faile, as none of them can faile, that is evident, *John 21. 18.* *Simon, when thou art old, another man shall bind thee, and leade thee whither thou*

thou wouldst not, signifying what death he should dye, meaning hee should glorifie God by being crucified, and was not this a glorious and comfortable thing; that he should dye the same death that Christ did: Yes, it was; but saith our Saviour, *they shall lead thee whither thou wouldst not*; as if Peter could be content to be shut of his martyrdom: though doubtlesse he was willing to professe Christ to the death, willing rather to dye for him, then any more to denie him; yet he puts him in mind, that he should carry weaknesse and backwardnesse with him, even to the Crosse. So that even our best works, even martyrdom it selfe stands in need of pardoning and justifying grace, and God his not imputing the sin of them to us.

Fourthly, Another ungodly frame in the best of Gods servants, is a readinesse in our hearts when we are at the best, to sit loose from Christ, and to fall off from God; of our selves I meane. What the covenant of God intercepts, that is no thanke to us, but there is *an evil heart of unbeliefe in us, ready to depart from the living God*, Heb. 3. 12. hypocrites will certainly depart, and ver. 13. Gods people must take heed, lest they come to be *hardened through the deceitfulness of sinne*; sin is too subtiler for you, and will draw you away, and harden your hearts from Gods feare, *Esay 63. 17, 18.* and not onely every carnall man, but *every good man in his best estate is altogether vanity*, *Psal. 39. 6. 12.* Such a streame of corruption is there in our hearts, that if a man doe not looke well to his standing,

standing, and hold fast to the Lord daily, he will be carried away; it is fitly expressed, *Esay 64. 6, 7. We fade away like a leafe, and our iniquities like the winde carrie us away;* and the reason is the same in the point now in hand, *There is none that stirs up himselfe to take hold of thee;* though wee have taken hold of God long agoe, at our first justification, yet because we do not stir up our selves to lay hold on him againe and againe, it comes to passe that we are blasted like leaves: therefore know, that *the more pardon of sin is applied to us, the more the strength of sinne is subdued in us,* and therefore we had need to lay hold on Christ for a daily renewed pardon; and this is the first ground.

A second ground is taken from the necessity that lyds upon us, for the performance of sundry Christian duties daily, without which they cannot be done.

As first, we are daily to pray for pardon of sin, *Mat. 6. 11, 12. Marke 11. 3, 4.* and if every day we be to pray for pardon of sin, then we are every day to put forth an act of faith, to apply the pardon of our sin.

Secondly, We are every day to turne to God, for conversion is a continued act, *Zuch. 1. 3. Iam. 4. 8.* Now we cannot draw neere God daily, but wee must turne to him for pardon as well as for healing.

Thirdly, We are daily to doe all our duties in the name of Christ, *Col. 3. 17.* and that is, that through Christ it might be accepted, and the failings of it pardoned, and so to goe about it, not in
our

our owne strength, to looke up to God to spare and pardon us, when we have done our best endeavours.

Wee are daily to keepe life in the whole man; Faith puts life into us, and into all our graces; love, zeale, patience, &c. no further live, then they work from faith: and now faith is not kept alive unlesse it be exercised, for though it ever live, it will be smothered, unlesse exercised; faith in Christ will be decaying, unlesse it bee daily set a worke to beleve in Jesus Christ for daily pardon of our daily transgressions, and therefore build up yourselves in your most holy faith.

Thirdly, another ground is taken from the many daily meanes and helpes, that God yeelds to us in the exercise of our faith, toward the pardon of our sin. God daily supplies us with occasions that way, and therefore we must take what God offers us in this kind; as for example, thou beleevest in Christ for pardon of sin; upon what promise dost thou beleeve? for every child of God is a child of promise: thou sayest, thou art weary of sin, and hast come to Christ, and blessed are they that seeke God, their hearts shall live for ever, &c. It is well; these promises will beare thee out, for there is no day thou readeest the Scripture, as daily thou art to reade it, *Deut. 17. 19. Psal. 1. 2.* but thou findest alwaies some fresh matter to exercise thy faith upon; looke how many such promises thou readeest, so often art thou called upon to beleve thy sins are pardoned. And observe again in the gracious providence of God, doth he not beare

bear witness to thee that thy sins are pardoned, and art not thou then to strengthen thy faith in the assurance of that mercy? *Judges 13. 23. If we should die, God would not have accepted our sacrifice*; which shews you that so often as we see God accept our prayers, our conferences, the diligence in our callings, what is it for, but to strengthen our faith?

Fourthly, There is seldom a day, but God gives us occasion to know more of God, & of our Lord Jesus Christ, to know more of his gracious acts, and of his gracious redemption then ever before; I hear it in such and such a Christians discourse, how gracious God hath been to him; and here is a new argument to live by faith, that sure I have more cause to trust upon God in Christ, and this will mightily carry Gods work an-end in me; so the Apostle prayes that the *Colossians* might be *enriched with the knowledge of God*, *Col. 2. 2*. The more we know what God and Christ is, the better will we trust them, *Psal. 91*. Know, that God and Christ is a myserie, and so those great works of Election, Vocation, and Redemption are mysteries, the Attributes of God are mysteries, and therefore the more we grow in the knowledge of these mysteries, the more occasion have we to take hold of God, and to renew our resting upon him from day to day.

Now to apply this two or three wayes.

First, by a word of strong reproofe to all the people of God, that content themselves with repentance from dead works. Time was when they repented, and came to Christ for mercy, and this were

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were they glad to doe, when their hearts were in thraldome by reason of sinne, then were we glad of any good book; glad of any Christian conference to help us; It was then a Land flowing with milk and honey; but sinfull is the neglect of Gods people, the Lord be mercifull unto us in this behalfe; when God hath spoken peace and pardon to us, and given us some measure of strength of grace, God shall heare of us so long as we stand in need of pardon, but when wee have got such strength of grace, as that the loynes that heare us, blesse us, then, as the Moone, when it is full, it is furthest off from the Sun, so when we grow full of our selves, we little know what it is to stand in need of pardon of sinne; you shall finde this to be true.

This is the case of most of Gods servants, that they are much to blame in this sin; a sin against the greatest grace that ever God gave them, which is justification: for you stirre not up your hearts to lay hold upon it, but after some great fall, or after some great doubts, or some grievous affliction, as *David*; Then *have mercy upon me, O Lord, according to the multitude of thy mercies, Psal. 51.1.* This is faith; not working justification, but comming to Christ for justification. God shall hear of him, when his bones are broken, and his conscience wounded, so when full of doubts, as *Psal. 73.13.* when he doubts he had washed his hands in innocency in vaine; then he runs to the sanctuary; and then, *Whom have I in heaven but thee, or in earth in comparison of thee? ver. 25. Psal.*

143.2.

143.2. *And enter not into judgement with thy servant, O Lord*; and why? what is the matter? why, the enemy had pursued his soule, and his spirit was like to quail within him; and so in some deep afflictions, then, *Is the Lord amongst us or no? Exod. 17. 7.* When plagued more then other men, then *we seek to God right early*, and when we come to good duties, and much is expected from us, and we doe but little, then can we seek God right earnestly. It is well God may heare of us now, and we may blesse God that we are put to such plunges, for were it not for that, we should tread under foot the blood of Christ. Take wee heed therefore that the blood of Christ grow not cold in us, so that an universall deadnesse fall upon us; Let us remember the ungodly frame of our hearts when we are best assisted, as well as when least; you have a frame of heart in you, that could sin as grossly as any of your brethren, and you have an heart at the best empty, were you put to triall; consider you have daily occasion to renue your faith, else it will be but a sluggish faith, and then will faith, and patience, and humility, and every grace of God be dead in you; you will then lose your selves in your daily callings, you will finde your Families neglected, and Christian duties sleighted, unlesse you seeke to God for a daily renuall of your faith in sense of your justification.

Of direction. You say, I am to live by faith daily; how shall I do it? Why, first labour for justification; You say you have that; Why, then get assurance; You say, so you have; It is well, blesse God.

God for that : but you have more work to doe in this particular; To continue and renew the sense and sight of your justification; How should I doe that? Why, apply that you heard in the reasons of the point, consider daily what an ungodly frame of heart thou hast in thee, remember God calls thee daily to pray for pardon of sin, and to doe all that thou doest in the name of the Lord Jesus, and dost thou not every day reade something in the promises that addes fuel to the fire of thy faith? Consider, is there not more to be known of God then ever yet thou discernedst? and let me tell thee what ever thy businesse be, thou hast more need to minde this, then any thing in the world besides, what ever it be.

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Of comfort to all the people of God that would live a comfortable life, for many a soule thinks thus: True it is, I blesse God, I have some life of justification, but I shall never be able to hold on this life: it is too good a life for such an unprofitable wretch, I shall quench it presently.

But comfort thy selfe against that feare, for here is a remedy against it: Labour daily to see what need you have of the blood of Christ, and see what a base frame of heart you have, set faith awork in your daily duties, and exercise it upon the promises of God, and the gracious providences of God, set your heart about this, and this will comfortably follow, you shall hold your comfort day after day, and you will be more fruitfull in your age then ever heretofore.

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WE E come now to speake of the life of our Sanctification, how that is led and lived by faith. The truth whereof will appeare by opening to you foure principall grounds thereof, which may be not onely so many reasons of the point, but likewise a declaration of so many meanes which faith useth to bring us on, to live this life of our sanctification.

First it is by faith, that we doe receive to our selves, the Authors, and Fountaines, and Roots of our sanctification; *Christ is made unto us of God our sanctification, 1 Cor. 1. 30.* The holy Ghost also, the holy Spirit of God works holinesse in all the people of God that have fellowship with Christ, and both these we receive by our faith in Christ; *Christ dwels in our hearts by faith, Eph. 3.17.* To as many as beleeve in him, God gave power to be called the sons of God, *Iohn 1. 12.* To receive him, and to beleeve in his name, is all one; and the meaning is, that as soone as once the soule of a Christian is beaten out of confidence in its owne good parts of nature, and is humbled at the sight of its owne manifold transgressions, as soone as thereupon it casts it selfe upon Christ, though the soule know not as yet, what Christ will doe with it, yet so soone are wee married to Christ, and filled with the holy Spirit. And so by faith we receive the promise of the spirit, *Gal. 3.14.* so that by the same faith whereby we receive Christ to dwell in us, we receive the holy Spirit also, to work from Christ and through Christ, all that power of godlinesse which a Christian

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stian life holds forth, and from that day forward; and from this cause it is that both the persons, and the duties, and the works of a Christian man are accepted; *Gen. 4. 4.* To the person first, which by faith was justified, and then to his offering God had respect, *Heb. 11. 4.* So that this is the point: That the faith of a Christian doth convey Christ to my heart to be mine, and the promised spirit to be mine; and hence it comes to passe, that both my person and my work comes to be accepted, from whence both spring forth a ground of much and strong support to the servants of God in their weakest performances, for hereby not only our persons, and poore Christian duties are accepted, but (which is wonderfull) our very sinfull infirmities; which may seeme a paradoxe, and doth so to Christians themselves, that are sensible of their owne insufficiencie to good; and readinesse to fall into foule sin. It seemes to them an unlikely thing beyond all sense and faith, that their infirmities should not break this league, yet faith, when it is lively, can see that though the action be sinfull, yet the person is accepted. You reade *1 Kings 15. 5.* that David did that which was right in the sight of the Lord, and turned not aside from following after the Lord in any thing that he commanded him, save onely in the matter of Uriah; But why onely that? doe you thinke it was not a sin in David to number the people? would God have killed seventy thousand with the plague for doing that which was right in the sight of the Lord? and did he not complain, *Psal. 119.* That he

he was subject to a way of lying: and did he not sometime wrong *Mephibosheth*, his faithfull and good Subject, by hearkning to the sycophancy of a wretched *Ziba*? And is all this right in the sight of the Lord? why the Text saith, *He turned not aside from any Commandement of the Lord, save onely in the matter of Vriah*: Now understand what I say; In all other the passages of *Dauids* life, though *David* did sin, yet notwithstanding his faith wrought against his corruption, and his faith did guide him many times according to the light he had; if hee did any thing that was not right, his faith wrestled against it, and would not leave till it had got the victory, as faith ever doth, *1 John 5. 4.* and thence it is that God ever ascribes the victory to faith; but now, if faith lie sleeping, or in a swoone, and not stirring and active, then corruption makes foule waste on the soule. Sin triumphs desperately in a mans heart, and carries a man to much wickednesse in the sight of God; so *David* doth now in this case of *Vriah*, his faith was lulled asleep, and sin was mounted upon the stage, now here was nothing but sin, onely faith was then in the heart of *David*, *abiding*, but not *stirring*, not *exercising* it selfe, and so thereby did he onely evill in the sight of the Lord: so that when faith is active and stirring, God takes part with a soule, and gives sentence with the whole man according to his faith, that he doth not turn aside, even then when he doth turne aside. And you see the ground of this is, because by faith we receive Christ, and the spirit of Christ to dwell

in us, and this spirit lusts against the flesh; and where there is such a lusting, God accepts it for the work of the whole man, because God looks at what he would doe; and the spirit hath so sanctified the will and judgement, that he allowes not himselfe in that which is evill, and then *it is not he, but sinne that doth it, Rom. 7.* But on the contrary, as to *the pure all things are pure, Titus 1. 15.* so to *the impure nothing is pure*; No Christ to purifie with his blood, no spirit to purifie with his grace, then to him every thing is uncleane, not onely when it comes to grosse sins, but even his best duties, his hearing, receiving of Sacraments, &c. *To the impure and unbelieving all things are uncleane, yea even their very mindes and consciences are defiled*; and it is a strong word he useth, *Reprobate to every good work*; It is refused and rejected of God, he doth not accept, nor will he reward it with any spirituall or eternall blessing; he may reward some civill works, with some civill blessing, but not with an eternall: though *Iehu* be forward in reformation, *Hered* respective of *Iohn*, yet if the heart be not purged by faith to receive Christ, and the spirit of grace, his person is not accepted, and so not his work, his best actions are but *splendida peccata*, glittering abominations in the sight of God. Now though every man know this, yet he doth not think of it many times when he hath most need; for it is no new thing, that a man may have a *good habit and gift*, and yet not work, for the habit may be so *bedrid and raked up in the ashes*, that he acts not the very strongest
grace

grace sometimes in him, and so a man is much turned aside, and recovers not himselfe without some help him; as it is observed by Divines, had not *Matthan* come, (though hee inferiour to *David*) and blown up that spark of faith that lay in him, he had lien in that condition to his death, but God afterward put him to act his faith and repentance afresh, and so made new worke of it, *Psal.* 51. 10.

Now a second ground of this truth is taken from the power that faith onely hath to mortifie our corruptions. For sanctification stands chiefly in two things; In the *mortification* of corruption, and *quickning* our spirits to holy duties, and faith doth both these; what ever sinfull corruption it be, that is in me, whether pride or wantonnesse, or what ever distemper it be, faith mortifies it, faith keepes us standing that wee fall not, *2 Cor.* 1. 24. *Heb.* 11. 30. *By faith the walls of Jericho fell downe, when they had been compassed about seven dayes*; and it was by the blowing of Rams horns. These strong walls of *Jericho* are but our strong holding corruptions, the high walls of our sinfull lusts, which we are not able to scale, and we come and traile our weapons after us, call upon God for strength against them, but this is but the blowing of Rams hornes; but now it is faith that roots out these corruptions effectually; faith put forth in these Ordinances, throwes downe these high Towers, And would you know how? why by these means:

First, it puts forth a mighty power to blast all
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the objects upon which our corruptions are bent and set; while the object continues in the lustre, they abide strong, but faith hath a power to take fewell from that fire, *Heb. 11. 24. to 27.* where the Apostle describes the mighty power of a lively faith; these are the three objects of sin, the pleasures, the credits, and the profits of sinne; Now faith blasted the honour of *Pharaohs* Court, so as he esteemed it not to be called the son of *Pharaohs* daughter, and faith made him looke at the pleasures of sin, as a more unworthy condition, then the rebukes of Gods children, hee would rather bee called a captive slave with Gods people; it is more honourable to him to bee scorned among Gods people, then to be counted a Favourite in *Pharaohs* Court; and though in such a place, hee might easily have feathered his nest with treasures, yet faith makes him see fellowship with Gods people in their worst condition, is greater riches then all the treasures of the land of Egypt; though he might have many discouragements and feares of great men, yet by faith he *feared not the fiercenesse of the King.* Thus faith opens a mans eyes to see the happinesse of Gods children, and then the pairing of the nailes, the rebukes and slaveries of Gods people is greatly esteemed; Faith blasts all the strong objects of our sinfull lusts, and therefore a man by faith *escapes the pollution of the world,* *2 Pet. 1. 4.* so that if a man be strong in his lusts, it is because either he hath no faith, or his faith not active; and this is the reason why faith doth so wonderfull sanctifie, because it doth

doth so strongly mortifie.

Againe secondly, Faith doth mortifie our corruptions, by applying Gods promises to our soules, for faith doth meditate upon the promises, and beleeves therein, and waits upon God for the accomplishment thereof; and thereby faith wonderfully kills corruption, and quickens the life of our sanctification, *Deut. 30. 6.* God hath promised to circumcise our hearts, and hath said, *there is no God like unto him, that subdues the iniquity of his people*, Micah 7. 18, 19. Hee hath promised to *powre cleane water upon them, and to cleanse them from all their Idols*, Ezek. 36. 25, 26. Now I pray you consider, doth God promise to a soule, faith begins to say, True, I have an heart of stone, but God hath said he will take it away; I have an unclean heart, but God hath said, hee will cleanse it; my sins are too mighty for me, but hath not God said, there is none like unto him to subdue them? and so faith finds God making good his word, in all it beleeves on him for.

Thirdly, Yea many times faith works when wee have no promise that wee can thinke on to worke upon, as was the case of the Syrophenician woman, though struck off from promises, yet she could lay hold of something, *Mat. 15. 25.* and can then say, Lord help me; this is the nature of faith, when promises faile, then it can looke for help from the mighty power of the Lord Jesus, for the subduing and mortifying of the strongest corruptions in us. But now whereas in morall vertues, one vertue as it growes in

strength, so it will mortifie the contrary vice, as liberality covetousnesse, &c. but it is not so in grace, it is not the strongest grace in a Christian man that can mortifie the weakest corruption in him, if faith be asleepe, there is not the weakest corruption in a Christian, but it will overturne the strongest grace, unlesse faith sets it aworke, for constant experience shewes, the people of God are commonly overcome in their strongest graces, by their weakest corruptions. *Peter* was most bold, and boldnesse is opposite to shame and feare, and yet this weake corruption being but a little provoked by a weake girl, downe falls the strong boldnesse and courage of *Peter*, into a fearfull deniall of his Master. *Moses* the meekest man upon the face of the earth, and yet what kept him out of Canaan, but that *he once spake unadvisedly with his lips*: to shew you that the strongest Christian will be foyled in his strongest grace, by his weakest corruption, unlesse faith keepe life in it, for in our strongest graces, we are most apt to rest upon our selves, but faith ever makes us rest most in Christ: *Iob* the most patient man, yet foyled with impatiency, but hee that had but so much faith as to see his unbeliefe, and to cry for help against it, he prospered mightily, *Mat. 9. 22, to 25.* If faith be stirring, it will make the wals of Jericho to fall down, not the strongest devill in a man, but it will be subdued and over-mastered.

Thirdly, By faith we live the life of sanctification, because by faith we doe lively performe all the holy duties wee have in hand, it is faith that puts

puts life into them all, and they are not holy unlesse faith put life into them, though otherwise they be the acts of saving graces; it is holinesse that gives God his due, as righteousness gives man his due, so far as we give God his due, it is an holy action, and it is not our wisdom, and zeale; and humilicy, but it is onely the faith of a Christian that makes him give God his due.

Now, faith doth three things in this particular.

First, Faith depends upon God for assistance to doe his dutie, *Esay 40. ult. Job. 15. 5. 2 Cor. 3. 5. Phil. 4. 13.* Faith makes us depend and wait upon Christ, for assistance and strength to doe every Christian dutie, and faith acknowledgeth, that from him is our fruit found.

Secondly, It is by faith that wee depend upon Gods word for guidance, faith will see a warrant from the word for what it doth, *Rom. 14. ult.* Whatever is not of faith is sin, faith will have the word for a Lanthorne and guide to its way, *Psal. 119. 105.*

Thirdly, Faith depends upon the mercy of God in Christ, for acceptance of its best dutie: *Nehem. 13. 22.* when hee had taken most paines in reforming of evill, yet *Remember me O my God for this, and spare me in thy great mercies. Col. 3. 17.* Beleeving in his name, it is accepted. Now thus to give God his due, is the very true nature and definition of holinesse; now then since faith it is that alone makes us depend upon Gods grace for assistance, and upon his word for guidance, and upon his mercy for acceptance, then know that
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without this, though in an holy dutie all other graces are working, yet there will be no life in our best duties for want of faith: as to put one instance of difference betweene two Christian men, one man prayes with much strength of zeale and humility, and is much enlarged, finds much assistance, and can presse God with many gracious promises, and experiences of Gods former dealing, and doe it with such enlargement of heart, as it yeelds much comfort to all that heare him, and he is satisfied; Surely God hath accepted me, in regard of his assistance and enlargement. Take another man, and he wrastles much; but cannot get his heart broken, and what he doth, is cold and flat, and he goes away much discouraged, onely it may be God helps him thus far, as to smite his brest, and to cry out, Now Lord be mercifull to me a sinner. Now what saith God, how judgeth he in this case? Why, this man and his prayer, goes home more sanctified then the other; whence it will come to passe, that a man that is thus straitned, when he comes to pray againe, he will bee more enlarged, and the other man more straitned and foyled; and here is the onely difference, the man that was straitned, by faith hee looks up to Christ for help, but it may bee, found it not in that measure he desired, and if God now give him an heart to cry to him for mercy, and to accept his weake performances, that is true life of faith: but the other man going about a duty in strength of grace received, and is comforted therein, his faith is not so active in looking up to

Christ

Christ for pardoning and healing, and God hath not his due, the grace and blood of Christ not their due; so that here was a worke of sanctifying grace, but there wanted the life of faith in it, without which it is but a dead worke.

Fourthly, the last act by which faith gives us to live the life of sanctification, and that is, It gives us to use all the holy Ordinances of God in a lively manner; *The word profited not them that heard it, because it was not mixed with faith*, Heb. 4.2. there is a mighty power in faith to put life into all the Ordinances; see how, three or foure waies.

First, when faith is stirring, it longs and desires much after the strongest, purest, and liveliest Ministry, and every Ordinance in the greatest purity, and that is from sense of his own deadnesse, and hardnesse of heart, and of the many strong corruptions he hath to wrestle withall; and therefore faith would have the liveliest and purest Ordinance it can get, because it knowes it stands in need of all; *Covet after the best gifts*, 1 Cor. 12. ult. and hee meanes not onely the best gifts in a mans selfe, but also in others: not but that he can, and desires to make good use of any gift God dispenses to him, but he would enjoy the best if hee can, and therefore it is that the Church saith, Cant. 2.5. *Stay me with Flagons*, that is, not drops or cups, or bowles of wine, but Flagons; the soule would bee filled with the holy Ghost, it hath no stay, unlesse it may be filled with strong and lively Ordinances.

Secondly, Faith though it strongly affect strong-
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gest abilities, yet faith comes to them, as if there were no life in them, as if they were all but empty vessels and had no life in them, *unlesse* Christ bee pleased to breath in them, and therefore it comes to Christ, and intreats him that he would prepare the Ministers heart, that so some life and strength may be dispensed from these lively Ordinances; or else it will bee but a dead worke. *Esay 26. 1.* The strength of the City lies not in its own wals, not in the Chariots and Horsemen of Israel, though they be as strong as *Eliab* and *Elisha* were in their dayes; no, but *salvation hath God set for wals and bulwarks*, as to see it plain, *1 Chr. 17. 13, to 18.* *Iehoshaphat* had procured more then a million of souldiers, which one would think were enough to over-run the whole world, though it were all inhabited, yet notwithstanding faith he, *chap. 20. 12.* *O Lord there is in us no strength, neither doe we know what to doe, but our eyes are towards thee.* Now therefore doe but see the faith of a Christian, hee would have millions of strength, and yet when he hath them, he looks at them all as empty creatures, *unlesse* God fight in them; so a Christian, he would have the strongest power of God in any gift of his servants, yet he comes to them as meere Conduit-pipes, therefore he hangs about Christ for assistance, and that puts life into the Ordinances; Faith looks for nothing from the Ordinances further then God breathes in them.

Thirdly, Faith lookes at all the promises of God that he hath made to us in the word, *Exod. 20. 24.* hee hath promised that hee will give his people

people a meeting, and that they *shall never seek his face in vain*; and that, *Heare and your soules shall live*: And now faith clasps about these, and helps it selfe much this way.

4. Faith applies the whole word, both threatnings, Commandements, & promises, as belonging to him, or desiring that it may be so, *Pf. 119. 66. & 49. 100. 3. 6. to 9.* faith applies the whole word of God, and so puts life into every ordinance of God; the mighty power of faith looks for the mighty power of God in all his holy Ordinances & dispensations, and so it puts life into our sanctification.

Now for application to all Christians that would live an holy life, let it be an use of direction to you, not so much to desire strength directly and earnestly in this or that grace, and then to think you shall be well, unlesse it be of the grace of faith, chiefly desire that; you shall finde many a Christian that will say, Oh had I but an heart humble enough, I should be well: but haddest thou an heart humble enough, thy humility would not hold out, or else thou wouldest bee proud of it, and thou wouldest trust upon thy humility too much. Another man saith, Could I be but zealous in prayer and preaching, that would serve the turne. Another man saith, Could I in the Sacrament but feele the power of Christ Jesus, I should trust God the better all my dayes; but nay that will not doe it neither. Another man saith, Had I but patience I should doe well, I am troubled with many crosses and I want patience; but patience would not serve thy turn. *Iob* had patience,

tience, but it would not serve his turn; no grace will serve thy turn but faith, and therefore if thou wouldest grow strong in any grace, pray not so much for strength in humility or zeale, &c. as chiefly nourish thy faith; and set it a work in every business; so much faith, so much of every grace. Suppose thou see a tree bring forth good fruit, and some trees have sundry branches of severall fruit, wouldest thou have any of the branches fruitfull, thou must not thinke it enough to water that branch, but you must water the root well; so wouldest thou have humility and patience fruitfull, and strengthened, take no thought so much for them, as apply all by faith in Christ; Let that be sought for, and then take no care for thy zeale and patience, and humility, there will be enough for every grace of God; take but thou care that faith may live, and that exercised in all thou hast, and then care not for other graces, they will come in abundance upon thee.

And so secondly, it is a direction unto you that desire to live a holy life; there is nothing but faith that receives Christ and the spirit of grace, whereby you and your duties are accepted, onely faith mortifies you, and puts life into your duties, and fetches life from every Ordinance, and therefore in the name of Christ live by faith in receiving Christ, in mortifying corruption, in exercising all holy duties, and in addressing your selves to every holy Ordinance, so shall you live by faith, and keep an holy Sabbath to God, and live an holy life, and die an holy death; unless faith be stirring

stirring in every grace, the holy graces of God will be detained in much unrighteousnesse, and so you will be robbed of your peace, and God of his honour.

BEing now to addresse our selves to the administration and receiving of the Lords Supper, and there being speciall use of the life of faith, in that part of our Christian life of holinesse before God; I shall now speak something to that subject, to wit, to shew you, that by faith we live the life of sanctification in receiving the Lords Supper. In this point faith hath three principall works or acts, and all of them strongly stirring and operative in preparing a Christian soule to the worthy receiving of the Lords Supper.

First, *faith purifies the heart*, *Acts 15.9.* You have heard from *Iohn 1.12.* that faith applies and receives Christ; and that faith works by love, *Gal. 5.6.* Now all these be active and stirring, and set the heart into a frame to feast with God, when we partake with him in that his holy Ordinance.

Now to speak of these in particular, how faith doth exercise it self, what life it puts forth for the setting of our hearts in a right frame before God in this Ordinance.

First, for purifying the heart: faith first purifies our hearts.

Secondly, it purifies our company.

Thirdly, it purifies also the Ordinance it selfe.

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There are two or three speciall acts of faith, as it purifies our hearts to this Ordinance.

First, it is by faith that a Christian man keeps a continuall watch over his heart and wayes, not onely the Sacrament day, but the weeke before, yea from Sermon to Sermon, and from one Ordinance to another : You see when men make account of a solemne feast for freinds and neighbours, doe you not see how the whole house is set a work to prepare roomes, furniture, and apparell, and all things sutable for such a feast, and you spend much time to prepare for such a businesse ; so now we knowing and beleeving that we have such a solemnity to performe, doe you thinke that a lively faith in Christ doth not looke at the Supper of the Lord, as a farre more solemne feast then any of our festivals be : doth he not looke at feasting with God, as a more solemn and waighty businesse, and which requires more preparation and addresment of the soule unto, then any, that any man can reach unto : Faith keeps the whole man, in a mans whole time, in a settled watch over his heart, that when such a time comes, he may not be hindred by any sinfull failing. Take you a Christian man, though faithfull, that lets downe his watch over his heart and way, and he will soone be like *the field of the sluggard, overgrowne with many distempers*; and which is worse, (marke what I say) when a mans watch is downe, though he be overspread with these lusts, when he should come preparedly to the Sacrament, he knowes not where he lost himselfe, but is so darkened, as

it is a wonder to see how farre hee is to seeke, when he comes to sit downe with God in this holy Supper ; It is an holy expreſſion that of the Apoſtle, *1 Pet. 5. 8. Be ſober and watchfull, for your adverſary the Devill ſeekes whom he may devoure, whom reſiſt ſtedfaſt in the faith:* as if he ſhould ſay, ſeeing the Devill is ſo watchfull to doe you what miſchiefe he can, doe you reſiſt him ; how? ſtedfaſt in the faith ; this will make you ſober and watchfull, ſo that if you ſee any ſwarving in your ſelves, here is matter of humbling, if any weakeneſſe, here is occaſion for you to ſeeketo God, for ſtrength: Thus faith keepes the heart in a watchfull frame, it can ſee, how it gets a living by faith ; it is a wonder to ſee a chriſtian man, when his faith is not ſtirring, he looks at the Supper of the Lord but as a common thing, at leaſt but as a common duty, and therefore are we ſo farre to ſeek. It was a complaint the Apoſtle *Jude*, ver. 5. 12. made of them *that turne the grace of God into wantonneſſe, they are ſpots in your feaſts of charity, feeding themſelves wiſhout feare:* to ſhew you it were a ſinne for a Chriſtian, was he but at a civill feaſt, if he ſhould feaſt without feare, the Apoſtle condemnes it, as *turning the grace of God into wantonneſſe* ; implying that when a Chriſtian takes occaſion of moſt liberty, then he is moſt apt to let his heart looſe ; but now faith keepes the heart in an holy feare of God all that time, it keepes us watchfull and attentive, and ſo keepes alive the grace of God in our hearts, and makes us fit to partake with the Lord in any Ordinance

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he calls us to. This is the first worke of faith, as it purifies the heart, it watches over the whole frame of our hearts and wayes, and takes some course daily to set the heart in order before God; as preparing us for such a solemne meeting, that God may see no iniquity in his people. *Amos* 3. 1, 2. Notable is that expression. *Cant.* 7. 2. which is a description (as some of the best Interpreters take it) of the two Sacraments of the Church of the new Testament, *viz.* Baptisme and the Lords Supper: as in a heape of wheat much nourishment is to be had, yet it is more comely when *set about with Lillies*; implying that the Sacrament of the Lords Supper, when purely dispensed and set about with holy and pure white and humble Christians, yeelds plentifull nourishment, and such an one is fit to partake in that Ordinance.

2. Faith purifies the heart by *judging* it selfe of whatsoever impurity it findes in its selfe, especially of such sins as have been committed against the Lord Jesus Christ, and his grace, you heard it from *Zach.* 12. 10. that we looke upon Christ, whom we have pierced, by faith, and that makes us mourne bitterly for our sinnes against him. When therefore faith lets us see how much we have sinned against Christ, and his grace, and against every Ordinance of his, how weakely we have walked in the sense of such quicke Ordinances, this brings the heart of a man to mourne unfainedly for all the evils he hath done against Christ.

3. Faith, as it purifies the heart, hath this work,
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it comes to the Ordinance seeking the power of God, and the beauty and glory of God there, and so satisfying it selfe in finding him there, *Psal.* 63.1,2. *O God thou art my God,* that is the voyce of faith, *carely will I seeke thee; My soule thirsteth after thee,* this is onely the worke of faith; Then the soule thirsts after God in the beauty of the Sanctuary, as he hath sometime seene: if we come not to the Sacrament hungry and thirsting after the beauty of God there, faith hath not beene set aworke; whereas faith, that keepes the heart alive in acknowledgement of God to be our God, it makes us long after the beauty of God and his glory, as we have sometimes seene it in the Sanctuary. Notable is that speech of the Church *Cant.* 1.7. *Shew me o thou whom my soule loveth, where thou feedest thy flocks at noone; for why should I be as one veiled amongst the flockes of thy companions?* The soule that cleaves to Christ, would see where he rests and where he dwels, for when I come to thy Ordinances, why should I be as one veiled, that I see no Christ, no life, nor glory there? whereas other Christians have the vaile taken away, I am as one singled out and left in darknesse, and so I come to turne aside from Christ, as the word in the text reades it; for more then the soule sees and findes Christ in the Ordinance, it is ever of the declining hand from Christ, the sight of Christ there knits us the more neerely to him, in conjugall affection, whereas if Christ be under a thicke cloud and we see him not there, then we turne aside from him; you shall finde

your hearts closing the weeke following, much insnared with sensuall lusts, and if you were *vayled* in time of the Ordinance, your hearts will be declining after the Ordinance; shew me therefore, faith the soule, where thou liest and quietest the hearts of thy flock, where thou keepest thy bed of love, and let me see it, *For why should I bee vayled?* if I be vayled, I shall turne aside, and fall upon other lovers, I shall close with worldly contentments, and sit loose from thee. Thus faith possessing us with this conclusion, that the Lord is our God, it makes us come to the Sacrament thirsting after Christ, that being refreshed with him there, wee may keepe fellowship with him ever after; Faith when it is lively, knowes full well, the treasures of grace are to be found in the Sacrament, it knowes that both Christs body and blood is to bee had there, there is bread to strengthen weake grace, and wine to quicken dull spirits; and therefore the spirit longs after partaking with him; faith it is, by which wee feele our want of strength: and thus faith prepares us for a fit partaking in this Ordinance.

Secondly, But yet this is not all, for it is the nature of faith, not onely to purifie our owne hearts, but to purifie the hearts of our brethren, as much as in us lies; our Saviour washed all the Disciples feet, *John 13. 5, 8*, to 14. and faith, *If I wash you not, you have no part in me:* to shew you, that every Master of a family must bee carefull to wash the feet of all those hee hath any part or portion in. As in the Law, they put away all leaven when they came to the Passeover, which was

a type of this Supper, 1 *Cor.* 5. 7. Faith that purifies the *heart*, purifies the *house* also; hee would have no wickednesse found there, but by instruction, and commands, and admonition to his best endeavors, hee would reforme what ever he sees amisse. It is true, a Christian can but reach to the outward man, but he will do what he can. What a wonder is it, to see how the faith of *Paul* wrought in this particular, for all the people that were with him in the ship? *Acts* 27. 25, 34. which shews you, that a man that doth beleve, God hath a blessing for him and his company, he will stir them all up to bee of a good minde, and to wait upon God for such a mercy; *Paul*, though but a sojourner in the ship, and a poore captive, though they would not take his counsell, yet because he had prayed for them, and God had answered him; Then brethren I beleve it shall be so, and therefore be of a good minde and a good heart, and be fit to receive such a mercy; so is it in like sort, a Christian housholder, or any that sojournes in a family, if he beleves, there is this or that mercy to be found from God in that Sacrament; we should tell them, wee beleve there is such a mercy in store for you, and therefore be of good and honest hearts, and of a cheerfull frame of spirit to receive it.

Thirdly, Faith is carefull in an especiall manner to purifie the Ordinances themselves in some measure, for though it is not in us to purifie them, yet faith makes them pure to me, *Titus* 1. 15. Faith willingly desires that every Ordinance may

be dispensed in purity, it desires the sincere milke of the word, *1 Pet. 2. 2.* and so of the Sacrament; It affects not those gawdie and theatricall shews the Popish Religion defiles the Sacrament with; and as it desires the simplicity of the Ordinances, so it desires, that no impurity in it selfe may make them worse: he desires that God would pardon the whole Congregation that communicates with him; if not pardon, yet so as that they might not defile, nor make the Sacrament of none effect, to them that desire to seeke God; if any doe come in the presumption of their hearts and wickednesse of their lives, faith desires that the Ordinance might bee sprinkled with the blood of Christ, and desires that it might purifie the Ordinance to us.

Secondly, Faith puts forth another act; and that is an applying vertue, and that it doth three wayes.

First, this is the nature of faith, it applies the blessing there offered, faith there layes hold on Christ, and of all the promises of this life and of another; and the firmer hold of them, because it sees the promise there *rooted and sealed*; which is a priviledge in that Ordinance above many other here *rooted*, for there God offers me Christ expressly, and hee is the roote of all the promises, *1 Cor. 11. 24. Take, eat, and drinke, this is my body, and this is my blood*; Christ is the *roote* of the promise, upon whom the promises grow, and from whom they flow; so that whatever cause I had before to beleeve, I beleeve it now the rather, be-

because now I have the roote of all the promises, and therefore *Job* speakes rightly, *I know my Redeemer lives*, *Job* 19.25. And what doth he infer from thence? therefore you should have said, wherefore do we reprove him, *seeing the roote of the matter is in him* 24.26;27. And so shal a man rightly doe in this case; if wee dare lay hold on Christ dying for us, then our owne hearts should not reprove us any more for being unbelievers. I have no faith, will one say, no patience, nor humility; but if thou hast Christ, the roote of all grace is in thee; nothing belongs to thee as thou art a Christian, but the roote of it is in thee; Hee that hath given us his only Son, will not with him deny us any thing; *Rom.* 8.34.

And as *rooted*, so there are all the promises sealed, *Rom.* 4.11. In the word, we heare and reade the promise, but in the Sacrament; there it is sealed to us, and so we meet with strong consolation, and grounded assurance, that surely all the promises of God are ours, and therefore consider that it is not a vaine shew here offered; these are not empty and beggerly Rudiments, but the sacred Ordinances of the eternall God; faith there receives the promise rooted, and sealed.

Secondly, As faith applies Christ, so in an especiall manner; it feeds upon what is set before us; faith would discern what corruption is most strong, & what most weak, & it looks up to Christ for strong grace to heale these, and if any grace be weake, it will apply the salve to its particular sore, and it wil swaddle it about with promises,

and now all that was weake and out of frame before, by applying the water of the Sanctuary, all is healed; as in the Poole of Bethesda, all that could but step in, were healed; *Iohn 5. 4.* it shews you that Christ is our healing God; whar ever disease they had, they were healed of it; It was *Naamans* error to refuse to wash in Jordan, but there is more life in the Sacrament then in all those. If therefore God bring me thither, faith works and desires its blinde understanding may be healed, and that all the distempers of the soule may be healed, and it receives Christ for this end, and saith, In case I be weake, here I have bread of life to feed on, *Iohn 6. 35.* and this makes the soule hunger after Christ for some speciall supply in one kinde or other, and so we get our fainting hearts strengthened and quickened, and go away satisfied according to the desire of our hearts.

Thirdly, Faith as it applies, it hath this worke in the Sacrament to receive Christ, not onely as a *Saviour*, but as a *Prince*; *Acts 3. 31.* not onely a *Saviour to deliver me* from my sins and miseries, but a *Prince and Governour to rule and order me*, according to his will in my whole course; so that as faith receives Christ into my heart, so it resignes up my heart into the possession, and guidance, and rule, and government of the Lord Jesus, so as that now henceforward I yeeld my selfe to him as his Spouse, and now he shall rule in the midst of his enemies, and will for ever take part with me against them.

Thirdly, Faith puts forth another worke in a lively

lively receiving the Sacrament, and that is, *It works by love*, Gal. 5. 6. and the Sacrament profits not, unlesse mixed by love, *Heb. 4. 12.* it works by love, love to our brethren, to the Lord, and to the Sacrament.

First, to my brethren, *Be tender hearted one to another*, Ephes. 4. 31. Faith having received the testimony of pardon of sin, it hath a desire freely to pardon others, and not onely doth it put forth it selfe in pardoning their failings, but it helps us to cleave to our brethren, *We are one body, and one bread*, saith faith in the Sacrament, 1 Cor. 10. 17. faith makes us as members all of one body, and as grapes of one Cluster, wee all partake of one Christ, and so cleave one to another.

Secondly, love to the Lord, to blesse his name that hath bestowed such rich blessings upon us, *Psal. 103. 1, 2.* Many sins being forgiven us, wee love much, *Luke 7. 47.* Love fulfils the Commandements, and this manifests it selfe chiefly in all holy duties; 2 Cor. 5. 14.

Besides, faith hath another worke toward God, that having found God mercifull to us in forgiving and healing our sins, and entertaining us at his table; then faith makes me to be of a craving nature: Faith takes the advantage of God, as subjects doe with Princes, so *Ester* did, seeing the King free to her in one thing, she asked another, *Ester 5. 7, 8, 9.* If a Prince come to sup with a subject, then what shall I doe for thee? God looks for it, that we should put up some petition to him at such a time; *Ester* desires the King would come to

to her banquet, the second time, and then she puts up her intended petition, and then hee became deeply incensed against *Haman*; so when wee see God comes and sups with us, and refresheth us with pardon of sin, and healing our infirmities; if he thus please to give us a meeting, faith workes by love, and will make an advantage of it, knowing God is a *great* and a *good* God, hee will give great gifts: God knows wee have something to aske, if we could hit on it; Aske now, that as God hath beene pleased to help us this day, that he will help us againe this day seven-night, and not to hide his face from us, but to vouchsafe us a meeting; and when he doth so, be sure to aske enough; aske this or that mercy, for this or that child or brother, be sure to aske something that is worth the asking; aske no lesse then a Nations salvation, people, Townes, and Families; *Open thy mouth wide, and he will fill it.*

Thirdly, Love to the Sacrament: If God hath given us a meeting there, let us for ever desire to come before the Lord againe, because wee have found him so rich in his bounty to us, *Ier. 31. 12, 13, 14.* God would have us come more frequently and diligently, because wee have found him there.

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All that hath beene said, is but an use of the life of faith, onely add this; Let it be an instruction to us, what to doe when wee come to the Sacrament, for faith after it hath put forth all these acts about one Sacrament, it will as strongly affect at another, as ever any before; for so soone as

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ever faith hath received any mercy from God, it is jealous of starting aside from God, it is never more ready to sit loose from God, nor to lose our selves, then when God hath given us most mercies, we are apt then to depend on grace received, and so we lose our selves presently; so *Peter* when he had received this Sacrament with Christ himselfe, and from his owne hand, for want of standing upon his owne watch, he and all the rest of the Disciples fell fearefully that night, and all forsooke him, *Mat. 26. 40, 41.* and *Peter* denied and forswore him, *ver. 74.* a signe that faith is still of a watchfull frame of spirit; Bee sober and watch, stedfast in the faith; faith lets us see our selves to be but empty shallow creatures: if we be now never so full of strength, wee shall run it out before the next Sabbath, and therefore pray, Lord keepe this frame in us for ever, pray for establishing in that grace, that we may never fall off from that grace & mercy we now find; & the next time we go, we fall short of what sometime wee had: When *David* carried the Arke towards Jerusalem, *1 Chron. 13. 11, 12.* he saw something was amisse, but he knew not what, but *chap. 15. 13.* he tels the Levites it was for them to carry the Arke, for *We have not sought God in due order*, and therefore he advised them, whom it concerned to looke better to it hereafter; faith is very watchful in this particular, if *Israhel* be smitten, it feares all is not well; it feares before God, and makes diligent search, and faith, Either I stand not upon my watch, or judged not my selfe, and sought not to

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God to purifie my heart and the Ordinances , or did not apply the promises as *rooted and sealed*, or I have beene wanting in love some way or other, something is amisse , and then it will looke to it better afterwards, and this is the worke that faith makes, in receiving the Sacrament of the Lords Supper. And therefore to apply it to them that want faith, it will be a dead worke that you doe; if you come without faith, or not with a lively faith; if it bee dulled and benumbed , if not quick and stirring in you , it will bee but a dead worke. And therefore let such as want faith, get it; and pray for a beleeving heart: and Gods owne servants, pray you for a lively faith , and stir up your faith against the Sacrament , and learne to know and discerne what you are to doe ; set your faith a worke , and that in such sort, as to bring forth a lively worke in the Sacrament ; and therefore if your hearts have not forecast for this Feast, though it come but once a month, shame your selves before God for it ; and if you come, not knowing your particular wants , judge your selves for it, or else faith will bee dead in your soules, and you will find it but a dead Sacrament; and when you see how much you are out of the way, long after Christ, that you may see him face to face, representing himselfe lively to you in pardoning your sin, and supplying you with all that your soules stand in need of, and pray for your families, and for your Congregations, and see all in good order, and if any thing hath beene neglected, labour with God to pardon the failings on your

your part, and that what is wanting in you may be supplied in him, that though you seek him not as you ought, yet that he would heale all; and when you come, be carefull to beleieve the promises more firmly, because there you receive the roote of them, and make account Christ is there sealed to you, and therefore apply him to your particular necessities, and then cleave together as moulded into one loafe, and take advantage of the love and favour of God to you, spie out what use you may make of his love, and if he refuse to give you a meeting, set faith aworke to examine what is amisse, if he meet you, then still keepe a watch over your hearts, for Satan will be most busie to meet you, as soon as ever you come from banquetting with God, hee will desire to winnow you as chaffe, and will do what he can to overturne all; and though you bee never so much comforted this morning, you will find a losse of Christ before the day come to an end, if Satan may have his will, onely it is our faith by which we live.

WEE now come to shew you, that wee are to live a life of sanctification by faith in the use of our Baptisme; therefore for opening this point, let me shew you, what bee the principall exercises and acts of faith about our Baptisme, by which we live an holy and a new life.

Five principall acts there bee, lively acts and fruits which faith putteth forth about the use of our Baptisme, which are of much use in carrying

ing an end a sanctified course of life all our dayes.

First, Faith searches to know all the holy will and grace of God, which he reveales and offers to us in our baptisme; the Apostle *Peter*, when he speakes of the beleiving Jews, who though they had not seene Christ, yet beleaved and rejoyced in him, they prophesied of him; see how faith workes upon it, *1 Pet. 1. 8. to 11.* They verily beleiving by the power of the holy Ghost, what themselves had foretold, he tels you *they searched, and enquired diligently what it meant*; Wherein you may discern this truth, expressly held forth unto you, they did search and enquire, what, and in what manner, and to whom that grace should be dispensed and fulfilled; the words are emphaticall in the Originall, They did *search* narrowly, and *hunt*, and *try out* what themselves had taught concerning Christ; they indeed never saw Christ, nor the riches of that grace which Christ was to poure out abundantly, in the dayes of the New Testament, yet they search to whom that grace shall be accomplished, now in the mystery of the Ordinances, there is the like reason of both; so doth faith in a true living Christian, it diligently searches, and hunts after all the riches of the grace of Christ, which in the mystery of Baptisme is brought unto us; this is the nature of a lively spirit of faith, *1 Cor. 2. 10.* It will *search out the deepe things of God, that we might know the things that are given us of God*, ver. 12. When faith is lively in the soule, it heares of no mystery of Religion, or Ordinance, but it will search to know

know the deep things of God contained in them, as beleeving that all these things neerely concerne us, and behoves us to know, that wee may have our parts therein, with the rest of our brethren; yea, I suppose I may truly say, that never any found any saving benefit from any Ordinance, till he had first searched into it, or at least if not searched into it before, it will make him search as soone as ever he hath received any benefit by it; See it plaine from the Bereans, they received the word with all readinesse, it was faith that made them so receive it, *Acts 17. 11, 12*. Faith receives the truth and goodnesse of all the promises and Ordinances; now they searched the Scriptures daily, and therefore many of them beleaved; see how faith compasses about the worke of searching; when faith receives a benefit by any Ordinance, it searches diligently, to know the nature of such an Ordinance, it is ever diving into it, and examining narrowly what is to be found in it; faith sets them aworke to search, and searching makes them beleve more strongly and more abundantly then before; they beleaved before upon the word taught, but now much more, seeing it is confirmed to them, *Prov. 4. 5*. Many a man will aske whether ever he received benefit by the Sacrament of Baptisme, or no: Truly if thou hast, then faith hath set thee on worke, to search to find out the mystery of it; and if a man never received benefit by his searching, he cannot say that ever he received saving benefit from his baptism. A man indeed may receive benefit by the word

word and Sacrament, but then he must search to find out the worth of them; but he cannot say that ever he received benefit from his Baptisme, unlesse he search what it is that God offers him in it, and what duties God calls for of him in regard of it; and therefore if a man live by faith in the use of his Baptisme, then you search what it is, that in your Baptisme is offered to you, what the holy will of God doth teach you, and what part you have therein, or else we cannot (for ought I can discern) be assured that ever we had any benefit from our Baptisme; if wee never searched after any sin to this day, we never lived by faith in the use of our Baptisme.

Secondly, Another act that faith puts forth, is, That faith doth beleve the truth of all that grace God ~~there~~ offers, when it hath searched it out, then it beleeves the truth and goodnesse, of all the holy will and grace of God therein offered, though it doth not forthwith take all as its owne, but faith searches it out, not onely to teach it to others, as Ministers doe, for they may search what godly men have spoken of it, and what the Scriptures say to it; but that is not sufficient to the life of faith, but if the life of faith set me at worke, it sets me at worke, to search it for mine owne sake; What is it that God speakes to me in it? *take it,* and *know it for thy good*; and so it helps me to beleve what God reveales to be his will; It was want of faith in *Naaman* the Assyrian, that when the Prophet bids him goe and wash in Jordan, hee turnes away in displeasure, and saith, *May I not*

as well goe home and wash there ? 2 King. 5. 12. it was a voyce of unbelcefe, he did not beleeeve he should wash and be cleane, by washing in Jordan; but his servants posselt him better, and so he tried, and found it as the Prophet had said, and then he walked in the sense of such a washing all his daies after; But to shew you, that if a man beleeves not what God offers to him in his Baptisme, he goes away without any benefit; see it in the unbelceeing Jews, they saw nothing in the Manna, but light food; but now faith beleeves the waight, and power, and goodnesse, of all that God holds forth, and faith will search and find it out. And faith finds God there, principally offering two things.

First, a sight of the sinfull uncleanneffe of our natures, from our Mothers wombe; else, why should there bee such precious cleansing meanes for us? not Sope and Niter, but the blood and spirit of the Son of God, more effectuall then any thing in the world; wee are borne in the goare blood of sinfull defilements, and therefore God hath provided the blood of Christ, to wash and cleanse us from our Mothers womb, *Col. 2. 11, 12.* so that Christ, by his blood and Spirit, cleanses us from the sinfull nature of our flesh. This is held out to us, when either we our selves are baptized, or when we see others baptized, we see what wee are from our Cradle, guilty of sin and wrath from the wombe, and stand in need of the blood and Spirit of Christ, to wash us from our sins, *Ioh. 3. 3.* without which we are so defiled, as that wee are

not fit to be members of Gods Church. All that nature can reach to us, is to see the Nobility of my birth, the honest civility of my Parents, &c. but faith sees his Father was a Moabite, and his Mother an Ammonite, born in sin, and this he layes hold on, and takes it home for his good, and walks in the sense thereof, and sees a need of a better birth then this.

A second thing that God holds out to us in Baptisme, and that faith layes hold on, is, That God there holds out, and offers to us, admission into his family; this is the sum of all, after he shews us what we are by nature, then he tells us what we are by grace, admitted into the Family of the Father, Son, and holy Ghost, *Mat. 28. 19.* admitted into the government, guidance, and Family of the Trinity; as when the name of one is called upon us, it is because that either we are adopted to be children, or married to them; Let my name be called upon these Lads, *Gen. 48. 15, 16.* and so *Esay 4. 1.* *Let thy name be called upon us* : To shew you, that as the husband his name is called upon the wife, when she is admitted into his Family; so we by this Ordinance are admitted into the protection and provision of the Father, Son, and holy Ghost. That look as a childe is adopted into another mans Family, it hath the priviledge of such a Fathers guidance, protection, and provision; so a childe admitted into the name of God, is admitted to be a Spouse unto God, and God will traine him up to be a yoke-fellow for himselfe : So in both the Sacraments, God offers himselfe

himselfe to be a Father to us, and an husband, and see the eye of faith in such a case, Put case a woman in this Congregation should by the Minister be put into the hand of such a man, is she not now his wife? and is she not confident of it all her dayes? and is she not willing to live and spend her time with him? and therefore allowes him conjugall affections, which otherwise she would abhorre to doe; Now what marriage like unto this? What a Minister doth in the Sacrament, is as verily confirmed by God, and much more, then in the other case, for it is a more immediate Ordinance of God, for God to set the Minister to admit a childe into his Family, and to make mee a little Spouse unto himselfe, in that he gives me his sonne to be my husband, he more effectually doth it by the Minister in the Sacraments then the wife can be given into the Ministers hand.

Now therefore hath not a Christian man cause to beleeve in such a case for himselfe, and for his children? I was but once given in marriage to such a man, and I beleeve he is my husband as long as I live well: and I was given to Christ, and with my consent, I thank God. Then I have reason to beleeve that this is no delusion, when men and women in marriage are in good earnest, God ratifies it in heaven; so if the Minister in Baptisme, admit thee into Gods Family, and in the Lords Supper thou give thy consent, and God there shewes his consent in giving thee his Son, thou hast great reason then to beleeve it, thou wouldest beleeve it, if thou wert married to a man: God is

more reall in this businesse, then in thy marriage to a mortall creature ; so that now God will have me called by his name, and my childe is his child, and for my own part, I know my consent for my selfe, and for my childe is of no small force ; if my childe be given to God under age, and God be content to stay to see whether it will yeeld its consent afterwards, you may somewhat demurre for your childe, because you will see what it will doe, but for your owne part you have given your consent to what God hath done for you in Baptisme, and you desire it may for ever stand good in heaven ; if you consent to it, and say Amen to it, then the marriage is confirmed between thee and the Lord thy God, and thou mayest beleve it, and faith will, and hath reason to beleve it. And if likewise thou come to the Lords Supper, and there renue thy Covenant and consent, and desire further assurance of the businesse, thou maist againe receive him, and when thou so doest, thou makest good that which thy Parents did for thee in thy Baptisme, and therefore thou hast reason to beleve thou art admitted into Gods Family.

Now from this latter, our admission into the Family of the Father, Son, and Holy Ghost, two *fruits* flow and spring forth.

First, *Fellowship with Christ in his death and resurrection.*

Secondly, The *fruits* of that fellowship ; We are buried with Christ by Baptisme, *Rom. 6. 3, 4, 5, 6.* And in his Resurrection, from whence these

these foure fruits flow, which is the second thing.

First, Justification by his death, remission of sine, that is, Justification, *Acts* 22. 16. *Acts* 2. 38.

Secondly, Sanctification, *Acts* 2. 38. You shall receive the promise of the Holy Ghost; and *wee are sanctified by the washing of water through the word, Eph.* 5. 26. So that therein we have the blood of Christ justifying us, and the spirit of Christ sanctifying us.

Thirdly, From this fellowship with Christ, we have also partnership with the afflictions of Christ; for our Saviour calls his afflictions, his baptisme, *Luke* 12. 50. *Mat.* 20. 23. Meaning with the same afflictions; so that when we come to be washed in Baptisme, we professe that we give up our selves to yeeld to all the afflictions God calls us to, and God there offers us fellowship with Christ in them; and in our greatest afflictions we shall not sink, but are onely buried in them, and shall come out of them againe, as out of our Baptisme, and it is but to teach us obedience by the things wee suffer, and they shall doe us good; that will be the fruit of all the afflictions we meet with.

Fourthly, We have in our Baptisme sealed up to us, preservation to salvation, *1 Pet.* 3. 1. As the Ark saved *Noah*, so Baptisme saves our soules, and are pledges of the salvation of our soules, and the resurrection of our bodies, *1 Cor.* 15. 29. To what end are we baptized, but that as we rise again out

of the water of Baptisme, so our soules should rise to newnesse of life, and our bodies to the glorious estate of the resurrection of the just.

Thirdly, Faith hath this act about our Baptisme, it prepares all our hearts, to be fit to receive all these benefits, and to make use of all that grace, that is here offered to us: Faith prepares, How? It observes that the benefit of Baptisme is received by faith and repentance; *Iohn preached the Baptisme of repentance, for the remission of sins, Acts 2.38.* This is the onely use and end of Baptisme, so that faith discerning this, sees wee have just cause to repent, that all our sins may be done away. Faith in Baptisme seeing the sinfull frame of our natures, humbles its selfe for the sins of its kind, and for that above all others, so it is changed or metamorphosed by the renewing of the minde, *Rom. 12. 2.* whereas before, you had a minde full of self-seeking, could mind nothing but your selves, now you are changed by the renewing of your minde, you minde now not your selves, but the Lord Jesus Christ, and depend not on your selves, but upon him; put off your old minde, and are renewed in the spirit of your minde; this is a true worke of faith as it fits you for Baptisme.

Againe, it hath another worke, it sees that faith is required, *Acts 8.36,37. If thou beleevest, thou mayest be baptized:* I beleeve that Jesus Christ is the Son of the living God, If thou beleevest there is no salvation but in Christ, whether thou feelest the comfort of it, yea or no, if thou beleevest there

there it is to be had, thou mayest be baptized, wait therefore upon every Ordinance, that thou mayest finde Christ, *Behold the blood of the Covenant*, Exod. 24. 8. To shew you, that it is the duty of Christians, when ever the blood of the Covenant is sprinkled, they are to looke at it, and by so doing find salvation, *Esay 45. 22.* so faith ever sees the water of baptisme, or the blood of the Covenant sprinkled in any Ordinance, faith waits there for salvation to be dispensed; faith beholds Christ, and wee give our consent, and then wait upon God for the comfort of it, which is sealed in the end to the heart, and so it goes away satisfied.

Fourthly, Faith hath yet another worke, and that is, it endeavours fruitfully, in the performance of all the duties the Sacrament requires, to put forth an holy fruitfulness, walking in the life and light of its baptisme; it will put forth that life which it there receives, for as we live by faith, so faith lives by Christ, and Christ in the word and Sacraments, and in every Ordinance, and faith puts that life forth in our conversation, and that is the true nature of the life of faith.

Now because that the life wee receive from baptisme, is death unto sin, and newnesse of life, and member-like union with our brethren, hence it is, that faith puts forth a mortified, crucified frame of spirit in our whole life; and by the same baptisme it is, that we are not onely dead to sin, but justified from sinne, and so more confirmed in our

justification, and more quick and strong in our mortification and newnesse of life. And from hence also it comes that wee cleave to our brethren in brotherly love, *1 Cor. 12. 13.* so that from our baptisme, the people of God cleave to their brethren, the rather because *by one Spirit, they are baptized into one body*; and this faith searcheth out for our good, *Ephes. 4. 34.* and the Apostle makes use of our baptisme to this purpose, a faithfull foule works brotherly love out of its baptisme, and faith not onely beleeves this, but makes this operative, to cause us to doe what is required on our parts; it beleeves what is to be beleaved, it doth and suffers, what is to be done and suffered, and the more for our baptisme sake.

Finally in the last place, we live the life of faith in baptisme, by presenting and offering our children unto baptisme, that they may partake together with our selves, in the like benefit we our selves have done; wee offer up our children in baptisme, for our owne benefit, and for theirs; our Saviour notes it for a worke of faith in the friends of the Palsie man, *Mar. 2. 3, 4, 5.* to shew you, it is a fruit of faith to present them to Christ, and to receive benefit from Christ for them; we beleeeve such benefit is there to be had for them, and therefore we make hard shift to bring them thither; and see what a fruit this faith hath, *Arise, faith our Saviour, take up thy bed, and walke*: Thus faith offers them to God to be nursed up by him, and wee beleeeve for them, that there is that in Christ for them which they stand in need of, and there-

therefore we beleeve in their behalfe, that God will be gracious to them, for his Covenants sake. And faith doth not onely bring them to God, and present them before him, but this it doth seriously and solemnly; we many times have much Courty complement in Baptisme, and stand more upon the outward carriage of things, then upon the serious solempne Act of it; but faith lookes at the spirituall worke that is there to bee done. Faith doth two things, in such a case.

1. It renewes the Parents Covenant, both to its selfe, and to its child; because faith beleeves the Covenant is made to the Parent and his child, *Gen. 17.7.* and therefore *Abraham* in that respect lookes up to God, *Oh that Ishmael might live in thy sight;* the promise was made to him and to his seed, *Acts 2. 38.* and to as many as the Lord our God shall call; and God hath promised to blesse *David* and his house, *1 Sam. 7. 27.* The soule thinks it selfe unworthy of such a mercy, but sure God hath promised it, let it therefore be established for ever, let all that ever I bring unto thee live in thy sight.

2. Faith hath another work, it brings these children unto Baptisme, that the Covenant may be sealed to them there, that they may be made Gods adopted ones, & Spouses there; the faith of a Parent doth not leave the child here, because he hath betrothed it unto God, but intreats God not to leave his child to its choise, but that hee would bow it to consent in due time, and the child can give its consent many times sooner then wee thinke it can; *John Baptist* in his Mothers wombe,

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Luke 1.44. but every childe is not so lively to be so soone conceived in the wombe of the Church, as in the wombe of its Mother, yet as soone as it can choose good, and refuse evill, it may looke after Christ, even then when it knows not what Christ is; but however, to be sure, the Parent hath a care to traine up his child, to the service of that God, to whom by his Covenant it is borne, & into whose family by Baptisme it is admitted; & God takes it as a whorish part in his people, *The children whom thou hast borne unto me, thou hast sacrificed unto Baal, Ezek. 16.20.* Thou hast offered thy children unto me in Circumcision, and then trained them up to serve Idols; so God will looke at it, as a shamefull whoredome, for the sons of men to bring their children to God in baptisme, and then traine them up to serve the Devill, and the world, and their owne lusts; and yet this is the whoredome of most Parents, that are willing enough to bring their children to God in Baptisme, and when they have done, to run away from God; Faith knowes, that by the Covenant children are borne to God, and by Baptisme admitted into his family, and that there is nothing wanting but the childs consent, when he comes to yeares of discretion; and therefore he so traines it up, as that it may not fail of its consent in due time. And looke as you see parents, when they put their children into a good family, are you not wont to say to them, Now that you leave my house, see that you doe your Master faithfull service, please him, and you shall please me, but if you run from him,

him, looke for no countenance from me: and shall you not much more say so to your children, when they are admitted into Gods family, now they are fellow-Citizens with the Saints and Angels of God: and now as they have beene given to God, so tell them, as ever they meane to finde favour from you, so see that they please God, looke that they depend upon God for his grace; thus faith labours to cloath every man with consent, when he is bidden to the marriage of the Son, *Mat. 22.*

Though the whole point be but an Use, yet we may further apply it; and it will be a just reproofe unto such as when they come to offer their children in Baptisme, they never consider what they have in hand, come onely to take the rites of the Church, and what the Lawes of the Kingdome require, put God off with meere complements, but no more regard renouncing the Devill and the world, then if we had never made any mention of it; we say we beleeeve the Articles, & we wil have our child baptized in this faith, but wee consider nothing, but that there the childe may have its name given it, and there is all wee mind: but to search and looke what God requires of us in regard of it, that we never looke after, and this is not onely a just checke to all carnall Parents, but of many a good Christian, that many times may live a good measure of a sanctified life, and yet come and aske, What benefit had you by your Baptisme? to this day many a good heart cannot tell; and what a shame is this, that God should give us but two such lively Ordinances as the two

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Sacraments, wherein are contained all the rites of the Law, and yet to us they should bee such light things !

Vse 2. Let it be a word of direction and instruction to us all, that such as yet never learned to live by faith in the use of Baptisme, consider now what God sets before you in it ; that there God sets before you the uncleannesse of your nature, and thinke you that Christ will bestow his blood and Spirit in vaine ? Labour to see that therein you are admitted into Gods family, you and your children, that there God offers you pardon for sinne, death to sin, fellowship with Christ in all your afflictions, preservation to salvation, and resurrection of body, and all this sealed up to you ; labour then to know how you may get good hearts and new spirits. And when you bring your children unto Baptisme, make not an empty Ceremony of it, but present your children to God, and offer them to become little spouses unto him, and renew your consent for your selves and for your children, and learne them to live, not to Satan or this world, but to the Lord Jesus Christ.

And the like may I say for the Lords Supper, set the same faith a worke about it, examine what God offers you, and be sensible, that even after justification and sanctification, you still bring sinfull bodies and soules into Gods presence, and God offers it to your sight ; and therefore behold the blood of the Covenant, and receive there whole Christ, give your consent there to God, that as God there offers Christ to you, so you
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may say Amen to it, give free consent for your selves, that it may for ever be ratified to you, and walk as become the Spouses of Christ, as those that are washed from dead works, and teach your children to depend upon him, and live as those that are one body with your brethren that partake with you, and then may you goe home and beleeve it verily and really done, beleeve that you are married to the Lord Jesus Christ, and therefore keep loyall fellowship with him, that the blessing of Christ and *Abraham* may come upon you and yours.

WE now come to speake of living the life of Sanctification by faith in the reading of the word of God.

In reading of the word, it is by faith that we live the life of sanctification. To reade the word, and to meditate thereon, is a daily part of a Christian holy life; *Blessed is the man whose delight is in the Law of the Lord, and that meditates therein day and night*; that is, in some part of the word; A man cannot heare it every day, but he may reade it most dayes, and if not *reade*, yet he may *meditate* upon it in his journies; and Kings and Princes who have most businesse, and can least spare time, if they be faithfull in their calling, yet they are commanded to *reade in the word all the dayes of their lives, Deut. 17. 19.* And that so he might learne to feare the Lord his God, and not to exalt himselfe above his brethren. Now if Kings whose heads and hands are most full of businesse, continually

continually employed from morning to night, *Exod. 18*. If they be to read in the word all the dayes of their lives, how much more other Christians, whose employments though great, and places honourable, yet fall short of the places and honour of Princes? And therefore since this is a daily work of sanctification, and because there is no lively holiness but in faith, let us therefore now see how we may set our faith a work, whether we read or meditate on the word, that we may not have a dead work of our reading.

Now for clearing and opening this point, remember and conceive thus much; That all that you read in the Scripture is either a word of *Commandment*, or *Threatning*, or *Promise*, or *Story* and *Doctrine* to be delivered, and faith strongly exerciseth it selfe in all these, and it puts forth severall acts about them all, and in some joyntly.

First, for the *Commandments*, faith beleeves the commands, *Psal. 119. 66. I have beleeved thy Commandments*. Now faith beleeving the Commandment doth set it self a work in three or four severall acts about it. First, it allowes and beleeves the Commandment to be holy, just, and good, yea even then when it is most crosse to our natures, *Rom. 7. 12, 16. When I doe that which I hate, I consent to the Law that it is good*: He doth not justify his actions against the Law, but justifies the Law against his sinne, takes part with the word of God against his corruption; even then when *Paul* is carried away to doe that which is sinfull, yet then he consents to the Law more then to his sin,

Worthy of
special notice
Commandments
must be obeyed
Threatnings
to be feared
Promises to be
beleeved to be
pleased
Stories to be
meditated on
the principle
Matters to be
remarked
Doctrines to be
received

fin ; yea (which is wonderfull in this case) faith doth not onely approve it as *pure and good*, but likewise, *that it is the best course*, howsoever sometimes we doe otherwise; therefore *David* speaks of the Law of Judgements and Commandements as *more to be desired then gold, as sweeter then the honey or the honey combe, Psal. 19. 10, 11.* And by keeping them there is great reward. See how faith lookes at the Law of Commandements, which God hath given to men judiciously, to order their lives by ; there is more sweetnesse and profit in obedience to the Commandement then in any thing ; Honey not so sweet, gold not so profitable as the Commandements be. And here are two acts of faith wrapt up together : The one is, that faith doth highly prize the Commandements, looks at them not onely as *good*, but as the *best*, most profitable and pleasurable.

And then secondly, it doth wisely apply them to our selves, as most behoovefull every way for us to doe ; thus faith looks at Gods Commandements as great things, the observing and keeping of them, as bringing more profit then gold ; so by consequence the transgression of the Commandements brings great evill. *How shall I doe this great evill and sinne against God ? Gen. 39. 9.* And *is it a small thing that you should weary God ? Esay 7. 13.* so that my sin against God or his Prophets, is no small thing. Faith looks at Commandements as of great consequence, of great worth in themselves, and of great use to us, and lookes at the transgression of them, as the greatest evill, whether

ther against God or our selves; whereas on the contrary it is the nature of unbeleeffe to sleight the Commandements, to look at them as no great matter, and as things not concerning us, at least not in any speciall manner: *Hosea 8.12. I have shewed them the great things of my Law, but they counted them as a strange thing*; as if they had no cause to look at them; but what hath a stranger to doe with me, or I with him? It is *Cains* spirit to say, *Am I my brothers Keeper?* he did not think it belonged to him to take notice of his brother, and he is the first and eldest son of unbeleeffe the Scripture makes mention of, (and yet to whom belongs the keeping of younger brethren, if not to the elder brother?) Now this argues the unbeleeffe of a mans spirit; yea, see yet a further instance, and in some respect a worse, considering the men that did it, *Mat. 27.4.* The leaders of the people, there comes to them a poore wretched man in the anguish of his soule, and cries out he had sinned in betraying innocent blood, *What is that to us*, say they? *see thou to it*: As if the anguish of troubled soules were nothing to a Minister; as if it were nothing to save him from despaire; as if nothing for men that had hired him, and set him awork, and yet as if it nothing concerned them, they yet sleight it and say, *Look thou to it*. This is the frame of every unbeleeving heart to sleight the Commandements either small to themselves, or great to others, and not concerning him; how unwilling we are to beleeve, if faith be not stirring in the word, we either reade

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or heare: But, faith faith, this Commandement is to thee, and to thee. Let every one that reades a Commandement say, This is for me, and it is holy, just, and good, a great matter, and meerly concernes me, and behooves me much to looke to it.

Secondly, Hence it comes to passe that faith puts forth another work or act, and that is, faith *receives all the commands* of God, concerning all things, and bowes his heart to every crosse-way of Gods Commandements, *Psal. 119. 128. I esteeme thy Commandements in all things to be most right, and hate every false way.* This universall obedience springs from applying the Commandements, and looking at them as of great waight and comfort and profit to me; and therefore I conceive every Commandement to be most right, and hate every false way, this is the ground of that illimited obedience.

The Law of faith looks at all the Commandements, conceiving all things to be most right, and more usefull and profitable then gold or honey, the Commandement is most just and good, and hath respect unto all occasions. And herein faith makes a beleever differ from any unbeleever, for no unbeleever, but if he like some things, he dislikes something, and must be excused in it, as *Herod*: We would divide with God, and would be excused in this *Zoar*, and *Is it not a little one?* let him be but born with in this one thing; but faith looks at all the Commandements, meaning all things to be holy, just, and good; and if hee be

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carried away at any time, it is his griefe, and he beares witnesse against himselfe, that he did that which was not good.

Thirdly, Faith when it reads Commandements, it *yeelds blindfold obedience to them all*; faith will discern the wayes of God in them, and yeeld blindfold obedience to them, though indeed a man never sees better, then when a man can deny himselfe, and give single obedience; *Abraham* went out by faith, when hee had Gods Commandement for it, *not knowing whither hee went*, Heb. 11. 8. This is a right work of faith, for an old man, then about seventy five yeares old, to leave a faire estate in his owne Countrey, and to goe he knew not whither, he reasoned not with flesh and blood, but faith carried him blindfold to yeeld to what God required, though it was to his great losse, he fore-casts no danger that might befall him in his way, but he goes on beleeving; and so *Paul*, *Behold I goe bound in the spirit to Ierusalem*, Acts 20. 22, 23. The Spirit hath said unto mee, *Goe*, and I finde my conscience bound to goe, not knowing what should befall him, save onely that the *holy Ghost* witnessed that bonds and afflictions must abide him; then I passe not at all, so that I may but fulfill my course with joy: See how hee goes on with a blindfold obedience, he knowes much misery will attend him there, yet hee passeth not at all, but he denies all the comforts of this life, for what hee should doe and suffer for God, come of it what will, he knowes it is

is Gods way, and then he disputes no further about it.

And fourthly, it is the nature of faith to *make every Commandement easie and welcome to us*; The word that I command thee this day, *is not farre from thee, but is neare thee, even in thy heart, and in thy mouth, and this is the word of faith which wee preach, Romanes 10.8.* Faith layes them up in the heart, *Psal. 40. 8.* And so the heart looks at it, as an easie yoke, a delightfome, and a welcome burthen; yea, and which is wonderfull, you would thinke it implied a contradiction, the same faith which a Christian takes a Commandement as most easie and welcome, yet when it comes to bee done, it looks at it as most difficult to bee done, and therefore depends upon God for assistance and help to doe it, yea, and not onely as difficult, but impossible of and from himselfe. *Psal. 143. 10. Teach mee to doe thy will*; why, you would think it was easie for *David* to doe; but though the Commandements were never so easie, Yet, *make mee to goe in the path of thy Commandements, for thy Law is my delight, Psalme 119. 35.* Now this is a principle in nature, *Things are never burthensome to a man but when they are beyond his strength.* A man takes no delight in a businesse that is too waighty, and too strong for him. A man can easily carry a Bushell of graine, when hee cannot carry a Quarter, that is too heavy for him; yea, even the Law of God is a yoke that neither we nor our

Fathers were ever able to beare. How then comes it to be such an easie and a welcome yoke ? why, faith makes it very pleasing to our spirits, and though it be not able of it selfe to performe them, yet it looks to God for help, and then goes about it with much ease and freedome, *Esay 26. 12. O Lord to us thou wilt ordaine peace, for thou hast wrought all our works for us* ; that is it that makes it easie and welcome, and so we finde delight in it. Thus you see what work faith makes when it reads Commandements.

Secondly, when we deale with threatnings, faith puts forth another work. You say, what hath a Christian man that lives by faith to doe with threatnings, *There is no condemnation to them that are in Christ* ; and the threatnings are but branches of the curse. What use then can a beleeving Christian make of the threatnings ? I answer in two things.

First, Though there be no condemnation to them that are in Christ, yet there are many *afflictions* to them that are in Christ Jesus, which many times we bring upon our selves by our disobedience to Gods will ; Though there be no *eternall* condemnation, yet there are many *temporall afflictions*.

But secondly, I answer ; Though condemnation belongs not to Gods children, yet the *threatnings* of condemnation are directed even to Gods children, though the *curse* be not ours, yet the *threatnings of the curse* are threatnings of condemnation, & belong to beleevers as well as to unbelievers, &

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as *truly*, though not so *much*, and that it is so, reade *Rom. 8. 13. If you walk after the flesh, you shall dye;* this threatning is to Gods owne people, and yet see a more pregnant place; *Except you be converted, and become as little children, yee shall not enter into the Kingdome of Heaven,* Mat. 18. 3. Now to barre a man out of the kingdom of Heaven, is a grievous threatning, it is no lesse, then to cast a man into hell; and therefore say not, Here is a threatning for such and such wicked men to take heed to; but know this, though condemnation belongs not to thee, but the threatning doth, and the affliction belonging thereto will certainly befall thee. *Ely* was a good man, and yet the threatning of God tooke hold on him, and his house; and *David* though a godly man, yet the sword never departed from his house; so that the threatnings belong to Gods people, and we must so account them; else wee shall reade the word in vaine, when we reade threatnings. And therefore faith, when it reads threatnings, lookes at them, not onely as *just and good*, for so it doth, though they be grievous and bitter, *2 King. 10. 19. 1 Sam. 3. 18.* but also this it doth, after the acknowledgement of them to be just and good, it humbles a mans soule before God, for his owne sin, and for the sins of other men, against whom such judgements are threatned, whether sins past or present, *2 King 22. 18, 19.* by which Scripture you may see, that a good man, when he reads threatnings against disobedience, it makes his heart to melt, and it is faith that makes a man do so, *Jonah 3. 4.*

Thirdly, Faith puts forth another act whereby it puts life into the threatnings, it makes men more watchfull against sin for the time to come ; for if we see God so displeased at sinne , that hee thus threatens it with such fearefull judgements , faith thereupon stirs us up to much watchfulnesse ; famous is that for this purpose , in *Iob. 31. 16, 23.* if he had intercepted any poore mans desire, some heavy judgement would have befallen him , but he durst not doe it ; Why ? *For the destruction of God was fearefull to me , and from his highnesse I could not have escaped :* Destruction from God was a terror ; Why *Iob*, dost thou stand in feare of destruction ? Is there any destruction to such as thou art ? Yea, saith *Iob* , *The destruction of God was a terrour to me ;* he durst not hinder any poore mans comfort or profit ; if any of you should doe so, were it not a fearefull sin in you ? it would root out all your increase ; Why, though from the poore man hee might escape , yet hee could not escape from Gods highnesse, and you know the Apostle gives a charge, *1 Thes. 4. 6, 7. Let no man defraud or goe beyond his brother , for God is an avenger of all such things.* Let no man therefore seek his owne, but every one, one anothers good ; what ever the men bee, be they good or bad , hinder them not ; the destruction of God ought to bee a terrour to every beleeving soule.

Fourthly, Faith hath another worke about threatnings , it works much strength in a mans soule , against all the threatnings and terrours of men ; and therefore *Iob* that stood in such awe of God,

God, that he durst not hurt any poore man, hee faith, *ver. 34. Did a multitude make me afraid, or did the contempt of families terrifie me, that I kept silence, or went not out of my doores?* No, the feare of God did awe his heart, and therefore he feared not them that could kill the body, *Luke 12.4,5.* this makes a man bold and couragious; Princes tooke counsell against me, but I stood in awe of thy word, *Psal. 119.23.*

Fifthly, Faith in reading the threatnings, quickens a mans care to walke before God in all holy duties, with all holy feare and reverence; when he comes to holy duties, hee comes in an holy reverent manner, because hee knowes with whom he hath to doe; *Heb. 12.28,29.* after the whole description of the life of faith, in the 11, and 12, Chapters, he then desires grace to serve God acceptably, with reverence and godly feare, *For our God is a consuming fire;* he comes before God in any duty, in an awfull reverent manner, not in a basetimerousnesse, but in all awfull and humble submission of our selves before him.

Thirdly, when faith comes to reade *promises*, as soone as it heares a promise, first, it layes hold of Christ, before it offer to take hold of the promise, it longs more after Christ, then the promise, and layes hold first on him, and then on the promise in him; A man is but of a dead faith, if hee layes hold of the promise, before he lay hold on Christ, and it will be but dead, when it should be most quicke and comfortable, because he laid

fafter hold of the promise, then on Christ in the promise; *David* was in great distresse, *Psalme 130.1,2,3.* and doth he lay hold on the promise first? No, but *Let Israel trust in the Lord, for with the Lord is mercy, and plenteous redemption*: See how faith workes, here is the promise, With God is pardon, he layes hold on that, but there is some body to bee first served, faith waits for the Lord, first it layes hold on Christ, redeeming him from all his sins, and then he layes hold of the promise of pardon of sin. Lay not you hold on your redemption by the promise, but first seeke it in the fountaine, there where it is laid up for thee, and then it will bee a living promise; else it will be but a dead promise, and will lye dead in your hearts, and therefore looke up to him that he may be yours, renew your interest in him, and then you shall have life in the promise.

Secondly, Faith working upon the promises waits for it long, though it tarry long; *The vision will speake in due time*, and meane while, *The just shall live by faith*, *Hab.2.3.4.* this is the nature of faith, *He that beleeves makes not hast* *Esay 28.16.*

Thirdly, Faith doth likewise stay more upon the promise, and upon God in the promise, then upon any meanes that it can use in the accomplishment thereof. *Abraham* when he had a promise of seed, he rested not on his own, or his wifes body, but being strengthened in faith, he gave glory to God, *Rom.4.19,20,21.*

Fourthly, Faith purifies the heart, for a promise, and by a promise, faith purifies the heart by reason of

of a promise, and by vertue thereof, we desire that God would give us his Christ, and in him the promise; and therefore *seeing we have such promises, let us cleanse our selves from all filthinesse of flesh and spirit*; 2 Cor. 7. 1. 2 Pet. 1. 4. God hath promised to *subdue our iniquities*, and to give us cleane hearts, and that we may partake in these promises, we set our selves against these pollutions.

Fifthly, It is the nature of faith to rejoyce in all the promises it receives, and rests in them; *Abraham rejoyced to see my day*, Joh. 8. 56. Psal. 119. 50. *It is my comfort in my affliction, for thy word hath quickned me*, Heb. 11. 13. they were glad they had a promise to rest on, though they had nothing else.

Sixtly, Faith in the promise doth encourage and embolden a man to undertake any dutie, or to undergoe any evil in the strength of a promise: See a place for both, *Heb. 11. 33, 34, 35*. marvellous difficult things they overcame by faith, they overcame Gyants, as *David did Goliath*, he trusting in the name of the Lord of Hosts, was confident God would close him in his hands; wonderfully doth faith worke, be the dutie never so desperate, and so doth it undergoe any evil, *ver. 35*. Women and others were *tormented*, and would not be delivered to avoid torture; because by faith they looked for a better Resurrection, they knew of something that would make amends of all that hardship they underwent.

Now there is one portion of Scripture more, & that is, *Story and Doctrine, matter of contemplation; things to be known, as the Creation of the world,*

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of the providence of mans fall, of mens examples, good or bad. And now what life doth faith put into our hearts, when we read these ?

First, it gives us to *understand* them very clearly, not onely beleeve that they are true, but wee understand plainly the meaning of them; *By faith we understand the world was made*, Heb. 11. 3. and *Faith is the evidence of things not scene*: by faith Abraham saw Christs day; we know such a thing was so, and understand it in some good measure, farre beyond what else wee could have attained unto.

Secondly, if faith read the works or decrees of God, then it *bomes* to a sanctifying of God in our hearts, that is, the more to rejoyce in God, and to trust, feare, honour, and worship him; *Thou art worthy O Lord, to receive honour and praise*; it humbles the creature, and puts honour upon God, Rev. 4. 11. *Who would not feare thee, O King of Nations?* Jer. 10. 6, 7. This is the nature of faith, when it reades a description of God, and his workes or attributes, it humbles it selfe before God, and magnifies him.

Thirdly, If faith read of mens doings, if good, it *applies* and *followes* them, if evill, it *avoids* them, it applies the one, and is weaned from the other, *All these are written for our admonition, upon whom the ends of the world are come, that wee should take heed we be not such and such*, 1 Cor. 10. 5. he looks at them, as just discouragements, from meddling with such wicked practises, whether in good or bad men; evill men doe according to their kinde,

and good men are drawne to it: and when we read of the wayes of good men, then *Let us run with patience the race that is set before us*, Heb. 12. 1, 2. Thus have you seene the mighty power of a lively faith in the use it gives us to make in reading and meditating on the word.

It might be a just reproofe of a Doctrine taken up by some Ministers; That in the dayes of the Gospel, men are not to apply the threatnings to the consciences of Gods people, yea some say, not so much as to wicked men. But now consider, Is there any part of the word, which I either reade or heare, which faith hath not a worke in? It is true, curses belong not to them that are in Christ, but the application of them belongs to them, to keepe them from condemnation; Have you not heard that the hearts of Gods people which were holy, have melted with the applying of the threatening of God? but you say, they lived in the dayes of the Old Testament: But did not Christs Disciples live under the New, and yet the threatnings take hold of them? and doth not the Apostle threaten *vengeance to them that defraud their brethren*? And therefore see how much they are mistaken, that will not have the threatning applied.

It is a signe of tryall, to know whether I live by faith, in reading the word or not, and see a true discerning of the ground, of our reading profitably or unprofitably; if you live by faith, you will make use of your faith, and your faith sets your hearts aworke in what ever you reade, be it more or lesse. If therefore thou comest and reades the

the word, and sees no great matter in it, neither in Commandements, threatnings nor promises, or if thou seeest something in them, yet if thou lookest not at them as concerning thee; or if thou apply some Commandements, and not other some, and not willingly give blindfold obedience to them all, then thou readeſt Commandements in vaine; if thou readeſt threatnings, and thy heart be not affected nor afraid, thou readeſt that word in vaine; if thou readeſt promises, and takes not hold of Chriſt, and waites not for him, and ſtaves not more upon him, then upon the promiſe, thy faith was dead at that time; or if thou readeſt Story, and underſtandeſt little of God, &c. then thy heart was aſleepe.

Uſe 3.

It may ſerve to ſtirre up every ſoule, when you goe about to reade the word; I beſeech you, if you would not reade the word in vaine, then read it in faith, it will not profit you elſe; and therefore, when ever you goe about to reade, liſt up your hearts to Heaven, that God would give you a faithfull heart, to looke at all the word as neerely concerning you. Labour ſo to reade, as that you may ſuck life from it, and ſo may you, when ever you reade, ſay, it is a ſweet Ordinance; and I know not a godly man, but hee takes this Ordinance for his dutie, to reade the Word daily; there is no man that heares with profit, but he makes conſcience of reading; bee ſure therefore when ever you reade, that you paſſe it not over, till your faith hath helped you to make ſome profitable uſe of it.

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VEE now come to speak of living the life of sanctification by faith in prayer. It is by faith that we put up any sanctified and lively prayer unto God. The life that we live in this world in our prayers, is a life of faith: and indeed herein faith is in an especiall manner required, *James 1. 5, 6. Let him aske in faith*; Though God be most liberall to bestow his blessings on us without grudging, yet unlesse we aske in faith, we must not think to receive it; as if he should say, Our best prayers will be but dead works, unlesse faith be active and stirring in them, *The prayer of faith shall save the sick, James 5. 15, 16.* shall save not onely his body from sicknesse, but his soule from sinne; not that every faithfull prayer doth forthwith obtaine deliverance from sicknesse, and salvation from sin, unlesse there be some faith in them that are prayed for, though what God hath promised in this kinde, he is able to give, yet hee will see some faith working before hee grant it.

Now because faith is of such principall use to put life into our prayers, see how faith doth act it selfe by so doing.

There be two principall acts of faith, which it puts forth in all our faithfull prayers that are accepted of God.

First, it is faith that stirres up holy *watchfulnesse* in our hearts unto prayers, and this the holy Ghost requires in all sorts of Christians, *Eph. 6. 18. Pray alwaies with all manner of prayers and suppli-*

supplication, watching thereunto with all perseverance: Watch with all constancy and assiduity, shaking off all drowynesse of flesh and spirit; he calls not so much (though that may be part of his meaning) for *constancy* in prayer as for *watchfulness* in prayer, and that as well before, and in prayer, as afterward. And as watchfulness unto prayer is required, so watchfulness in prayer, Col. 4.2. *Continue in prayer, and watch in the same with thanksgiving*; and they are both put together, 1 Pet. 4.7. *The end of all things is at hand, bee ye therefore sober, and watch unto prayer*; So our Saviour calls upon his Disciples, Mat. 26.41. *Watch and pray*. Their hearts began to be heavy, and their bodies to be drowie, and they had much ado to keep from sleeping, when there was most need of praying. Therefore watch and pray that ye fall not into temptation.

Now because this is a duty so necessary, and so little spoken to, therefore I intend to speak something of this watchfulness unto prayer.

There is a threefold watchfulness, which faith stirs up in a man *unto* prayer, *in* prayer, and *after* prayer; and a faithful heart is watchfull in all these.

First *before* prayer, faith puts forth a threefold watchfulness. First this watchfulness is requisite, and is exercised about observing and gathering up fit matter for petition and thanksgiving in our daily occasions; if he be watchfull, he is ever attentive all the day long unto such occasions, as do furnish him with fit matter, and arguments, and motives

motives to come before God with ; and faith sets him a work so to doe, faith observes what our daily corruptions are, how soone this or that passion is stirred up, what vanities in our mindes, what uncircumcision in our lips, how barren and unfruitfull in good conference to help our selves and others, and it gathers these up against the next opportunity we have to come before God ; it observes any kind of judgment or affliction God tries us with ; it observes what favors & mercies we receive from God daily, & so makes them fit matter for his daily prayers: And especially these he culls out against the time of more solemne humiliation. *Iob* tells you what he was wont to doe, when his heart was in its best frame, though then distempered, *Iob* 3.8. *Let them that curse the day, curse this night, and prepare to stirre up mourning* : The Originall word is strong, *Stirre up Leviathan* ; Huge mournings, heaps upon heaps, great *Behemoth* mournings ; Let them pocket up this, and lay it aside in readinesse that they may remember the misery of this day or night. See therefore what a watchfull heart will doe, it will take up matter from any occasion offered to stirre up mourning. In that he spake of laying up matter of cursing, that was his weaknesse, but of supplication and thanksgiving, that is a Christians duty ; look what an impatient heart will doe for cursing, that will a patient heart doe for blessing ; great mercies for great dayes, and great evils for great dayes of humiliation. As a man that hath a building to reare up, he prepares matter, wood, and his

stone for it ; so a Christian prepares materials for his prayers. Prayers and praises resemble an edifice or building, *Psal. 22. 3. Thou art holy, O thou that inhabitest the praises of Ierusalem.* Now a man inhabits nothing but an house; if therefore God inhabite praises, it is a signe that it is a way to raise up an house to incompasse God about with, such is the nature of prayer ; A man that hath a prayer to make, hee hath an house to build for God, *Exod. 15. I will prepare an habitation for him.* When therefore a Christian is to come before God in prayer, he considers what matter he hath stored up against such a time, that he may reare up a building for the most High to dwell in. And he not onely prepares fit matter, but likewise observes what order is best to dispose these in, prepares fit arguments from his owne necessity and Gods glory, and this he doth against solemne times: *Iob 23, 4.* He could not come before God, he was so full of terrour without, and anguish within, that he could not have liberty to pray : But ô that I had but a little breathing time ; what would he doe then ? *I would order my cause before him, and I would fill my mouth with arguments :* He would have his case in readinesse to set before God, he would not come abruptly, and inconsiderately, but have his matter in some order, and if his memory would not serve, he would pray to God to rank his businesse for him; for indeed except God build for us, our building is but in vaine; but he would lay them in fit order, as they did their sacrifices, joynt by joynt ; what ever the holy

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Ghost hath given him patterne for in the word, faith will set watchfulnesse awork to consider of it, to prepare matter from it, against our next coming before God.

Secondly, Faith and watchfulnesse keeps the heart in a praying frame; a man may have much good matter, and in good order, and yet an heart very unfit, but faith sets watchfulnesse awork to keep the heart in a praying frame.

And a threefold grace watchfulnesse hath a speciall respect unto in this particular.

First, *purity*, both with God and man, *Psa. 18. If I regard iniquity, if I squint aside at any sin, God will not heare me.* A man must *lift up pure hands without wrath and doubting*, *1 Tim. 2. 8.* This purity of heart keeps the life free from guile; Keep a conscience voyd of offence before God and man. Sin will harden the heart, *Heb. 3. 12, 13.*

It makes us walk respectively towards all men, to give every man his due, and so shall we offer to God an acceptable service: remember if thou hast any thing against any man, or any man any thing against thee, first goe and be reconciled unto them, and then come and offer thy gift; implying, that if a man doe walk in wrath, and emulation, and discord in any kinde, he must cleare that score first, else the heart is not in case to pray; in speciall wise, look to thy conversation in thine owne house, *1 Pet. 3. 7.* If thou consider not the weakest part, thy heart is not fit to pray, and therefore this is the watchfulnesse which faith stirs up the heart unto. A man that hath a petition to

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put up to the King in the evening, he would keep himselfe from offending him all the day; so in this case God would have us keep our hearts in a praying frame, free from any disturbance of any kinde, for if any corruption be stirring, it will hinder our prayers.

Secondly, Besides it keeps our hearts in a praying frame, by maintaining in our hearts a *sensible-nesse* of those things of which we make the materials of our prayers; for a man may have these, and yet come off very heavily in prayer, for want of being sensible of those things. It is true, if a man keep himselfe in a pure frame, he will keep himselfe sensible, for it is the deceitfulness of sin that hardens, *Hab. 3. 12.* Keep thy heart innocent, and thou wilt be sensible. *David* while he complains of corruption in his heart, cannot put up a word of petition, *Psal. 73.* But afterward he rises up to some sense, then he falls to prayer, *ver. 12.* then he begins to look up, and can pray to God *to guide him by his counsell, and then receive him to glory*; and then it is good for him to draw nigh to God: but he rises not up to matter of conference with God, till he hath brought his heart to a sensible discerning of its owne corruption, and then is the heart in a praying frame fit to conferre with God: So *2 Sam. 24. 10.* *Dauids heart smote him*, and then he looks up to God for pardon, *2 Sam. 7. 18. 1 Chron. 29. 10.*

Thirdly, A praying frame brings with it a *reverend feare of the holy presence of God*, it puts him into a child-like awfull disposition, *Psal. 5. 17.*

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In thy feare will I worship towards thy holy Temple; looking at God, as a God of mercy, and withall of dreadfull Majesty; he comes therefore before him in a childe-like reverence, his very mercies are fearfull, *Exod. 15. 11.* His Majesty fearfull, his presence holy and glorious, and therefore he is the more to be feared, *Psal. 130. 4.* And this is to keep the heart in a praying frame before the Lord.

Thirdly, then there is another act of watchfulness, and that is watchfulness to prayer before you come to it, *so cut off those impediments* that would hinder us from prayer, especially that would hinder prayer from rising to any height: It is a speech given to carnall men, and I would it rested there; *Psal. 14. 4.* *O yee workers of iniquity, why doe yee eat up my people as men eat bread?* It shewes you that men are so eaten up with their businesse that there is no calling upon God, What is the matter? he followes his businesse so close, that he hath no leisure to pray. Rich men eat up poore mens estates by oppression; and even Christians men, if they be not the more watchfull, will be so eaten up with their businesse as they have no leisure to feed on the Lord. Thus faith would offer up unto God a reasonable sacrifice, *Rom. 12. 2.* He would speak such things, and to such grounds and ends, as that God may see we understand what we take in hand; *Take heed* therefore that *you be not hardened through the deceitfulness* of any sin, and put not off this duty, by the necessity of any businesse whatsoever.

But now secondly, faith makes us watchfull in prayer; *continue in prayer, and watch therein,* *Col.*

4.2. A Christian man is watchfull in prayer; how?

First, The faith of a Christian when it is working, and lively, it makes a man watch unto the *matter* of his prayer, that it be according to Gods will; he would not drop forth any thing unadvisedly, he is carefull that it be all according to Gods will, *Iohn 4. 15*. And so for the *manner*, he is carefull that it be put up in the spirit, *Eph. 6. 18*. praying in the holy Ghost, *Iude 20*. so that *in the holy Ghost* we are to pray for the manner.

Now in the holy Ghost; what is that? That is, in a spirit of humility, fervency, and constancy;

1. In humility, *O Lord I am lesse then the least of all thy faithfulnesse*, *Gen. 32. 10*. *Gen. 18. 27*. Thus in a spirit of humility, the soul doth acknowledge our owne basenesse and vilenesse.

2. Fervency, fervent prayer, *Acts 5. 12*. that is, prayer without ceasing; the same word is translated earnest, *Luke 22. 44*. *Rom. 8. 26*. *The spirit helps our infirmities with sighs and groans that cannot be expressed*. *Exod. 14. 15*. *Why criest thou unto me?* and crying implies earnestnesse. Now fervency stands in two things; In earnestnesse of the affection, and strength of perswasion; earnestnesse of affection, *Why criest thou?* and so strength of perswasion; he makes choyce of such arguments as are most fit to perswade, as from Gods former gracious dealing, and so pleads the Covenant; *Exod. 32. 10*. *Moses* would not let God alone, *Remember the Covenant thou hast made with thy servants*, and the great workes thou hast wrought in redeeming them; will not the Egyptians blaspheme thy name if thou destroy them

now: Now this bowes the heart of a man to some fervency in prayer, it binds God as it were with his Covenant, and his promise, and his glory, with cords of the peoples misery, and sense of the enemies insolency; and so muffles him (as we may say with reverence) as with a gowne or cloak, that he cannot strike as he would; so as now he cannot see iniquity in his people, he is so compassed about with his nature and property, and Covenant, that he hath no liberty to strike; and now this prevents wandering in our prayers, *No man stirs up himselfe to take hold of thee*; this puts away the loadenness of our prayers, and gives them wings.

Esay. 64.7.

Thirdly, And so for constancy, *Pray alwaies and be not weary*, Luke 18.1. God will let us know, that he will be overwraisted, if we be assiduous, and will not be beaten out, as the Syrophenician woman would not.

Now thirdly, another part of watchfulnesse is after prayer; and after prayer, it waits upon God for what we have prayed, and then is acting and endeavouring, first, to use all lawfull means for the obtaining of them; I say, it waits upon God for an answer; so see how God powres in the fruit of our prayers unto us, they *listen what newes from heaven daily*, Psal. 50. 3. Hab. 2. 1. *I will stand upon my watchtower, and behold what the Lord will say unto me*; he had made a strong prayer against the Babylonians; and he wonders that God should suffer such wretches to oppress men better then themselves, but faith he, *I will stand upon my watchtower, and see what God will answer me*.

Secondly, besides watchfulnesse excites and stirs up a man to use all lawfull meanes, for the accomplishment of such requests. *Ezra* had spent the whole ninth Chapter, in supplication for the Church, and then some came to him, and said, *Arise, the matter belongs to thee, there is hope it may be done*; So *Isaac*, when he had fasted and prayed, *Ios. 7. 10. to 16.* then *Arise, I find I have committed an execrable sin*; See who it is, and let justice be executed: hee would not have him to continue in prayer, as to thinke to over-wraile it that way; no, but arise and be doing, doe what you can to helpe it, and then wait upon God for a blessing.

Now for a second act of faith, and that is, As it stirs up watchfulnesse about prayer, so faith doth also helpe a man to believe in the Lord for acceptance, both of our persons and prayers, and both, in our weakest and worst estates, and upon the safest and surest ground; this is a stirring active worke of faith, the true *Apocryphus* of the sacrifice of prayer, *Psal. 66. ult. Psal. 4. 3. Ps. 55. 17.* God turnes not our prayers from him, nor his mercy from us, but our person and prayers are accepted, and so accepted, as that God both heares what we say, and will likewise do it, *Iohn 5. 14, 15. Mark. 11. 24.* God will grant us all necessary expedient things, for this life and a better; but in case the matter be such, as in some respect God sees it not meet for us, yet know, that God will have respect to the grounds and ends of our prayers, and that is the chiefest thing: *Deut. 3. 25,*

26. *Moses* prayed that he might goe over Jordan, and see that good Land; now it was a thing God saw was not meet to give him; but though hee would not give him that, yet hee had respect to the *ground and end* of his prayer, and so God gave him sight, that he saw and discerned it plainly; so God considered the weight of his desire, and though he grant not the letter of the conclusion of our prayers, yet he can direct us a better way to be satisfied. It stood not with Gods purpose, that *Moses* should goe over into that Land, he standing as a type; but his petition being reasonable, God answers the *grounds and end* thereof; and so in all other our petitions if reasonable, *Father if it be possible, let this cup passe from me;* and he was heard, *Mich. 7. his desire was, to submit to Gods will;* and *hanna heard in the ground and end* of this prayer. Thus faith beleeves when wee are in a poore case so pray, *Psal. 34. 6. This poore man cried, and the Lord heard him;* it was then an hard time with *David*, hee was faine to counterfeit himselfe a mad man; he made a very poore shift; and therefore calls himselfe a *poore man*; and yet, *I trusted in the Lord, and he delivered me;* so that faith will help a man in very poore takings; and this faith will doe, not upon presumption, but upon safe and sure grounds; for,

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was sent to
him to strengthen
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was enabled
to endure with
every appointment
for him*

First, Faith builds upon the *nature of God*, and he is a God *bearing prayer*, and therefore shall all flesh come to him; and faith remembers, that this is a royall stile of Gods prerogative, and

thereupon the creature clasps about such attributes of God, as make him fit to heare prayers, as his wisdom, his Almighty power, his rich grace, his jealousy for his honour, and faithfulness in his Covenant, and in speciall his love to us, *John 16:26, 27.*

Thirdly, Faith hath respect to the name and intercession of Christ, *John 16: 23* and the intercession of Christ wonderfully avails in this particular, *Rom 8:34.* First, *hee appears before God for us*, and stands for us, *hee will be seene on the Bench,* and will visit the cause, *Christ stands and appears, Heb 10:24* yea, and prays for us by the intercession of his blood, *Heb 12:24* yea, and I denie not, but Christ in regard of his divine Majesty, may constantly expresse his owne will to the Father, *John 17:11* in the many gracious confessions of the Trinity together, and so gets an answer to our prayers; many times when we little expect it.

Thirdly, Faith hath a third ground to rest upon, and that is, the intercession of the Spirit, *Rom. 8: 28. Psal. 143: 17.* Faith thereby puts life, and warmth, and strength into our prayers; and yet this is one of the weakest arguments faith hath, for many a Christian when hee lookes at his spirituall enlargements, and rests there, he will smart for it; It is true, faith rests more upon prayer, then upon the weapons of the mighty; *Moses* prayer did more good against the Amalekites, then the whole Army, *Exod. 17:11.* and so far faith encourageth us to make

make us the more to trust upon Christ, but faith dates not bottome it selfe upon its prayer.

First, because our greatest enlargements are but imperfections, and therefore faith must have something to trust upon that is perfect.

But secondly, Suppose they were more perfect and stronger then they bee, yet faith lookes at such weakenesses in our best performances, as stands in need of mercy rather to pardon and cover, then to looke for acceptance; *Neb. 13. 22.*

Now for application, first, against all such as are not watchfull to prayer, or come not with a spirit of faith, to such a sacred Ordinance; I doe not so much stand wondring at carnall men, if they neither pray morning nor evening, for how should they call on him, on whom they have not beleev'd; but to looke to Christ for grace and mercy, this is not in their hearts to doe, and therefore it is no wonder if they pray not, and yet to you I say, as ever you thinke to finde mercy at the hand of God, so get a spirit of faith and prayer.

But yet secondly, This casts shame upon the people of God, professors of the faith, and of the life of faith; how many of them, ~~even~~ some ancient godly men, that in very prayer will fall fast asleepe, sometime the *hand* lifted up, but the *heart* fast asleepe? Is not this a prophaning of the name of God? Can wee bee accepted in such a case? Now therefore take this word home with you,

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Cursed be he that brings a lame sacrifice to God, and hath a blemish in his flock, Mal. 1. 14. these will be Gods fatherly curses, and though it be not in wrath, yet you should know what a Fathers frowne be, if you present him with such drowfie worke; and therefore I charge you in the Lord, as you would be knowne to be Christians, shake off drowfinesse in this duty.

And this may reprove another sort, that have left off to pray, save onely when the Spirit moves them; never take care to prepare the heart for such a worke as this is; neither prepare matter, nor keepe the heart in a praying frame.

And therefore for a second Use; Let it bee an exhortation to every Christian soule, that desires to live by faith; in whatsoever you live by faith, be sure you be not without the life of faith in your prayers: Some men cry downe Prayer; but is it not the end of Preaching, that you may learne to pray? Let faith therefore live in them, else they will be but dead prayers; we discourage not any man from reading a prayer, onely this we desire, that you may live in your prayers, and so live in Gods sight for ever. Goe home therefore, and call to remembrance what you have heard, let it be your care to observe and lay up daily some fit matters for your prayers, and lay up the chiefest of these against the times of your greatest mourning, and thanksgivings; Lay them not up for a day or two before, but from day to day; Lay up the bulkie passages of Gods waies, and your owne, that you may have them in readinesse against

against special occasions, and then keep your heart in a praying frame, pure from wronging God or your brethren or neighbours, and be sensible of what you come before God for, and keep your hearts in a very reverent and holy awe of God, and pray for what is according to Gods will for matter, and according to the Spirit for manner, and stand upon your watch-Tower, to see what God will answer, and use the meanes to obtaine your desires, and come with confidence that your persons and prayers are accepted, and when you are in the lowest case, and make the poorest shifts, then looke up to God in the name of Christ, and then shall you finde your prayers not drowfie and dull, but such life in them, as will put a life in your callings, and in all the duties that ever you performe, and it will be matter of much comfort and refreshment to you.

HAVING gone through the principall works of the life of sanctification, We come now to speak of the third part of our spirituall life, which is the life of *consolation*. And by faith it is that we live comfortably in this present world. *Now we live, if you stand fast in the Lord, 1 Thess. 3. 7, 8, 9.* What doth the life of a Christians justification depend upon other mens standing fast? or in case of our life of sanctification, if other men fall, must we fall too? Might not *Paul* live that life, though the Thessalonians shrink from the grace of God, and decay in their first love? God forbid.

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The life of sanctification stands not upon the standing fast of his hearers, but he speaks of the life of the joy and comfort of the spirit and soule of himselfe, if they shall stand fast in the purity and practise of that Doctrinethy had received from him, that would be the life of his comfort, as you may see in the verse following, *We were comforted in all our afflictions by your faith*; your standing fast comforts us in all our afflictions; life is not life, if it be overwhelmed with discouragements: Their stedfastnesse in the faith did breed joy in the Apostle, and that joy was his life. Now then to shew you, that as consolation is the life of our spirits, so it is by faith, that we live this life in this world. *Rom. 5. 1, 2. Being justified by faith wee have peace with God, and rejoyce in hope of the glory of God*: By faith we have the peace of our justification, and thereby we have access to God in the estate of grace wherein we stand, and by the same faith doe we rejoyce in the hope of the glory of God; that is the work of faith, first to justify us, and then to pacifie us, then to enlarge us to joy and rejoycing in the Lord; - *1 Pet. 1. 8. Whom though you have not seene, you do love, and beleeving in him you rejoyce with joy unspeakable, and full of glory*. So that you see the point is plaine, a most heavenly argument.

Now for the opening hereof, let me shew you how it comes to passe, that faith in Christ doth work this consolation in beleevers.

There are two principall works by which faith brings us on to consolation, and maintaines it in us.

First,

First, Faith *prepares* us matter of joy.

Secondly, It *applies* that matter to our hearts, and exhibits just occasion of consolation to us.

For the first, three matters there be of joy, which faith prepares for us to chew upon, and to comfort our selves in, and in them a man cannot rejoyce without faith.

The first and principall thing which faith doth lay hold on, as matter of joy, is *fellowship with Christ*, and under this is all the rest wrapped up. *Christ dwells in our hearts by faith, Eph. 3. 17. And by him we have accessse to the Father*, and by saying we trust in him, we make him our God, *Psal. 90. 1, 2.* and by faith it is also that we receive the *promise of the Spirit, Gal. 3. 14.* So that by faith it is, that we doe lay hold upon the Son, by the Son, on the Father, and on both by the Spirit: For faith distrusts our owne naturall good parts, and all the blessings of this life, and all the Ordinances, and whatsoever might deceive us with false joyes, it carries us directly to Christ Jesus, and fastens all our hope upon him, and so have we accessse to the Father, and are filled with the holy Spirit, and all these are matter of our joy; Yet a man may have all these, and yet live uncomfortably, but yet here is the matter of joy, faith gives us the blessed Trinity to dwell in our hearts, and so makes up our joy.

First, the Father he is called the *God of all consolation*, 2 *Cor. 1.* and he speaks of both the Father and the Son, 2 *Theff. 2. 16.* a place well worthy observation, *Now our Lord Iesus Christ himselfe,*
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and God even our Father, which hath loved us, give us everlasting consolation; where he sets forth both the Father and the Son, as those that give us everlasting consolation, and so my soule doth magnifie the Lord, and my spirit rejoyceth in God my Saviour, Luke 1. 46, 47. speak of both the Father and the Son: And so likewise doth the holy Ghost, it is his proper style to be called the Comforter, John 14. 16. And he shall abide with you for ever. John 16. 22. I will see you againe, and your joy shall be full, and it, shall no man take from you: He meanes he would visit them by his Spirit, and therefore it is called joy in the holy Ghost, Rom. 14. 17. So that herein stands the matter of our everlasting joy. By faith we lay hold on Christ, and in Christ we have access to the Father, and by faith we receive both Father, Son, and holy Ghost, to dwell in us; and thus it prepares us matter of joy.

Secondly, Faith brings us on to fellowship with the meanes of grace, it will not rest, but if it be possible, it will bring us under the joyful sound of Gods Ordinances, wherein it may enjoy this Fellowship with the Father, Son, and holy Ghost: Faith brings us on to make use of the Ordinance more then else we should do; so as like new born babes we desire the sincere milk of the word, 1 Pet. 2. 2. and we are new borne, when faith is fashioned in us; And David speaking of this confidence in God, faith, Though warre should rise up against me, yet in this would I be confident, Psal. 27. 3. and see what followes; One thing I desire, yea and I will desire it, That I may dwell in the house of the Lord all the dayes

dayes of my life, to behold the beauty of the Lord. This faith doth, and by so doing, prepares matter for our consideration, and consolation; *Psal. 89. 15, 16. Blessed are the people that know the joyfull sound;* that is, the sound of the Gospel; *They shall walk in the light of thy countenance in thee shall they rejoyce all the day long.* There is the joyfull condition of a Christian in the enjoyment of the Ordinances; they can every day make an holy day of it, as it were. *Psal. 119. 111. Thy testimonies are mine heritage, they are the rejoycing of my heart, ver. 162. I rejoyce in them as one that findeth great spoiles;* He never came to an Ordinance, but as a souldier to the spoile, after a great battell, as he having had a battell with his corruptions that fight against his soule. Now he comes to see what God will say to him, and he will make him selfe a savor, and get a booty out of every Commandement, promise, or threatening hee heares: Thus faith comes to divide spoiles. It is true, sometimes men come and find spoils in the Ordinances, that never battelled with their corruptions before, for sometimes God is found of them that seek him not, and so many a man that never struck stroak gets spoiles: They come and wonder at the presence of God is there, and cry out, *God is amongst them of a truth, 1 Cor. 14. 25, 26.* Thus a man that lives under the joyfull sound of the Ordinances, he hath ever matter of as much joy, as a Souldier after victory; *Esay 12. 3. With joy shall they draw waters out of the wells of salvation;* and what are those wells of salvation? are they
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not the Ordinances of God from whence wee draw consolation, and edification, and a supply for all our particular needs.

Thirdly, Faith puts forth another notable work in preparing us matter of joy, and that is *purity of heart*, without which there is no spirituall joy to be hoped for. The Sun-shine of Gods favour will not shine upon a dunghill soule, it will shine upon the garden onely, where the seeds of his grace are sowne. *The Kingdome of God is first righteousness, then peace, and then joy in the holy Ghost, Rom. 14. 17.* The heart must be purified by faith to beleve in Christ, and from thence springs joy in the holy Ghost, *Acts 15. 9.* Faith purifies the heart, the heart being pure, is a fit subject for joy; *This is our rejoicing, that in simplicity and godly purity, we have had our conversation among you, 2 Corin. 1. 12.* This is matter of exceeding comfort in the midst of all discouragements. *All the wayes of wisdom are peace, and all her pathes pleasantnesse, Prov. 3. 17.* By faith we walk in the pathes of Gods grace. Now faith therefore that purifies the heart, keeps the heart in a frame fit for joy: But if a man defile his heart and way; *then restore me the joyes of thy salvation, Psal. 51. 8.* A man will thereby breake the staffe of his joy, so that he shall not feele the support of his comfort strengthened in him. Gods Spirit being grieved, (as grieved it will be, if we defile our selves by any sinfull lust) it will grieve our spirits; but if Gods Spirit be not grieved, then are we *neare to spirituall consolation*; but if Gods Spirit be

be grieved, then our spirits cannot be comforted ; if a man wittingly and willingly live in any sin, he cannot have joy. *God is truly good to such as are of a cleane heart* ; You cannot see the Sun shine cleare in troubled waters, all spirituall consolation dwels in a cleane heart: thus faith prepares matter of joy for us.

But now if you think this is enough for a mans spirituall joy, that now he may live comfortably all his dayes ; I think no man that knowes what spirituall joyes meane, but knowes that a Christian may have truly fellowship with the Trinity, and may have liberty to enjoy the purity of Gods Ordinances, and be of an honest heart, and walk before God in the simplicity of his soule ; and yet experience knowes it to be but over true, that a man may enjoy all these, and yet be dead-hearted to all spirituall consolation, and therefore there is more goes to this, else it were not possible a Christian should lead a comfortable life. Hee doubts not of his fellowship with the Trinity, nor doubts he of the joyfull sound of the Gospel, nor can he deny, but in some measure of purity, and singlenesse of heart, he hath walked before God, yet he neither sees nor feels any comfort in these ; faith therefore doth something more, when it works us to spirituall consolation.

And therefore secondly, that we *may rejoyce in the Lord alwayes, Phil. 4. 4.* Faith doth not onely prepare us matter of joy, but having prepared it, it applies it and helps us to make use of it to our consolation ; faith is of an applying nature, now

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let me shew you how faith bestirres it selfe about these three matters, it hath prepared for our consolation.

First, For fellowship with the Trinity, which is the chiefe and principall matter of joy, faith hath this work which wheresoever it works, it sends not away the soule without some due consolation, at least supports the heart in such sort as that it over-wrattles all difficulties; though it have not alwayes largenesse of consolation, yet it never wants so much as swallows up all outward discouragements. As soone as it makes us remember the Trinity, it applies fellowship with the Trinity by putting us in minde of what we have received from it. See how this remembring of God quiets the heart in ill houres, and quickens our dead spirits, *Esay 51. 12, 13. Who art thou, that thou shouldest be afraid of man that shall die, and forgettest the Lord thy Maker?* See the ground of this peoples discouragements; God sets forth himself as the Comforter of his people; why then shouldest thou be afraid of the face of the oppressor? *I am he that comforts thee;* What is the reason the people of God receive no comfort, but are every day afraid of man? What is the matter? *Why, thou hast forgotten the Lord thy Maker,* and hast feared because of the fury of the evill ones, as if he should have said, if that by faith we would endeavour remembrance of our fellowship with God, and that he the Father of mercies hath given us everlasting consolation: Did but we remember that hee hath given us his Spirit to be our Com-

Comforter, this would quiet our hearts all the day long : Faith will say, *Our God whom we serve is able to deliver us out of thy hand, O King ; but if not, yet know, that wee will not serve thy gods, Dan. 3. 17.* Faith brings God to our remembrance in our worst hours, and quiets us much in all the discouragements that darken our hearts, not such a remembrance that onely thinks on God, for that may deceive a man, *Psal. 77. 3. David* thought on God *and was troubled*; not every remembrance of God will comfort the soule ; but when I speak of remembrance, I speak not only of remembering God, when the heart is overwhelmed, but faith keepes a daily remembrance of God even from time to time. Transient remembrances of God bring but small joyes ; if gained at any time, they are soon gone ; but faith remembers God not only in some sudden plunges, as it will doe much then, as *David* had good experience, *1 Sam. 30. 6.* when the people spake of stoning him, he thought upon God and was comforted and strengthened ; It will help much even then ; but much more will it help, if a man in his daily constant course remember God, it will quiet his heart in all changes of sorrow ; *My people have gone astray from mountaine to hill, from one refuge to another, these have forgotten their resting place, 1st. 30. 6.* They might have found rest in me, had they repaired to me ; When the Dove comes to the Ark, there is rest for her, but while she flutters here and there, she findes no resting place : Men that come daily and duly to God, and remember him, they finde

a resting place in God. You will say, How shall we daily thus remember God ?

I answer, Faith wonderfully helps us in this kinde by giving us daily to seek God and his face ; and that makes us remember him, *Psal. 105. 3, 4. Their hearts shall rejoyce that seeke God.* When a man daily seeks the face of God for pardon of sin and peace of conscience, the heart of such an one shall daily rejoyce.

Secondly, Daily to remember the Lord, is to wait upon him, and that brings continuall rejoycing, *Esay 25. 9. In that day it shall be said, Lo, this is our God, we have waited for him, and he will save us, we will rejoyce and be glad in his salvation. Psal. 35. 20, 21. Our soule waiteth on the Lord, our heart rejoyceth, because we have trusted in him :* It is from out trust, that we have waited on him, and from waiting, we rejoyce in him, specially when God gives us to wait on him with meeknesse and patience, without frowardnesse, *Esay 29. 19. The meek shall increase their joy in the Lord ; They shall not onely rejoyce in him, but grow up in rejoycing.*

Thirdly, The remembrance of God will put us in minde what God is, what he hath done for us ; and what he will daily doe for us, it will help us to know God, and to judge rightly of God, and this will cause matter of exceeding joy. A man may have fellowship with God, and yet not remember what he hath done for him ; Considers not what he is now about, nor what he will do for us, and so the heart is much dismayed, *Psal. 77. 6. I*

call

call to mind my songs in the night ; time had beene,
 God had given him such comfort , that he had
 made Psalmes of praise in the night ; Now there-
 fore call to minde , that God hath given you also
 his holy Spirit, as both Himselfe and his Son for
 you, and have not you then cause to rejoyce? and
 so this remembrance of him will put you in mind
 what he hath done for you : God afflicts you, and
 embitters both your inward and outward man;
 why , know *He chastens every son whom he recei-
 veth*, Prov. 3. 11, 12. but shall not the consolati-
 ons of God be more to you, then all the evill that
 can befall you; these are but pledges to you, that
 God delights in your soules, *If you were without
 chastisements, you were bastards, and no sons*, yea, and
 consider what he means to do, will not this work
 for your good at the length? *Prov. 3. 28*: and doth
 not faith help us to see, that *The mercies of the Lord
 are from everlasting to everlasting , to them that
 feare him, and thinke upon his Commandements*, Psal.
 103. 17. so as you cannot point your finger at
 such a time, in which you can say, there was no
 mercy in such a providence of God; for could you
 say so, then the mercy of the Lord was not from
 everlasting to everlasting; but you see, there is no
 time excluded, God remembers us in our lost and
 low estate, Psal. 136. 6. as well in our greatest dis-
 couragements , as in greatest enlargements , and
 therefore faith workes joy in us.

Fourthly, A man then remembers God, when
 he prizeth God , and fellowship with him , for

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many times we are strained in our owne bowels, because we prize him not at his worth; *Are the consolations of God a light thing to you?* Job 15.11. they should countervale all our discouragements; Is it a light thing for you to have God for your Father, Christ for your elder brother? *Am not I better to thee,* saith *Elkanah* to *Hannah*; 1 Sam. 1.7,8. *thentensons?* And is not the immortall God, *the Father of mercies, and God of all consolations*, better to thee, then any thing else thou canst meet with? It is not possible but that faith in such a case, should bid defiance to all discouragements wee can meet with; and though it may please God for a while, to suspend the brightness of his countenance, yet faith will minister such cause of consolation, as will overcome all the discouragements that we meet with, and therefore it is but from want of exercise of faith, that a man wants comfort.

Now for a second act of faith, there is matter enough for joy, by reason of living under the sound of the Gospel; though such may rejoyce in God, all the day long, yet faith puts forth two acts about this.

First, it doth feed upon the word, and that makes to rejoyce in the word.

And secondly, it *lays up* the word in remembrance for us, that wee shall not forget it: reade *Ier. 15.16. I did eate thy word, and it was unto mee the joy and rejoycing of my heart*; which shewes you, that a man may live under the sound of the word, and yet it breed no joy in his soule, be-

cause

cause he doth not eat it ; if a man be drowſie at it, and apply it not when he is gone, and make it his owne, it is no marvaile if he have no comfort in it ; but when he applies it, and mixes it with faith, and feeds upon it, it will be the rejoycing of his heart. And ſo faith remembers, and layes it up for us, when you have ſcene how it concernes you in this and that condition, then it is further required, that you lay it up in your heart. A man may for a while have much comfort in the word, and yet when time of tryall comes, be much to ſeek, unleſſe he have laid it up in his heart ; this the Apoſtle complaines of, *Heb. 12. 5. You have forgotten the word of conſolation* ; implying, that it is not enough to *heare* the word, and to *feed* upon it, and to *apply* the word, but wee muſt have the word to *dwell plentifully* in us, *Col. 3. 16.* Faith will often whet and chew upon the word : thus faith by applying the word and Ordinances, workes joy in the hearts of Gods people.

Another matter of joy was, *purity of heart*, and a man may have this, and yet want the comfort of it through a double defect which faith ſupplies.

First, a man may walke innocently, and yet ſearch not, nor diſcerne the purity of his owne walking, he hath not caſt a reflected eye upon it, and cannot rejoyce in it, becauſe his conſcience beares him not witneſſe of it ; therefore *Paul* joynes them together, *2 Cor. 1. 12.* in that the conſcience did beare him witneſſe, that was the joy and rejoycing of his heart : ſo that a man had

need, not onely walke sincerely, but be carefull to observe it duly, that his conscience may witnesse to it: It is notable counsell that, *Gal. 6. 4. Let every man prove his owne worke, and then shall he have rejoycing in himselfe, and not in another;* Though my way bee sincere, yet if I take not a surway of it, my heart may bee uncomfortable for all that; neither will it satisfie mee, that other men have a good opinion of me, for men may be deceived in me, wee must prove our selves, and measure our selves, by the rule of the word, and then conscience will speake to our comfort; The Point is not, what weakenesses we have in us, but what we allow not of, and labour to have subdued; if conscience beare us witnesse, we may have comfort.

Secondly, A man may walke free from defilement in any wicked course, and yet want the comfort of it, because he is not so fruitfull in his course as he had need to be; therefore faith will not only make us *pure*, but make us *fruitfull*, and keep us in a fruitfull and growing frame, in case I commit a sin, or be backward to any Christian dutie, the staffe it may be stands at my doore, and I am unwilling to pray or confer, &c. not that I dare commit any grosse sin, but I detaine some good dutie; then it is not possible but thou shouldst want comfort, for when the Spirit of God hath not free passage, it recoyles back againe sad and discouraged; whereas, did you grow in fruitfulness the Spirit of God would rejoyce in you. And thus you see how by faith, we live a life of consolation in this world.

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Now for a word of application ; first, unto them that want faith ; if you want lively faith, you want lively consolation ; it is not possible you should rejoyce in the Lord, especially, not alwaies, for where no life of faith, no life of consolation ; *There is no peace to the wicked, saith my God, Esay 57. ult. The joy of an hypocrite is but for a moment, Job 20. 5.* Though Iosephs brethren had their sacks full of corne, and their money in their sacks mouthes, yet they were all afraid, the old man afraid, every mothers child of them afraid, and what was the matter? why, they doubted they had not the favour of Ioseph, and they knew that they must thither againe; and they feared, as they had cause, his displeasure would be their ruine: So may I say to you, though you have never so many of the comforts of this life, yet so long as Ioseph is displeased, Christ not pacified, God not our Father, Christ not our Saviour, the holy Ghost not our Comforter, there would bee but cold comfort in our hearts, though you had never so many such light sparkes as these ; yet, *This shall you have at my hands, yee shall lye downe in sorrow, Esay 50. ult.*

Now therefore in the second place, consider the reason why Christian men are many times so uncomfortable ; Why, (as you heard) you may have God to be yours, live under the joyfull sound of the Gospell, walke in purty of heart and life, and yet bee most uncomfortable ; and why is it, but because Christians doe not improve their faith, to make use of their fellowship with God,

and

and his Ordinances, and the purity of their owne walkings : and therefore as ever you would live and dye comfortably, so remember God daily, and seeke his face daily, and wait daily upon him; remember what he is, what he hath done, what he still doth, and will doe for you, and learne to know God, and to prize him better, and be carefull to keepe your hearts unspotted, and prove and examine what you doe, and see that what you doe is approveable and acceptable in the sight of God, and be sure you grow fruitfull in goodnesse, and take all advantages to imploy ~~your~~ ^{the} spirituall gifts you have, and then your joy shall spring and flourish, and you shall for ever walke comfortably in the presence of the Lord.

HAVING done with shewing how wee live the inward and spirituall life of grace by faith: Wee are now to speake of living by faith in our outward and temporall life: now our outward and temporall life is twofold, which wee live in the flesh. It is either a civill, or a naturall life, for both these lives we live, and they are different the one from the other: Civill life is that whereby we live, as members of this or that City, or Town, or Commonwealth, in this or that particular vocation and calling.

Naturall life I call that, by which we doe live this bodily life, I meane, by which we live a life of sense, by which we eate and drinke, by which we goe through all conditions, from our birth to our grave, by which we live, and move, and have

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our being. And now both these a justified person lives by faith; To begin with the former.

A true believing Christian, a justified person, hee lives in his vocation by his faith.

Not onely my spirituall life, but even my Civill life in this world, all the life I live, is by the faith of the Son of God: he exempts no life from the agency of his faith, whether he live as a Christian man, or as a member of this or that Church, or Commonwealth, he doth it all by the faith of the Son of God.

Now for opening this point, let me shew you, what are those severall acts of faith which it puts forth about our occasions, and vocations, that so we may live in Gods sight therein.

First, Faith drawes the heart of a Christian to live in some warrantable calling; as soone as ever a man begins to looke towards God, and the wayes of his grace, he will not rest, till he find out some warrantable Calling and imployment: An instance you have in the Prodigall son, that after he had received & spent his portion in vanity, and when being pinched, he came home to himself, & comming home to his Father, the very next thing after confession and repentance of his sin, the very next petition he makes, is, *Make mee one of thy hired servants*; next after desire of pardon of sin, then put me into some calling, though it be but of an hired servant, wherein he may bring in God any service; A Christian would no sooner have his sinne pardoned, then his estate to be settled in some good calling, though not as a mercenary slave,

slave, but he would offer it up to God as a free-will Offering, he would have his condition and heart settled in Gods peace, but his life settled in a good calling, though it be but of a day-labourer, yet make me as one that may doe thee some service; *Paul* makes it a matter of great thankfulnesse to God, that he had given him ability, and put him in place where he might doe him service, *1 Tim. I. 12.* And in the Law, they were counted uncleane beasts that did not divide the hoofe into two, *Lev. 11. 3.* therefore the Camell, though he chewed the cud, yet because he did not divide the hoofe, hee was counted uncleane; and God by the Beasts, did signifie to us sundry sorts of men, who were cleane, who not, as you may see in *Peters* Vision, in *Acts 10.* It shewes you then, that it is onely a cleane person; that walkes with a divided hoofe, that sets one foote in his generall, and the other in his particular calling; he strikes with both, he serves both God and man, else he is an uncleane beast, if he have no calling but a generall, or if no calling but a particular, he is an uncleane creature; But now as soone as ever faith purifies the heart, it makes us cleane creatures, *Acts 15. 9.* and our callings doe not interfeire one upon another, but both goe an end evenly together, he drives both these plowes at once; *As God hath called every man, so let him walke, 1 Cor. 7. 19, 20.* This is the cleane worke of faith, hee would have some employment to fill the head and hand with.

Now more particularly, faith doth warily observe

serve the warrantableness of its calling.

Three things doth faith finde in a particular calling.

First, It hath a care that it be a *warrantable* calling, wherein we may not onely aime at our own, but at the publike good, that is a warrantable calling, *Seek not every man his own things, but every man the good of his brother, 1 Cor. 10. 24. Phil. 2. 4.* Seek one anothers welfare; faith works all by love, *Gal. 5. 6.* And therefore it will not think it hath a comfortable calling, unlesse it will not onely serve his owne turne, but the turn of other men. Bees will not suffer drones among them, but if they lay up any thing, it shall be for them that cannot work; he would see that his calling should tend to publique good.

Secondly, Another thing to make a calling warrantable, is, when God gives a man *gifts* for it, that he is acquainted with the mystery of it, and hath gifts of body and minde futable to it: *Prov. 16. 20. He that understands a matter shall finde good;* He that understands his businesse wisely. God leads him on to that calling, *1 Cor. 7. 17.* To shew you that when God hath called me to a place, he hath given me some gifts fit for that place, especially, if the place be futable and fitted to me and my best gifts; for God would not have a man to receive five Talents, and gaine but two, he would have his best gifts improved to the best advantage.

Thirdly, That which makes a calling warrantable, is, when it is attained unto by warrantable
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and direct *meanes*, when a man enterprises not a calling, but in the use of such meanes as he may see Gods providence leading him to it: so *Amos* manifests his calling against the High Priest, *Amos 7.14.15. The Lord took me, and said unto me, Goe, feed my people*: So he had a warrant for it, Gods hand led him to it in Gods Ordinance, and therein he comforted himselfe, whereas another man that hath taken up such a calling without warrant from God, he deales ingenuously, *Zach. 13.5. and leaves it*; to shew you that a man ought to attend upon his owne warrantable calling. Now faith that hath respect unto the word of God for all its wayes, he would see his calling ayiming at the publique good, he would see gifts for it, and an open doore for his entrance into it, hee would not come unto it by deceit and undermining of others, but he would see the *providence and ordinance* of God leading him unto it, the counsell of friends, and encouragement of neighbours; this is the first work of faith.

2. Another work of faith, about a mans vocation and calling, when faith hath made choyce of a warrantable calling, then he *depends* upon God for the quickning, and sharpening of his gifts in that calling, and yet depends not upon his gifts for the going through his calling, but upon God that gave him those gifts, yea hee depends on God for the use of them in his calling; faith faith not, Give me such a calling and turne me loose to it; but faith looks up to heaven for skill and ability, though strong and able, yet it looks at all its abilities

abilities but as a dead work, as like braided wares in a shop, as such as will be lost and rust, unlesse God refresh and renue breath in them. And then if God doe breathe in his gifts, hee depends not upon them for the acting his work, but upon Gods blessing in the use of his gifts; though he have never so much skill and strength, he looks at it as a dead work, unlesse God breathe in him; and he lookes not at his gifts as breathed onely on by God, as able to doe the work, unlesse also he be followed by Gods blessing. *Blessed bee the Lord my strength, that teacheth my hands to warre, and my fingers to fight, Psal. 44. 1.* He had been trained up to skill that way, yet he rests onely in Gods teaching of him, *Psal. 18. 32, 33, 34. It is the Lord that girds me with strength;* he puts strength into his hands, so that a *Bow of Steele is broken with my armes;* And therefore it was that when he went against *Goliath*, though he had before found good successe in his combats with the Lyon and the Beare, yet he saith not, I have made my part good enough with them, and so shall I doe with this man; no, but this is the voyce of faith; *The Lord my God that delivered me out of their hands, he will deliver me out of the hand of this Philistim;* Hee that gave me strength and skill at that time, hee is the same, *his hand is not shortened:* And then what is this Philistim more then one of them? *1 Sam. 17. 37.* And so when hee comes in *Goliaths* presence, and looks in his face, he tels him he comes to him *in the name of the Lord of Hosts*, and hee comes not onely in the Lords name, but he looks

up

up to him for skill and strength to help; and therefore faith ver. 40. *The Lord will close thee in my hands*; so that by his owne strength shall no flesh prevaile; *It is in vaine, faith faith, to rise early, and goe to bed late, but it is God that gives his beloved rest, Psal. 127. 1, 2, 3. Prov. 3. 5, 6.* The strongest Christian is never more foyled, then when he goes forth in strength of gifts received, and his owne dexterity.

Thirdly, We live by faith in our vocations, in that faith, *in serving God, serves men, and in serving men, serves God*: The Apostle sweetly describes it in the calling of servants, *Eph. 6. 5. to 8. Not with eye service as men-pleasers, but as the servants of Christ, doing the will of God from the heart with good will, as unto the Lord, and not unto men*; Not so much man, or onely man, but chiefly the Lord; so that this is the work of every Christian man in his calling, even then when he serves man, he serves the Lord; he doth the work set before him, and he doth it *sincerely, and faithfully*, so as he may give account for it; and he doth it *heavenly and spiritually*; *He useth the world as if he used it not, 1 Cor. 7. 31.* This is not the thing his heart is set upon, hee lookes for greater matters then these things can reach him, he doth not so much look at the world as at heaven. And therefore that which followes upon this, he doth it all *comfortably*, though he meet with little encouragements from man, though the more faithfull service he doth, the lesse he is accepted; whereas an unbelieving heart would be discontented, that he can finde

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no acceptance, but all he doth is taken in the worst part ; but now if faith be working and stirring, he wil say, *I passe very little to be judged by you, or by mans judgement, 1 Cor. 4. 3.* I passe little what you say, or what you do, God knows what I have done, & so his spirit is satisfied, *1 Thess. 2. 6. We were tender over you, as a Nurse over her childe ;* We wrought not for wages, nor for the praise of you, if so, wee had not been the servants of Christ. A man therefore that serves Christ in serving of men, he doth his work sincerely as in Gods presence, and as one that hath an heavenly businesse in hand, and therefore comfortably as knowing God approves of his way and work.

Fourthly, Another act of faith about a mans vocation is this; It *encourageth* a man in his calling to the most homely, and ^{most} difficult, and most dangerous things his calling can lead and expose himselfe to; if faith apprehend this or that to be the way of my calling, it encourages me to it, though it be ever so *homely*, and *difficult*, and *dangerous*. Take you a carnall proud heart, and if his calling lead him to some homely businesse, he can by no meanes embrace it, such homely employments a carnall heart knowes not how to submit unto; but now faith having put us into a calling, if it require some homely employment, it encourageth us to it, he considers, It is my calling, and therefore he goes about it freely, and though never so homely, he doth it as a work of his calling, *Luke 15. 19. Make mee one of thy hired servants :* A man of his rank and breeding

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was not wanted to hired servile work, but the same faith that made him desirous to be in a calling, made him stoop to any work his calling led him to; there is no work too hard or too homely for him, for faith is conscious, that it hath done most base drudgery for Satan. No lust of pride, or what else so insolent, but our base hearts could be content to serve the Devil and nature in it, and therefore what drudgery can be too homely for me to doe for God? *Phil. 2. 5, 7. Let the same minde bee in you that was in Christ Iesus, bee made himsef of no reputation;* he stood not upon it, that he was borne of God, and equall to the most High, but he made himsef a servant, and of no reputation, and so to serve God, and save men; and when his Father called him to it, he stooped to a ~~very~~ low employment, rose up from Supper, and girded himsef with a Towell, and washed his Disciples feet, *John 13.* They thought it was a service too homely for him to doe, but he tells them, that even they ought thus to serve one another. So faith is ready to embrace any homely service his calling leads him to, which a carnall heart would blush to be seene in; a faithfull heart is never squeamish in this case, for repentance will make a man revenge himsef upon himsef, in respect of the many homely services he hath done for Satan, and so faith encourageth us to the most difficult and homely businesses. *Ezra 10. 4. It is a great thing thou art now about, yet arise and bee doing, for the matter belongs to thee:* Yea, and though sometimes the work be more dangerous; yet

yet if a man be called to it, faith dares not shrink ; It was an hard point that *Herod* was put upon, either now hee must bee prophane, or discover his hypocrisie ; now therefore *Iohn* dischargeth his conscience, and though it was dangerous for him to bee so plaine, yet faith encourageth him to it ; if it appeare to bee his Calling, faith doth not picke and choose, as carnall reason will doe.

Fifthly, Another act of faith, by which a Christian man lives in his vocation, is, That faith casts all the failings and burthens of his calling upon the Lord, that is the proper work of faith, it rolls and casts all upon him.

Now there are three sorts of burthens that befall a man in his calling.

1. *Care about the successe of it ;* and for this faith casts its care upon God, 1 Pet. 5. 7. Pro. 16. 3. *Commit thy workes unto the Lord, and thy thoughts shall be established, Psal. 55. 22. 24. Cast thy burthen upon the Lord, and he will deliver thee ;* faith will commend that wholly to God.

2. A second burthen, is *fear of danger* that may befall us therein from the hand of man. Luke 13. 31, 32. Some bids Christ goe out of the Country, for *Herod* will kill him; what saith Christ to that ? *Goe tell that foxe. I must worke to day and to morrow, &c.* He casts that upon God and his calling, God hath set me a time, and while that time lasts, my calling will beare me out, and when that time is out, then I shall be perfect.

3. Another burthen, is the burthen of *injuries*, which

which befalls a man in his calling. I have not hastened that evill day, Lord thou knowest ; he had not wronged himselfe nor others in his calling, and therefore all the injuries that befall him in his calling, he desires the Lord to take it into his hands.

Sixtly, Faith hath another act about a mans vocation, and that is, it takes *all successes* that befall him in his calling with *moderation*, hee equally beares good and evill successes as God shall dispense them to him. Faith frames the heart to moderation, be they good or evill, it rests satisfied in Gods gracious dispensation ; *I have learned in what estate soever I am, therewith to bee content, Phil. 4. 11, 12.* This he had learned to doe, if God prosper him, he had learned not to be puffed up, and if he should be exposed to want, he could do it without murmuring. It is the same act of unbelief, that makes a man murmur in crosses, which pusses him up in prosperity ; now faith is like a poyse, it keeps the heart in an equall frame, whether matters fall out well or ill, faith takes them much what alike ; faith moderates the frame of a mans spirit on both sides.

Seventhly, The last work which faith puts forth about a mans calling, is this, faith with boldnesse *resignes up* his calling into the hands of God or man ; when ever God calls a man to lay downe his calling, when his work is finished, herein the sons of God farre exceed the sons of men ; another man when his calling comes to bee removed from him, hee is much
ashamed,

ashamed, and much afraid, but if a Christian man be to forgoe his calling, he layes it downe with comfort and boldnesse, in the sight of God and man.

good First, *In the sight of God*, 2 Tim. 4. 7. *I have fought the fight, I have kept the faith, and finished my course*; and therefore, *henceforth is laid up for me a crowne of righteousness*, which God according to his righteous word and promise will give him, as a reward for his sincere and faithfull walking; he looks up to God, and resignes up his calling into his hand; he tels *Timothy*, the day of his departure is at hand; and now, this is matter of strong consolation to him; faith beleeving, that God put him into his calling, and hath beene helpfull to him hitherto, and now growne nigh to the period of his calling, here was his comfort, that he had not throwne himself out of his work; but God calls him to leave it, and so he leaves it, in the same hand from whom he received it. A man that in his calling hath sought himselfe, and never looked farther then himselfe, he never comes to lay downe his calling, but he thinks it is to his utter undoing: a Swine that never did good office to his owner, till hee comes to lye on the hurdle, he then cries out; but a Sheep, who hath many times before yeelded profit, though you take him and cut his throat, yet hee is as a Lamb dumb before the shearer; so a carnall man, that never served any man but himselfe, call him to distresse init, and he murmures and cries out at it; but take you a Christian man, that is wonted

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to serve God in serving of men, when hee hath beene faithfull and usefull in his calling, he never layes it downe but with some measure of freedom and boldnesse of spirit; as it was with the three Princes in the furnace, they would live and dye in Gods service, and therefore God marvailously assisted them in their worst houres; the soule knows whom it hath lived upon: This is the life of faith in the upshot of a mans calling; he layes it downe in confidence of Gods acceptance: and for *man*, he hath this boldnesse in his dealings with men, he boldly challenges all the sons of men, of any injury done to them, and he freely offers them restitution and recompence, if any such there should be: It was the comfort of *Samuel* when hee was growne old, and the people were earnest for a King, *1 Sam. 12. 3.* he saith unto them; Behold, here am I before you this day; beare witnesse against me this day, *Whose Oxe or Asse have I taken? &c.* hee makes an open challenge to them all, and they answered, *Thou hast done us no wrong.* This is the comfort of a Christian, when he comes to lay downe his calling, he cannot onely with comfort looke God in the face, but all the sons of men. There is never a Christian that lives by faith in his calling, but hee is able to challenge all the world for any wrong done to them, *we have wronged and defrauded no man*, *Acts 20. 26.* *2 Cor. 12.* We have done most there, where we are least accepted; that is the happiness of a Christian, those who have beene the most weary of him, have had the least cause.

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From hence you see a just reproofe of the infidelity found in them that live without a calling, they either want faith, or the exercise of faith; if thou beest a man that lives without a calling, though thou hast two thousands to spend, yet if thou hast no calling, tending to publique good, thou art an uncleane beast; if men walke without a cloven hoofe, they are uncleane: and hast thou a Calling, and art never so diligent in it, it is but *dead worke*, if thou want faith. It likewise reprooves such Christians, as consider not what gifts they have for this and that calling; he pleads for himselfe, his wife and children, further then himselfe he respects no calling; and this is want of faith in a Christians calling: or if men rest in the strength of their owne gifts, for the performing of their callings, and will serve God in some things, and themselves and theirs in other some, or if we can tell how to be eye-servants, it is but a dead worke, for want of faith; or if thou lose thy selfe, and thy heart is carnall, and not heavenly minded, thou mayest have faith, but that is but a dead worke. And if thou cast not all thy care and burthen upon God, thou wilt be very dead when ill successes fall out; but had we faith, it would support us in our worst successes; and if better successes come, if faith be wanting, our vaine heart will be lifted up; and if Christians be confounded before God and men, when they are to resigne up their callings, it is a signe that either they have no faith, or it puts not forth life and courage into them; and if it so fall out, know that

*It is not in
every man's
power to get
a Calling
Many good
men can get
but little to do*

the root of it springs from an unbelieving heart.

Vse 2.

It is an Use of instruction to every Christian soule that desires to walke by faith in his calling; If thou wouldst live a lively life, and have thy soule and body to prosper in thy calling, labour then to get into a good calling, and therein live to the good of others; take up no calling, but that thou hast understanding in, and never take it unlesse thou mayest have it by lawfull and just meanes, and when thou hast it, serve God in thy calling, and doe it with cheerfulness, and faithfulness, and an heavenly minde; and in difficulties and dangers, cast thy cares and feares upon God, and see if he will not beare them for thee, and frame thy heart to this heavenly moderation in all successes to sanctifie Gods name; and if the houre and power of darkness come, that thou beeest to resigne up thy calling, let it bee enough that conscience may witness to thee, that thou hast not sought thy selfe, nor this world, but hast wrought the Lords workes; thou mayest then have comfort in it, both before God and men.

Vse 3.

It is a word of consolation to every such soule, as hath beene acquainted with this life of faith in his calling, Bee thy calling never so meane and homely, and never so hardly accepted, yet, if thou hast lived by faith in thy calling, it was a lively worke in the sight of God, and so it will be rewarded when thy change shall come; Many a Christian is apt to be discouraged and dismayed if crosses befall him in his calling, but be not afraid, let this cheare up thy spirit, that what ever thy calling

calling was , yet thou camest into it honestly, and hast lived in it faithfully, your course was lively and spirituall, and therefore you may with courage looke up for recompence from Christ.

BEfore I make an end of the doctrine of living by faith, in a mans Civill life or vocation ; there is something more to bee handled concerning that Argument, for a mans particular calling: there fall out sundry successes wherein he stands need of the life of faith, and without which his heart will be dead in the midst of such successes as he meets with.

The successes that befall a man in his Civill life, are either *prosperous* according to his hearts desire, or *averse and crosse*, and are of themselves apt to discourage him ; one of these two befalls every man, and both of them, sooner or later every godly man : sometimes good and comfortable successes, and sometime crosse and averse passages, such as would weary a man out, were he not supported by a life of faith ; Now then to begin with the first ; that,

The life a godly man lives in his prosperity, is a life of faith.

For so the Apostle saith, and he speakes it universally, he speakes of all the life he lives, it is all a life of faith in this world ; Since therefore a great part of a mans life is taken up with prosperous successes, whether he be of greater or lesser estate, he lives therein by faith in the Son of God ; see it proved, and cleared to you ; you have this spoken.

spoken to, and taught to a great congregation of many thousand Souldiers by a flourishing Prince, and that was *Ichoshaphat*, 2 Chron. 20. 20. *Hear ye me O Iudah, and ye inhabitants of Ierusalem, beleeve the Lord, and you shall be establisbed; Beleeve his Prophets, and ye shall prosper; even then, when they knew not what to doe, yet beleeve the Prophets, and you shall prosper.* Now for opening this point, let me shew forth some acts which faith doth put forth about a prosperous estate, by which a Christian lives 'in the sight of God prosperously. Foure acts there be which faith puts forth in the receiving and enjoying of prosperity.

First, Faith seekes to *receive and enjoy* an estate of prosperity, not so much by any *legall right*, as by an *heavenly*, not so much by a *Legall title*, as by an *Evangelicall*; we live not prosperously in our estates by faith, unlesse we *claime* it, and *receive and hold* it by some Euangelicall right; faith doth not content it selfe in a legall right, such a right as the Lawes of men can give us, though it will have that right also, yet it rests not there; no, nor secondly, it rests not in any Legall right given it by the Law of God; *Hce that laboureth shall be filled with bread*, and the Legall promise is, that *The faithfull shall abound in blessings*, and *Hce that is of a liberall hand shall waxe rich*; and all these are legall rights, such as Gods Law gives us to our prosperous estate in this world. Besides, there is a Law of Nature that gives a man a Legal right, as unto the first borne, a double portion; a threefold Law, the Law of Nature, the

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positive Law of Nations, and the *Law of Moses*; these all give us right to the blessings we enjoy; But the life of faith rests not in any of these Legall titles; Why? Because faith is sensible, that a Pagan or Infidell may enjoy the blessings of the world by these titles; by the Law of Nature, as the first borne, he may have right to a double portion, and by the Lawes of the Country, by his just and honest bargaines, and by the Morall Law of God, allowing these blessings to the sons of men: Infidels may have as good a title as any of these be; faith dares not rest there, not but that many a godly man never looks further, but the more shame is for him; many a Christian that beleeves and rests on Christ for his justification, and sanctification, yet in respect of his outward estate, he many times lives like an Infidell, he imagines not that he should lay hold on these by faith in Christ, but in such a case, a Christian walkes unanswerably, and lives not by his faith, but faith looks for an Euangelical right, a Christian man looks for a *Christian right to his civil blessing*: Beleeve the Prophets, and you shall prosper, he looks for *prosperity from his faith*. Now there is a threefold title by which faith challenges his temporall blessings in this world. First, a right of *promise*, he challenges the Inheritance by vertue of the promise, *Gal. 3. 18.* If the Inheritance were by the works of the law, it were not by promise, *But God gave it to Abraham by promise*; where he shewes you, that *Abraham* rested not in that hee had the Inheritance by any Legall right, but God gave it him by promise, the promise

mise was given to him, and to his seed, *Rom. 4. 13.* that is, not to his carnall seed, as the Apostle himselfe expounds it, *ver. 16.* but *to them that beleeve in Iesus Christ*, as *Abraham* did, and to all that are heires of *Abrahams* faith. This is the first worke of faith about a mans temporall estate in this world; he rests not in any legall rights or titles, for then he should not have it by promise, and that would take off the comfort of the spiritualnesse of it. This is that which is spoken of mariage, and of the liberrall use of the creatures, *Every creature of God is good*, and *He hath made them to be received with thanksgiving, of such as beleeve and know the truth*, *1 Tim. 4. 3.* So that God having made the Lord Iesus Christ, the *heire of the world*, he hath given us right to our inheritance, by giving us Christ, for, *If we be sons by faith in Christ, we are also heires*, *Rom. 8. 16, 17.*

But secondly, this is not all, for faith layes hold on this promise of inheritance, *as ratified to him in the death of Christ*; for this promise of Inheritance, is a part of the Covenant or Testament God in Christ made with his people; now the Testament is of no force, till the Testator be dead, *Heb. 9. 15, 19.* but when he is dead, then it is of force; so then by the death of Christ it comes to passe, that we receive the promise of Inheritance; faith layes hold of the promise of God, as a *Legacy* of the New Testament, *bequeathed* to them therein, and *confirmed by the death of the Testator*. Christ having made a Covenant with us, he gives the Inheritance of the world to such as beleeve on him.

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And thirdly, Faith hath another consideration, in receiving its temporall estate, and that is higher then all these, and that is *the grace of God*; It was from the grace, and free love of God, that Christ was given us, the originall grant was the grace of God, not any legall right or work of ours, we confesse we are by nature children of wrath, & so have dis-inherited our selves of our naturall right; and in respect of our civill right, we confesse we have deserved that both us and our whole estates should come to confusion; and also in regard of our many failings against the morall Law, it might have been just with God to have cursed us every way, and to have stript us naked of all. Faith therefore *receives and enjoys all meerly from the free grace of God. Gen. 33. 5. These are the sheep and cattle* (saith a faithfull soule) *that God of his grace hath given to his servant*: This is the tenure by which *Jacob* held his estate, he came over Jordan but with a staffe, but God hath now blessed him, and given him two bands, plenty of all sorts of provision; but these are the blessings not of my deserts, but gifts of Gods owne free grace. Thus you see the first work of faith, (and it is a main one) how a Christian lives in prosperitie by his faith.

Now of the second act of faith, and that is this, as faith receives and enjoys all by an Euangelicall title, then as soon as ever he hath received a good estate, or sees it likely to come in upon him, then as he is very *trustfull to God*, so he is very *distrustfull to himself*; he distrusts his readinesse to be carried away

away with his outward estate. It is the nature of faith *to dead a man to himselfe*; it therefore lives by the Son of God; hence it is, that faith when it sees temporall blessings come rolling in upon him, it distrusts its own firmnesse, it feares lest it should be carried away with the world, when it comes in upon him. This was lively exprest in the holy man Agur, *Prov. 30. 9, 10. Give mee neither poverty nor riches, feed me with food convenient*; Why not riches? *Left I bee full and deny thee, and say, Who is the Lord.* Full, why is it not lawfull for a man to be full? Yes, for the blessings of this world are the inheritance of Gods people; but lest *I be full of my selfe*; when I am full of the world; so taken up with the world that his heart should surfet on it, he feared lest he should be full of pride, and vain-glory, and covetousnesse, and luxury, and such sensuality as should keep him from hungering after God, or so observing of him as it were meet he should do, lest I should begin to be more carelesse of spiritual duties, lesse awfull of God, and lesse attending upon him then heretofore; and therefore give me not riches, lest I bee full, and begin to look bigge on it: as the Moone, when full, it gets furthest off from the Sunne; so when my estate is full, I am afraid lest I should then stand furthest off from the Sun of righteousness, and from my brethren; *When Issurim waxed fat, she forgot God, Deut. 32. 15, 16.* And therefore this holy and good man desires but a meane, lest it should be the worse for him; and it was the jealousy of faith, in respect of which *Moses* bids them,

them, *Deut. 8. 10. to 18.* When they come into the good Land, and finde houses and orchards, and vineyards, and gold, and silver, which they laboured not for, *to beware lest then they should forget the Lord their God*: Faith is fearfull of forgetting God then, when he is most abundantly mindfull of us: We are never more apt to forget God, then when he most prospers us. And the holy Apostle *Iude* taxeth it as a vice in the unbeleeving Apostate teachers, who were likely to turne the grace of God into wantonnesse, that *in their feasts they did feed themselves without feare*; Without feare? What should one feare at a Feast, where is none but friends? Yes, feare your owne false, proud, and luxurious hearts, lest you should then forget God, and waxe wanton against God, lest there be intemperancy, and excesse, unthankfulnesse, and unfruitfulnesse; which shews you that a Christian man, though hee trust upon God, yet he distrusts himselfe, and hee prayes if riches increase, that grace may increase, and so receives and enjoyes all these blessings with a reverent feare.

A third act which faith puts forth about a mans temporall estate, is, The more God blesteth a man with a faire estate, the more doth faith *quicken him to feare and serve God, and enlarges him thereunto*; as God *enlargeth our estates, so faith enlargeth our service to him*, to be more faithfull and fruitfull unto him in the use of all the blessings he bestowes upon us. See a pregnant example of this in *Iob*; The blessed God gives this testimony of faithfull

Iob,

Job, and that to Satans face, Hast thou not considered my servant Job, that there is none like him in the earth that feares God, and eschewes euill? Job 1.8,9, 10. He wrongs not any person, doth good to all, the fatherlesse, and the widowes blesse him; What saith the Devill? and I pray you observe his answer, he cannot but beare witnessse to this truth; Doth Job servethee for nought? hast thou not made an hedge about him, so as every thing hee doth prospers?

The Devill himselfe will confesse that if God give a man prosperity more then other men, it is but reasonable that he should serve God more then other men; seeing God doth so much for him, he were an ungratefull wretch, if having all these blessings multiplied upon him, he should not serve God more then other men; he is well paid for his service, and therefore a shame for him if he should not doe it. Now then, doth not a man make himself worse, then the Devil would think any man to be, if the more a man hath, the more he will excuse himselfe in lesse serving of God? that we cannot come to such duties, because we have Oxen and Farms? Would not the Devill say, Ashame of all such men, whom God hath given so much to, and they yet serve him lesse then other men that have much lesse? The Devils faith reacheth thus farre, he thinks it reasonable, if *Job* gaine so well by the bargaine, that he should serve God more and better then other men.

Now that it is a mans faith that doth thus in-
large

large a mans heart to the honour and service of God, by how much the more God hath honoured him in this world; you may gather it from the testimony of the holy Ghost, 1 John 5, 4. *This is our victory that overcomes the world, even our faith;* What is it to overcome the world? a signe there was some skirmishing between the world and a Christian, and in conclusion faith overcame the world, and led it bound unto its service as a captive slave; and you see it is faith, that helps a man to overcome the world, and then the greater estate my faith overcomes, the greater service God shall have from it; faith will turn all my great estate to some good advantage to them with whom I have to deale: If a man have the dexterity to manage a great estate, and to overcome it, then the more a man hath, the more good service will he doe to Church and Common-wealth, to children and poore kindred and strangers; and it is faith that thus subdues the world to obedience of the will of God and the service of our brethren, faith carries the world pinnioned and shackled that it stirs no further, then that we may doe God and men service with it. Take you any man that wants faith, and the world will overcome him, yea, or any grace but faith; those that had received illumination as the stony soyle had done, the crosse world soone damps them, and the prospering world chokes the thorny soyle; the world will choke any grace that is in an hypocrite, and any grace in a godly man, if hee want faith, it will choke his zeal, and his patience, and his courage;

G g and

and hence it is, that you see so many godly men warping in the world, in respect of the faithfulness of their dealing; and though the world cannot root grace wholly out, because the seed of God keeps possession for God, yet it will so choke it, that though they were truly godly when they were poore, yet when they get estates, they have a doe to preserve themselves from losing their affections to their brethren and their ordinances. It is onely faith, and the life of faith that chokes the world, for the world will choke any grace else.

There bee three things in faith that overcome and choke the world.

1. Humility; *Let the brother of low degree rejoyce in that he is exalted, and the rich brother in that he is brought low, James 1. 9, 10.* And hee speaks there of a godly rich man. Carnall rich men have no cause of rejoycing, *James 5. 1.* but these men may rejoyce when they are brought low. A man may rejoyce in that he hath such an estate as humbles him, he looks at riches but as a fading flower, a vanishing commodity, and as snares too, if they be not the better looked to, and therefore he is the more humble, this chokes the world exceedingly; the world chokes a man, when he growes more proud by it, but faith makes him growes more humble, because God hath put all this into his hand, hee faith, Lord what am I, or what hast thou seene in mee; that thou shouldest doe all this for mee? *Gen. 32. 10. 2 Sam. 7. 18.*

2. Faith

2. Faith makes a man, as more humble in himselfe, so lesse confident in the world, the world is crucified to him, and he to the world; he looks at the world as that which will neither make him nor his happy, hee thinks not himselfe the more blessed for these things, and he will tell his children, Look not upon these things, here are great houses, and great flocks, and great portions for you, but these will not make you happy: *Iob* had never comforted himselfe because his estate was great, doubtlesse he had rejoyced in Gods goodness, that had given him that estate, but hee professes he had never rejoyced because his estate was great, *Iob* 31. 24, 25. see both these put together, *1 Tim.* 6. 17, 18.

3. Another act of faith by which it chokes the world, is, That the mote a man receives of the world, the more fruitfull he is, and the better he imployes it to the obtaining of a larger inheritance in another world; it not onely makes a man the more humble in himselfe, but makes him more forward and ready to every good duty in his place, both to works of piety and charity, *1 Tim.* 6. 16, 17, 18, 19. *Ready to distribute, and willing to communicate, laying up in store for themselves a good foundation for the time to come, laying hold on eternal life.* See how faith wheels the world about. And this a man doth when he layes aside his trust in his riches, and growes more fruitfull in good works by them. To see riches well got, and well imployed; prevails much with God to enrich them with spirituall gifts. Our Saviour gives the

same counsell to rich men, *Luke 16. 9.* Make you friends with your estates, that when this world, and your estates and lives should faile you, they may receive you into everlasting habitation; see what benefit the prayers of a poore Christian may bee to you: and so when you lay out your estates for the enjoyment of a conscionable Ministry, you shall reap everlasting life, *Gal. 6. 6, 7, 8.* As a man would not want faithfull friends to help him at the Throne of grace, so let him be sowing his temporall estate to spirituall ends; but faith our Saviour, if you be unfaithfull in this, and lay not out your riches to your owne and other mens good, who will betrust you with true treasure, that is, with saving grace? But if you bestow them with an honest and a good heart, and willing to imploy them any way to the glory of God, you might lay up for your selves a sure foundation; not that a man that hath lived all his dayes and done no good, and then at his death give all to a Monastery, or such kinde of uses, to maintain a generation of idle persons to live without a calling: but if while a man hath opportunity, he lay them out upon pious occasions, it is wonder to see how God blesteth such a man.

4. Now a fourth and last act is this, As it overcomes the world, so it makes a mans heart *freely sit loose from the world*, if he may not enjoy it with the liberty of Gods Ordinances, faith helps a man to carry an end his estate in such a manner, as rather to lose his estate, then not to enjoy Gods Ordinances; that estate he cannot enjoy but with the

the losse of Gods Ordinances he sits loofe from ; this is eident in the example of the good Priests and Levites, *2 Chron. 11. 14. They left their possessions, and went up to Jerusalem, for Ieroboam had cast them off* ; Why, but might they not then have lived on their possessions ? You will say, it may be the King had cast them out of their possessions also : But the Text saith not so ; and I doe not find to my remembrance, that ever the Prophets doe blame the Kings, for thrusting the Priests out of their Cities and Suburbs : onely I reade, they cast out some women that were widowes, that had some faire estate left them, *Mic. 2. 8, 9.* And they had sometimes said to the Seers, that they should not see, and the Kingdome was threatned for it, it should bee to them as the bowing of a wall ; but they never complaine for that they were cast out of their possessions, onely they might not execute their office, if they would not worship the golden Calves ; but they then leave their possessions, they are not so wedded to their estates, but if they may not enjoy the liberty of their ministrations, they leave their possessions, and goe elsewhere, and many of the people of God went up to Jerusalem after them. It is like enough they might sell their possessions, they might put them off to some of their owne Tribe, but it is sure they left them, because they prized the dispensation of their Callings above their estates ; and this the Apostle acknowledges in the Jews, *Heb. 10. 34. Who tooke joyfully the spoyleing of their goods* ; they rejoyce in having their whole

estates made a prey to other men, for a good conscience sake; hee will carry his possession with great losse any whither, rather then for maintenance sake, to live unwarrantably any where.

Use 1.

It reproves such Christian men as have and hold not their temporall estate by faith. Some there are it may bee that have not so much as a legall title, against the law of Nature undermine their elder brethren; some against the Law of Nations, by forestalling of Markets; some by oppression and deceit, against the Law of God; but know that such things will doe you no good, if you thus get and keepe your estates; and you are so far from living by faith, that you have not so much as a Civill right to them; and therefore all the estate you have so gotten, is a dead and livelesse estate, and will all wast and consume away, if you have no better then an *illegal* title, you are far from an *Evangelicall*.

But further it reproves Christian men, that rest themselves satisfied in a Legall title, if your estates came by friends, or you increased it by just and honest bargaines, or by liberall expence of it, and now you are full; why, there is no harme of being full of the world, onely here is your sin, you rest satisfied in the *legall title*, and you blesse your selves in it; but consider what I say, a Turke, or Jew, or Pagan, may say as much as that comes to for their estates, and then, what difference will you make betwene them and you, in respect of your outward estates?

It

It is a signe of tryall, whether a Christian lives *vs* 2.
by faith in his outward estate, yea, or no. Consider
how you hold your estates, if you have no more
but a Legall right, you cannot say, you live a pro-
sperous life by faith; if thou thinkest thou canst
weild enough of thy selfe, and if the more thou
hast, the lesse free thou art for holy duties, then
thou livest not by faith, if you grow ~~more~~ proud
and joyfull, because your estate is waxen great,
and if your hearts be so glewed to our estates, that
you would rather part with a good conscience,
and Gods Ordinances, then your estates, let Or-
dinances goe, you must live in the world; then
you cannot live by faith, and never thinke then to
prosper spiritually.

Let me therefore in the feare of God exhort *vs* 3.
you whom God hath blessed with any good suc-
cesses in this world, learne to live by faith in your
prosperity, be carefull to see your soules wrapt
up in the sure mercies of Gods everlasting Cove-
nant, and rest not till thou seest, the more thou
hast, the more thou distrustest thine owne heart,
and grow the more humble, and fruitfull, and a-
bundant in every good worke: make you friends
of your estates, and lay up a sure foundation for
your selves, that you may lay hold of eternall
life.

HAVING heard how a just man lives the life of
prosperity by his faith; It now remains to
speake of that part of living by faith which con-
sists in *exercises, crosses and afflictions.*

A just man in all his afflictions lives by his faith.

The Christian in his heaviest afflictions sets his hope in God & he fully believes that God will support & deliver him in his own way, manner & time. Thus he rests in God.

This is the very scope for which it first pleased the holy Ghost to deliver this great Oracle of our faith, *Hab. 2. 4.* the people of God were then grievously oppressed by the Babylonians, and lay under the heavy yoke of *Nebuchadnezzar*, and the Prophet expostulates with God for them; God tells him the Vision is appointed, but *the time is not yet*; But how shall they doe in the meane time? Why, they that are proud will murmur, but, *The just shall live by his faith*; as if hee should say, the just man in all his afflictions and discouragements shall live by his faith. So that this is one, and a speciall part of the meaning of this Text: in his saddest and worst times he shall live by his faith.

For further clearing of this Point, let me shew you what lively acts faith puts forth, to support us with spirituall life in the midst of afflictions God tryes us with in our particular calling. Faith exerciseth it selfe about our afflictions, both first, *before they come*, Secondly, *when we live in and under them*, and Thirdly, *after we are delivered out of, and freed from them*. First, faith before afflictions, hath a double worke.

Before & after afflictions the Christian gives himselfe to prayer for the gifts of the Holy Spirit

First, before afflictions come, it is the nature of faith to *foresee and feare them*. *Prov. 22. 3.* *A prudent man foresees an evill, and hides himselfe*, and *Job 3. 25.* *That which I feared is come upon me*; he did aforehand feare such a storme, as did in the end fall upon his head on every side; it was not such a distrustful feare, as discouraged him in his cal-

calling, and distempered his feare, but such an heavenly feare, as made him keepe himselfe and family in good order; a *waking feare*: and thus far to feare, was a good preparative for the affliction he afterwards met with; whereas on the contrary, a proud man, *Thy judgements are farre above out of his sight*, Psal. 10. 5, 6. *as for his enemies he puffes at them*; he tramples upon them in his conceit, and thinks himselfe untouchable; but faith, that is of an humble frame, it despises no enemy, it swels not at them, he is not so bold as to presume to say, hee shall never be moved, hee knowes it is no unwonted thing for God to poure out his servants from vessell to vessell, that they may bee more sweet and savoury in spirit.

Secondly, Faith *shrouds and hides a man before afflictions doe come.*

And he hides himselfe, first, in God. Psal. 57. 1. *Vnder the shadow of thy wing will I put my refuge, untill this calamity bee overpast*; hee hides himselfe in the protection of the Lord, and so is kept safe and warme under the wing of God, till the calamity be overpast. Esay 26. 20. *Come my people, and hide thy selfe for a little moment till this calamity be overpast*; as if he would tell them, a small time of seeking God, would many times prevaile with God for the protection of his people in their greatest and worst evils; shut the doore, be private, and secret with God, acquaint him with thy matters, repaire to him by prayer, and trust upon him; Psal. 112. 7. *He is not afraid of any.*

Be careful

any evill tidings, his heart is fixed, he trusteth in the Lord, and then whatsoever can befall him, it shall be no evill to him. *because it is sanctified to him*

*The special
grace of God
make every
saint greatly
to desire the
greatest
purity of
soul & life
before God
man*

Secondly, he is carefull to hide himselfe in the innocency of his owne heart and conscience: though you would think these white robes of innocency should make a man more obvious to danger, yet there is much security and peace in them; under this our Saviour was hid; *The Prince of this world commeth and findeth nothing in me, John 14. 13.* no sinne in him, neither against God nor Cæsar; and because wee are not able to say, but that in many things wee sinne all, and God may see just occasion why to afflict us, yet faith will reckon with God aforehand for all the failings it may be guilty of, and renews its repentance before God, and then *sin pardoned, is sinne covered*, Psal. 32. 1. and where God once covers sinne, there is no more remembrance of it for evill.

*Heavenly
wisdom
teaches us
to use every
just means
in our
troubles*

Thirdly, Faith hides a man likewise in the use of lawfull meanes for escaping a danger: so Moses Parents, by faith seeing something in him, (likely to bee more then ordinary) they tooke a course to prevent the evill that else might have fallen upon him, and Moses himselfe when hee came to age, hee forsooke Egypt, and so escaped the danger that else would have befallen him, *Heb. 11. 27.* this is the proper worke of faith before an affliction comes.

2. Now faith puts forth another act, in and under an affliction; in or under affliction, faith,
First,

First, lookes at Gods hand ; Secondly, at our own hearts; Thirdly, at the afflictions themselves ; Fourthly, at the instruments : and faith is very active and lively about all these.

First, under affliction, it lookes at Gods hand, and it sees God as the author of them, as the moderator of them, and as the deliverer out of them.

Truths

First, as the *author* of them, *The Lord gives, and he takes away*, Job 1, 21. it is from the Lord that any of the sons of men are afflicted; nor that God was the author of the sinne of the Chaldeans or Sabeans, but Gods providence ordered the means for to afflict Job; and faith quarrels not with the Chaldeans or Sabeans, nor with Satan, but blesteth the name of the Lord,

So secondly, Faith sees God moderating all our afflictions, *Psal. 31. 16. My times are in thy hands*, both my comfortable and averse times, they are both in Gods hand, and all the measures, and times, and seasons, both of affliction and prosperity are in thy hands; and that is no small help of faith, when it lets us see that the haire of our head are numbred, men may gather together many bitter ingredients, but God mixes the cup, and out of his hand wee receive it.

*God's eye
as always
on his people
His tender
care is
visible to
every watch-
ful mind*

And so thirdly, from him wee looke for deliverance out of affliction: what ever our owne means bee, yet from his hand wee looke for deliverance, *2 Chr. 20. 12. We know not what to do, but our eyes are towards thee*, and yet then *Isaiah* had great means to help himselfe, he

he had a matter of 1200000. able fighting men, enough to over-run a whole world, and yet he thought in him was no strength, as valiant as he was, but his eyes were towards God: this is the nature of faith, it looks at God as the onely meanes of deliverance out of affliction, *Hosea 6. 1.*

Secondly, in affliction, as faith looks at God, so it *looks into it selfe*, it makes a man looke into his *owne heart*, and there it finds two things.

First, justly *deserving* what ever the Lord is pleased to try him with, and as much *needing* what ever affliction befalls us. *Nehe. 9.33. Thou art righteous in all that is come upon us, but wee have dealt wickedly*: God indeed had given them a reviving, but they had not served God with joyfulness and gladnesse of heart, and therefore God made them servants in other Lands, therefore *thou art just in all that is come upon us. I will therefore beare the wrath of the Lord, because I have sinned against him, Micah 7.9. I have done foolishly, but I will offend no more, Job 34.31,32. Teach thou me, and if I have done iniquity, I will doe no more*, hee will now refraine from such evils, as wherein God had beene offended, if the way wherein I walke bee a way of iniquity, let mee see it, that I may doe so no more.

And as it looks at himselfe as deserving them, so *needfull for him*: *If need be, we are in heaviness, 1 Pet. 1.6.* we never meet with a crosse but according to our necessity, were it not that necessity requires

^{them} requires, we should not be shifted from vessell to vessell, ^{him} we should grow unsavoury.

Secondly, Faith opens our eyes to see and behold the ~~unprofitablenesse~~ and ~~unquietnesse~~ of our hearts in all afflictions; it is a kindly work of faith to discover to a man his unprofitablenesse and unquietnesse, how apt he is to murmur, and to be impatient, and to contest with Gods providence, and to quarrell with instruments. And this the heart sees by faith, *Ier. 31. 18. Thou hast corrected me, and that we I was as an untamed Heifer*; Untamed and wanton, flinging and throwing here and there; So *David* confesseth the unquietnesse of his heart, *Psal. 43. 5. Why art thou cast downe, O my soule, and why art thou so disquieted within me?* Faith expostulates with it self about it, and therefore it helps a man to look up to heaven for renewed conversion, and so makes us lie more quietly under Gods hand then else we should doe.

In afflictions we see of our many evils in our hearts

Thirdly, In and under affliction; faith looks at the afflictions themselves that are cast upon us, and it espies sundry things in them, which exceedingly help a Christian in them. For first this is the nature of faith, it helps a man to see all his afflictions that befall him, *as fruits of Gods love*, and that is a transcendent supernaturall work of faith, wherein it exceeds the constancy of all Heathens, and Christians too, that want faith; it looks at them as fruits of Gods Fatherly love, *Heb. 12. 6. Whom the Lord chastens he loves*; he dispenseth it out of his love; *Psal. 119. 73. I know that in very faithfulness thou hast afflicted me*; and faithfull are the

all our
afflictions
do not come
from our
love @
profession
of God's
truths
many are
chastening
for our
sins
manifest
to us what
is in our
heart @
others to
exercise
the fruits
of the holy
Spirit in
us.

the wounds of a lover, Prov. 27. 6. God out of his faithfull care towards us to keep us sweet and favoury, and to preserve us spotlesse, and to inable us to hold forth his glory before the sons of men, that he might make his promise good to their inward and outward man. And that faith doth thus look at afflictions as the gracious gifts of Gods love, reade *Phil. 1. 29. To you it is given, not onely to beleewe, but also to suffer for his sake*: Faith will discern what a rich gift it is to suffer for the name of Christ, when it considers that God might have left us in such a case, as wherein we might have put the like afflictions upon others; and what an uncomfortable condition had that been, to think that we should have been instruments of affliction to others: and now therefore he having kept us from that, and rather done us this honour, that we should suffer for him, it shewes you that it is a precious gift, wherein he makes a broad difference, not onely between godly and wicked men, but between godly and godly men. God will not lead them by the way of the *Philistines* at first, but afterward when he hath led them through many other exercises, they must come to hard war, before they shall enjoy the promised Land: yea, (which is wonderfull in this case) faith not onely looks at affliction, as a gift of Gods grace, and a fruit of Gods love, but even those very afflictions, wherein God is most heartily displeased, and strikes with incurable blowes, and handles us as a man handles his enemy, faith looks at them as a speciall ground of Gods love; and herein faith exceeds

exceeds it selfe: reade for this purpose, *Ier. 30. 13. to 17.* the words are very waighly. *Thy bruise is incurable, thy wound is grievous, there is none to plead thy cause, that thou mightest be bound up, all thy lovers have forsaken thee:* And you would think this were a fearfull case; *Yea, why criest thou,* (saith God) *unto me?* as if it were a bootlesse thing in such a case; but reade on. *ver. 16, 17.* *Therefore they that devoure thee, shall be devoured, and all thy adversaries shall goe into Captivity, and I will restore health unto thee, and heale thee of thy wound, because they called thee an out-cast, saying, This is Zion whom no man seekes after.* Consider here the mighty power of a lively faith, in the lowest estate of affliction, if faith be stirring and active, for the question is of a living faith, it looks at afflictions, as a just hand of God, and as justly deserving them; yea though he deale with us as a man deales with an enemy, strike deadly, when there is no healing medicine to help thee, yet faith even then sees God more offended with our adversaries then with our selves; as most commonly, the more churlish the Physick is, the more certaine and safe the cure; So that faith looks at afflictions as gifts of Gods grace; even then when they are the wounds of an enemy, and that he will heale with his owne hand most graciously, by how much the more the stroke is deadly.

Secondly, Faith doth likewise see afflictions as common to us with the Lord Iesus Christ, which is a ground of much support ~~to~~ to the soule, *Esay 63. 9.* *In all our afflictions he was afflicted, and we drink*

Faith teaches us to seek for the greatest humilitie & submission @ to resigne ourselves wholly to God.

drink of the same cup that he drunk of, *Math.* 20.23. From whence it comes to passe that wee having this fellowship with Christ, and hee with us in our afflictions, this will follow, that onely our *bonds and cords are burnt up*, and taken away, those very evils are consumed, & we set at liberty; this is the true fruit that springs from Christs fellowship and presence with us in our afflictions. This is sweetly expresse in the example of *Daniels* Companions, *Dan.* 3.24,25,26. *Did not wee cast in three men bound into the Furnace? but behold foure walking in the midst of the Furnace, and the forme of the fourth is like the Sonne of God; And so there was not any smell of fire about them.* Though generally it be conceived, the act of fire was suspended for the present, yet it was not so wholly suspended, but that it burnt and consumed their *bonds and setters and shackles*; This faith onely beholds, that when a man comes to triall, there is no evill befalls him, nothing burnt up but the *drosse and distemper of his soule, all the chaines of darknesse, all his carnall feares and doubts and unruly passions*, they will so consume the bonds wherein we were formerly intangled, as that we shall be set at liberty, and this by reason of Christs presence with us in our afflictions: this faith onely sees, flesh and blood discernes it not, but it would cry out, Oh utterly undone, credit and friends, and Sabbath, and Ordinances lost, why now it is utterly undone, so many miseries come upon me, and so many blessings of God at once consumed, it will think it an hot burning affliction, but faith sees that

that nothing is consumed but the corruptions of Gods people, the strong chains of darknesse of all their lusts are consumed, and themselves set at liberty.

Thirdly, Faith sees afflictions as *fountaines, and mothers, and increasers of grace and glory: Job 23. 10. I shall come out like gold, more pure, and precious, and solid, and compact then ever before, the Son himselve learned obedience by the thing he suffered, Heb. 5. 8. and 12. 11. It brings forth the quiet fruit of righteousness; we can now come off with righteous duties more quietly and freely then ever before; It also mortifies sin, and makes us more solid and pure, so it also increases our glory, they are nothing to the glory that shall be revealed, 2 Cor. 4. 17. they are but for a moment, and they cause to us a farre more exceeding might and crowne of glory. I account them not worth the talking of, in comparison of the great reward which in conclusion they will crowne the hearts of Gods people with: They are but light at the worst, and but short at the longest. Now faith beholding this, it is no marvell though it put life into us in our worst houres.*

Fourthly, In and under affliction, faith looks at *the instruments and causes* of it; Faith is a very vigilant grace, and lookes exactly on every hand; 1 Pet. 5. 8, 9. What help doth faith yeeld when it espies out the instruments of our afflictions? Very much. According as the nature and estates of the persons be, faith works about them. It sees, some may doe this out of very ignorance, *thinking they doe Gods good service*; and faith prayes for such, Fa-

ther forgive them, for they know not what they doe, Luke 23.34. And so Stephen prayed in the like case, *Acts* 7.60. when the stones flew about his eares and dasht his braines out, *Yet Father forgive them, they know not what they doe;* so that faith breaks not forth in a passion, and cries for fire to consume them from heaven, (though sometime it doe) but if it see they doe it of ignorance, faith would be loth either himself or others should lose by his affliction. Faith that hath had much forgiven it selfe, it can pray heartily for them that have done much mischief to them, conceiving them to doe it of ignorance.

But in case the adversaries be more malicious, and know well enough what they doe, then faith puts forth a double act about them.

First, *it complaines of them;* and such complaints are never in vaine, *Psal.* 10.13, 14, 15. & *Psal.* 69. Many bitter complaints the good man makes against such men, but it is in case they offend of malicious wickednesse.

Secondly, Faith will *plead its owne innocency* against all its adversaries, *Psal.* 7.3, 4. he will acknowledge that he hath done much evill in Gods sight, but if against them he hath done any wrong, then let the enemy persecute him and take him. Thus you see what lively acts faith puts forth under and in afflictions.

Thirdly, Faith is not without its work when an affliction is past, *Psal.* 125.4. And then first it doth *pay God all the voves and promises* it hath made to him in affliction. It magnifies the wonderfull goodnesse of God, that hath *led him through fire*

and water, and brought him to a resting place, *Psal. 66.10.to 13,14,15. Thou O God hast proved and tried us, &c. I will therefore pay thee all my vowes, &c.* He will now burn up all his greene and raw lusts, and consecrate himself and his best endeavours to the more abundant service of the Lord.

Secondly, As faith payes vowes and promises made in affliction, so it yeelds unto God, more pure, and innocent, and gracious service then ever before; walks before God more solidly and purely, *Rev. 7.14,17. These come out of great tribulations, and therefore now they are pure, and more innocent and blamelesse then ever before.*

It is first a direction and instruction to all the servants of God in all the afflictions that may befall them in this world; *All that will live godly in Christ Iesus must suffer persecution, & we must through many afflictions enter into the Kingdome of heaven.* And therefore it will be a vaine thing for men to think to escape scot-free from afflictions, and yet live a godly and an holy life; it never fell out otherwise, but as sure as thou art sprinkled with the water of Baptisme, so sure thou shalt be drenched in affliction, *Mat. 20.23. If thou belongest to God, he hath predestinated thee to be like unto the Image of his Son, Rom. 8.29.* Learne therefore to live in thy afflictions by faith. This is the counsell of the holy Ghost here in the text, and which though I should never speak word to you more, would be for ever remembred, That a just man lives in his affliction by faith; remember what you have heard, consider your afflictions afore-hand, puffed not at your adversaries; that is for proud men to do; faithfull

men will say, that which they feared is come upon them. And because God will have his children scourged by very homely instruments, a faithfull soule despiseth no creature, but makes account God may make any creature an instrument of affliction to him; and though he bee free from any distracting fear, yet that it may look the winde in the face, he is carefull to hide himselfe under the shadow of Gods wing, and walk in innocency of heart and life, that the Prince of this world may finde nothing in him; it makes diligent search, and approves the heart to God, and leaves no failing in the sight of God. *Iob* had dishonoured God somewhat by murmuring and impatience, but God therefore schooles *Iob*, and brings him downe before him; and then he saith, Behold I have sinned, and therefore *abhorres himselfe in dust and ashes*, *Iob* 42. 6, 7, 8, 9. So that you see when Gods people have humbled themselves before God for their failings, see then how God beares witnesse of their integrity, to the face of their adversaries. And so for lawfull means, faith can tell as well how to use lawfull meanes to get from them, as with patience to beare them. Faith also looks at Gods hand sending, moderating, and delivering us from our afflictions. It helps us to look at our own hearts as deserving and standing in need of all these, and as apt to be unquiet and unprofitable under them, and looks up unto him for converting grace, that we may not be so. And then faith looks at the afflictions themselves, and sees God dispense them out of his fatherly love to us, and out of his faithfulness that hath not made

us persecuters of others; let this therefore be never wanting, and then what ever the affliction is, the issue will be comfortable. Look at your afflictions as common to you with the Lord Jesus Christ, and know that nothing will be consumed, but the stubble of your owne lusts, and then you will walke at more liberty: and when faith is set aworke, you fall not into a passion or rage with your adversaries, but if they do it of ignorance, you pray for them, and pity them; and if you know they maliciously fight against God and his servants, you have just cause to complaine of them, and you may plead your own innocency against thē: and whensoever God shall let you see deliverance, be sure you remember all your vowes and promises you made to God, and pay them, and be carefull to come better out of affliction then you went in; what proud, impatient, and covetous when you went in, and come so out? God forbid, desire God rather never to leave you, till you get some good by the afflictions you undergoc.

Now if you thus live by faith in your afflictions, see what benefit will come by it.

1. It will wonderfully quiet your hearts in all changes. *Thou wilt keepe him in perfect peace, whose mind is stayed on thee*, Esay 26.3. peace peace, all kinds of peace, variety, and constant, continued peace, changes of peace for him, whose heart is staied on thee, *because he trusteth in thee*.

2. It humbles a mans soule, and makes him take in good part whatsoever befalls him from the hand of God, *Micah 7.9. Levit. 26.41.*

3. It

3. It will graciously reforme us, *Iudg.* 10. 5, 6.

4. It will marvailously inlarge our consolation: *Counsell* all joy when you fall into manifold temptations, *Jam.* 1. 2. faith will bring forth patience, and that will yeeld you much joy. Let a man taste of salt water in the sea, and it will be brackish and unfavoury, but let it be sublimated by the Sun, and taken up into the Clouds, and then it is sweet and fresh; so is it in this case, looke at your afflictions as they run along by the sea shoare of this world, take them as deserts for my sin, and they are salt and unfavoury; but by faith looke at them, as coming out of Gods hand in his speciall favour, and then they will breed you much joy & consolation.

Vse 2.

It is for consolation and encouragement to the people of God in ill houres, Learn to get precious faith: though you be men of great estates and great friends, yet you will find affliction so seazing upon you, that notwithstanding all this, you will not be able to beare it. As therefore you would live comfortably in ill houres, so live not a life of sense and reason, and carnall wisdom, for then you will be uncomfortable if you want faith, what ever you have else; and therefore get faith, and then neither your own nor other mens hearts need to faint, for the tribulations that lye upon you, *Ephes.* 3. 13. when a man hath taken a due estimate of afflictions, as you have heard, he need not faint under neither his owne nor other mens afflictions.

Three things there be which will much trouble a man in affliction, and faith helps them all.

The first is a *guilty conscience*, which will much faint

faint the heart under afflictions, as it did *Iosephs* brethren, *Gen* 42.21. Now faith *purifies the heart*, *Acts* 15.9. and so it quiets the heart from the evill of an accusing conscience.

Secondly, *darknesse is fearefull* to a man, if he be alone, but now faith will not leave a mans soule in darknesse, it will shew the soule a warrant for its way, *Rom.* 14.5. and when a man sees the light of the word warranting him his way, then he is not afraid, a man will be more afraid of shadows in the night, then of armed men in the day. See therefore the light of the word clearing your way, *Psa.* 119.105. and you will ever find light of *consolation*, when you find light of *sanctification*.

A third thing that disquiets a mans spirit, is *unruly passions and lusts*, as pride, covetousnesse, unbeliefe, and the like, they will fret and gall exceedingly; and therefore faith to prevent the disquietnesse of the soule, it will mortifie and abate all a mans passions, and cleanse him from feares and doubts, from wrath and impatiency, and from whatsoever would disquiet us; when we serve not our owne ends, but Gods, seeke not our own honour and pleasure, when these things are taken away, then the heart is quiet. So that faith making the heart of a man pure, it comforteth him in all changes, that may befall either him selfe or others, so that we faint not for the tribulations that befall our selves or other men, and all this from the life of faith.

F I N I S.