THE LIFE OF FAITH.

Gal. 2.20.

I am crucified with Christ, nevertheless I live.

These words (as you have heard) contain 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 sin.

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 mortal body.

Thirdly, He shews you the instrument of this his life, Faith in Christ Jesus, which though hee live in his mortal body, yet his life is not a carnaall 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 manifeft: 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 it 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 poor soul that finds a ransom by Christ.
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 virtue of it; his death doth not only 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 Christ's, have crucified the flesh with the affections and lusts; So that now by virtue of the crucifying of the Lord Jesus, all our sins full 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 anything, save in the cross of Christ, whereby the world is crucified to me, and I unto the world. 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 grass, 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 virtue from Christ crucifying and mortifying our lusts, so farre as they are unsetled and carried inordinately after any world-
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, Where have I in heaven but thee? Psal. 73.35.

Thirdly, A justified person hath fellowship with Christ in the likeness of his death; for that Paul doth exceedingly desire and long after, Phil. 3.10. I counted all things loss, not only 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 feel Christ in all his sufferings, and that his own sufferings might be conformable to his death, according to 2 Cor. 4.10. I hear about in my body the dying of the Lord Jesus; he means that he did continually expose himself to such kind 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 kind of resemblance of the sufferings of the Lord Jesus; 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 trials, 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 Christ's sufferings, wherein
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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 God's Fatherly love to heal the corruption of our nature, and to perfect the worke of faith in us.

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 ransom 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 asforesaid, 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 likeness 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 Jesus the Author and finisher of our faith.

Thirdly, There must be a likeness in the fruits of our sufferings, look as Christ learned obedience.
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 kind of crucifying, which implies three things.

First, crucifying you know was a lingering death; they were many hours dying, fainting, and pining away; though Christ was soon dead, yet to were not the other; and it implies thus much, That we in our sufferings shall have a lingering work of it, wearing, and wasting, and consuming of us, till in the end we lay downe our heads in God's 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 daily: Corruption dayly dyed in him, else he could not so rejoice in his sufferings; the outward man dying dayly, and the inward man renewed day by day, he had a lingering death of his lusts, not but that he hafted after a speedy subduing of his lusts, but yet at the best hee had but a lingering 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 bitterness of it, in the mortification of sin, Essay 38. 17. God sprinkles our afflictions many times with much bitterness, and all to this end, that sin might be more and more bitter to us, and
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 shameful death, specially among the Romans, 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 be thrust out of the gate; and hence it is, that the world reproacheth us, and counts Christian profession a disgraceful way, and the more like unto Christ it is, the more loathsome it is to the world; let us therefore go forth and bear his reproach.

Now for the reasons of the point.

It is taken from God's acceptance of Christ as of a public 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 53:5, 6. 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 look 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, 
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which by his death he hath purchased and procured for us from the curse of the Law, that we might find 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 mortal bodies, Rom. 8:13. And the same spirit by which he died, doth mortify 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 minds, the hypocrisy of our spirits, the rebellion of our natures, and crosseth the principal 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 souls, and thus are we made like unto Christ in suffering.

It may first serve to take away a scandal that many times is cast upon the Doctrine of Justification by faith, imputing to it licentiousness, and opening a door to liberty to all sin; the common objection of Papists against this Doctrine, who do object, as the false Apostles did, but the Apostle convinces the falseness of such an objection by many reasons. There is no man seeks righteousness by Christ, but he destroys the body of sin; no man partakes of 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
weaned from sin, more than such men, no man
more weaned from the things of this world, nor
so much, as he that is justified by faith in Christ
Jesus; no man hath fellowship with Christ in his
death pardoning his sin, but he hath fellowship
with him also purging him from sin, so that here-
in the Apostle puts an answer into the mouth
of all justified persons, against that cavill
against this Doctrine of Justification by faith in
Christ, which armours against:

It is a signe of tryall, to know whether any of
us be justified by faith in the Lord Jesus, the main
point that concerns 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 restraineth thee not, there is no lust but thou
strongly affectest it, whether it be pride, or vaine
fashions, or worldliness, or whatever else;
and so you may try it by all the former things de-
levered.

It may serveto 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

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world,
world, go on in this work, it is the most happy employment thou canst follow: Thou findest a lingering work of it, to get a proud heart humbled, to get a wanton and unclean heart made pure in the fight of God; why, it is enough if they be but a dying, though lingering, so thou beest but doing, and dost not please thy self in thy lingering, though it be but slow work, yet it is crucifying work, and though a man crucified live a while, yet he lives but a dying life, and though there bee bitterness 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 cross; yet feare not for all the evils that shall befall you, thou haft fellowship with Christ in all thy sufferings, and that is enough for thee. And therefore suffer constantly, and learne obedience by it, and bee sure you grow more fruitfull, and more abundant in all the works of righteousnesse.

A crucified Christian yet lives.

Neverthelesse 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 cals me to; and I live also a spirittuall life, 2 Cor.6.9,10. We are as unknowne, and yet well knowne, as dying, and behold we live, crucifyed with Christ, but yet I live,
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live, 2 Cor. 4.8. to 11. Troubled on every side, alwayes 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 Christ's members, 2 Cor. 4.10, 11. Alwayes bearing about in my body the dying of the Lord Jesus, that the life of Christ might bee made manifest in us; so that when a Christian man is crucified with Christ, here is the fruit 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 Cross, 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 darkness, and triumphs over all the enemies of their salvation.

To satisfy 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 righteousness 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,
know, he is not an undone man; Though I bee crucified with Christ, nevertheless I live, I live a bodily life vigorous, and a spirituall life gracious. 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 as dead a 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-mott, 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.

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: Nevertheless 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 dis-
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couraged with any weakness of body, or distress either of the inward or outward man, yet a man must inure himself to this speech, *Nevertheless I live:* What though I be crucified with Christ? why, I live still: What though many things befall me amiss? it matters not, so that I fall but into the arms of Christ; suppose I fall into the jaws of death, yet though dying, behold I live; thus must every Christian resolve within himself, when he meets with hard measures, from God's hand, or from man. God thought it comfort enough for Baruch, and yet he spake but of a natural life; Behold, I will give thee thy life for a prey, and that is enough for thee; and so Ebedmelek 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-heartedness, but the life of Christ; he never suffers but for well-doing, and he learns 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?

*Gal.*

Christ and I have received his spirit, therefore I am one with him, consequently shall live with him in heaven for ever ever.
Yet not I, but Christ liveth in me.

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

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

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

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

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

Either of both these express 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 natural 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 wisedome 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 sin: 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. 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, faith 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 spiritual 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 Sunrieing 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 are foure or five severall differences
between a Christian his living to the world, and
another man 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 lookes
for them from Christ, he goes not about his busi-
ness 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
ever other comfort of this life, he lookes at it as a free gift of God's 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 receiveth the world from Christ, so he enjoyes them all in Christ; I mean he enjoyes it not in the sense of his owne defect, but he lookes at himselfe lesse then the least of them all, Gen.32.10. I am lesse then the least of all thy faithfulnesse o thy servant. This is to enjoy all in Christ, not in his owne worth, but in the merit of Christ.

Now this a Christian doth, whatever his busi-
nesse be in his worldly businesse, he doth not lead a worldly life.

Fourthly, Hee useth and imployeth all for Christ, in our gates, faith 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. 3. 9. 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 of his owne desires to serve Christ in all his works.
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 business, though in themselves never so intricate.

Fifthly, A living Christian lives unto God, even then when he lives in the world, in that he is willing to leave worldly business, and worldly things for Christ, leave them all, rather then 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 Father's house, let them all goe, forget thy pleasures and treasures in Pharaoh's 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 loss of friends, and sometimes loss of estate, and sometimes loss 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, faith 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 remnant of his time he will seek Christ.

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 God's 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 bear no such burthens for him; but now a Christian lives not to the world, and if he should so live, it were rather a swoone of Christianity, then any life and power of Christ.

For a carnall life, which is a life of living to a mans owne wisdome 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 wisedome, judgement,
and understanding, that he may be wise in Christ; You say, what, would you have men senseless, and mopeish, 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 spiritual wisdom enlightens the eyes of the blind. It is an excellent speech, that in the Heb. 11:1. Faith is the substance; in the Original 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 faine things, no subsistence in these things: This is but some strong imagination of some melancholy braines, he sees no such matter in them, and he is persuaded there is no such thing, it is onely faith that sees subsistence in these things; To a faithfull Christian there is subsistence in all the promises, there is weight in the examples, threatnings, and Commandements of the word, subsistence in the favour of God, and in the blood of Christ, and in fellowship with the spirit, and 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 he had of Religion and the wayes of grace, hee must looke at
at them all as folly and madness; 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 spiruittall things have onely true subsistence in them, then he leads a wiser life then ever hee did before.

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

There be threepartsof spiruittall 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 spiruittall Consolation.

1. A life of Justification, Rom. 5.18. Now a Christian man lookes for Justification, not from all his spiruittall performances, prayer, preaching, receiving Sacraments, &c. He lookes at all these as losse, that hee might winne Christ, Not having his owne righteousness, Philip. 3. 6, 7, 8, 9.

2. For his life of Sanctification, hee doth not make account that himselfe 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, unless 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 not.
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

thesepi-

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 man's con-

solation, partly God's favour, and that is better then life, Psal. 63. 3. Psal. 30. 5. In thy favour is life.

Secondly, The prospering of God's 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 God's 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 rejoicing if you stand fast in the Lord.

Now for a man's natural life, how can a man be said not to live his owne natural 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, Job 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, Job 12. 10. Christ gave us our life, and he preserves it, wee cannot better expalne 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; Jer. 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 laid, that Christ lives.
lives in a living Christian; How? as a root of his life, as the Author both of his spiritual and natural life: for his carnal life, that he is wholly dead unto; but for his other, Christ is the Actor and root 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 do nothing, John 15:1, 2. he is called the Prince of life, Acts 3:15. 1 Cor. 15:45. And this comes to pass partly by God's acceptance of him as our head; God hath appointed him to be our head; and also by the communication of his Spirit to us, 1 Cor. 6:17.

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 means Christ is made our root, 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 we bring forth savoury fruit, some fruits there be, 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.

It may be first an evident signe of tryall to every one of us, of our owne estates, whether we have part in Christ's death yea or no, whether wee be living
living Christians, or no; Christians we are, wee cannot deny, and so have an outward right to partake with the rest of God's people, but would you know whether you be 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 be 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 maieft 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 laying of old, Licit us 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 business, 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 to live in the world, as that thy first care is to seek 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 ask thy heart, who is all this for? is it for Christ? canst thou say, I have kept

T 4
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 busy about thy calling, and thinke you have wit enough for your owne business, 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 croffe way come, that Christ and your estastes must part, you turne your back upon Christ, and upon all that proffesse 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 business, 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 reprofe upon living Christians, that Christian men should not live like Christian men; a shame for Christian men still to live in pride, and uncleanness, committing the works of darkness; and therefore be 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 reign 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 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, unless you have some thoughts of this daily, you will lose your spiritual
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.

Vfo 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; bee not you discouraged at your owne weakness, 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 your owne lusts, but of Christ in you.
The life which I now live in the flesh, I live by the faith of the Son of God.

In these words he 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 means 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 means 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 Jesus.

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 speaks of faith in the Son of God, is evident from the verse before; When they were afflicted by the Babyloniens,
nians, the Prophet stirs them up to wait for deliverance; but how shall they doe in the mean 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 spiritual, and partly a natural life.

Now spiritual 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. Forgiveness 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 God's 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 God's 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,
The life of Faith.

eludes, (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 sinnen, 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 blindness 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 holiness 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 renew our strength, Isay 40. 30, 31. 2 Cor. 3. 5. We trusting upon Christ for the righteousness of justification, that conveys a spirit of grace into our hearts, by which we come to be purified from sin, and so live the life of holiness.

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 ways? why, only 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 beleived, and therefore I speake; I speake 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 beleived, and therefore I speake; And the Apostle quoting that place, faith, We beleeve, 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. we have accessse with boldnesse through faith; an unbeleving 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 believe that it shall be accepted, Col. 3.17. Faith doth all in his name, & that encourageth us to believe it is accepted, though done never so poorly 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 blameless and a fruitful 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 firm; 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.
Psalm 30:5. Yea thy favour is better than life, Psalm 63:3. God forbid the life of a Christian's justification or sanctification, should stand upon other men's obedience, but the life of his consolation stands in the light of God's 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 God's peace, upon the experience of our justification, Romans 5:1. and peace is the life and comfort of the soul, Philippians 4:7. It passeth understanding, and keeps our hearts and minds in Christ Jesus.

Secondly, Faith in all our businesses casts all our care upon God, 1 Peter 5:7. Trust and roll thy wayes upon him, trust on him, and lean not to thine owne wisdome.

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 veil, and shewes us the light of God's countenance in the midst of all our troubles, Hebrews 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 faithfulnesse, Psalm 119:75. I know that in very faithfulnesse 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, Romans 5:1,3. And notenely so, but we rejoice 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 rejoice in it.

Fourthly, Faith keeps consolation alive in our hearts, by quieting our hearts to wait upon God's leisure for seasonable deliverance, *Esaïe* 28.16. He that believeth maketh not haste.

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

First, it helps us to live a natural life, by restoring us from sicknesses and diseases that else would extinguish natural life in us; *Go 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 natural life by faith, in that it is onely faith, that acknowledgeth our natural life to be received from Christ; In him wee live, move, and have our being, is a voice of faith, *Acts 17. 18. John 1. 3.*

Thirdly, we live a natural 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 Jesus*, *Col. 3. 17.* we trust unto God for his blessing upon all, and so we live this natural life by faith in the Lord Jesus.

Is taken from the power which God hath given unto faith to receive Christ, and to act the life
The life of Faith.

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 quickening Spirit, 1 Cor. 15. 40. Do but give way for the Lord Jesus to dwell in us, and then we receive a mighty power of a quickening spirit from him, quickening 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 do the office of the eye, of the mouth, of the hand and foot, and tongue, and ears. Of the eye; by faith Abraham saw Christ's day, John 8. 56. Sometimes you read of hungring and thirsting after Christ, John 6. 35. and we 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, John 1. 12. and Henoch is said to walk 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. 6. so, Heare and your soules shall live, Essay 55. 2. and Acts 16. 14. and it is the prayer of faith that finds hearing with God, 1 Tim. 5. 15. So that faith is lively and mighty through God, to cast downe strong holds; and unless faith be active and stirring in all, the whole man is but a dead trunk, all is but dead, unless faith put activity and dexterity in all.

Verse 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 busineses in great dexterity, yet it is but a dead life. If a man be lively in whoredome, drunkennesse, 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 betweene men that have been baptiz'd 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 wantonnesse, and covetousnesse, 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 reason.
fou, 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 mean time, if God should cut the thread of our life, we should have dropped into hell without recovery: what a poor life is it, that men should be active about sense and reason, and lust, and gaine, and yet sin unpardoned, and the life of holiness 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 souls?

To exhort us all, as ever we desire to be living souls in God's sight, and to live like Christ, (and can we live as Christians without faith?) to learn 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 worketh mightily in us, Ephes. 2.2. without faith we have our conversation after the spirit that ruleth in the airs, it works energetically, and what a poor life is it, to worketh the life of Satan? yet consider that without faith, everything in this life is unclean, Tit. 15.16. the very meat and drink we receive into our bodies is unclean, 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 soul, and
tell me if it be not all an act of unbelief, Numb. 14.
2, 11. How long will this people murmur and not
believe? if God have promised to give them the
Land, what need they murmur, how great
forever the people be? is it not an easy matter for
God to blow down their Cities? If therefore you
see any discontentment or murmuring, know it is
want of belief; 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 li-
ving God, which is able to beget the life of faith
in you, Rom. 10. 17. Live not under drie nurses: In
the feare of the Lord, delight in such a Ministry,
as wherein the tongue of faith may speak a word
in due season, Essay 50. 4. And so, bee careful to
pray for a spirit of faith; You say, how can you
pray for faith, without faith? Why, if a man be
importunate for a spirit of grace, he shall have it,
Luke 11. 9, 12. though hee be 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 wrestle with God
for a blessing; And by all means take heed you
live, not a life of lust, nor content yourselves in a
life of sense, for either of these will choke faith;
so long as we 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 drunk-
kennesse, and prophanenesse, &c. therefore aban-
don
don all unclean lufts, Confe to doe will, and learne to doe well, Esay 1. 16. and take heed of the world, or else it will choake the life of faith.

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.

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 he 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 acceptence, 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 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.

We come now to a first use of the point, because it contains 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 spiritual life, and also how to live a natural 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 soul, Col. 2:13. He hath quickened us, forgiving us all our trespasses, and sins; our souls are dead, until 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 be instructed in the practice of faith, to the obtaining of the pardon of your sins, 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.
There be 4 principal acts & works of faith, which it doth exercise in the heart of a man unto his justification. And there be some others which faith doth exercise in a man's heart after his justification, and in all these he doth live the life of faith. First, to our justification, faith hath this work in the heart, it convinces the heart of a man, convinced 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 believe not in me, John 16.8. that is the first work 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 God's word, revealed to us in the ministration thereof, it convinces us of our sin, and especially our sin of unbelief, we find ourselves convinced of infidelity, and of our dangerous condition by reason of that sin. A man may hear a thousand Sermons, and yet they never work 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 man's heart may be made sensible of sin, and of his dangerous estate, but that may, and many times doth, end in utter despair; and so may this faith that convinces us of sin, in regard of not believing; and so in despair, if it here rest; but
this faith when God gives it a convincing power in the soul, and intends to lead to justification, it doth not only convince of sin and danger, but it convinces us also of the truth and goodness of all the promises offered to us in the Gospel, and satisfies the soul that there is pardon with God, Psal. 130.4. there the spirit of God breathes in an humble Christian out of deep distress both of inward and outward estate: but what doth faith in this case? it convinces such a soul, that yet nevertheless there is pardon to be 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 goodness of them, could we but get our part in them. And as it possesses us, that there is mercy with God, so it convinces us of a possibility that mercy is to be had, *Who knows (faith the King of Nineve) but that God may have mercy, &c.* Jonah 3.9. Joel 2.13, 14. This is the first work 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 God's grace, or the plenteous redemption of Christ, or the truth and goodness of God's promises, but it conceives a possibility of pardon from the hope he hath, that he 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 with all of a possibility of pardon, yet it convinces him not upon that ground, because he hath not sinned so desperately, for
for he thinks himselfe of all others the chiefe of sinners, Tim.1.13,14,15. 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.

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 goodness: even as a Rebell that hath taken up Armes against his Prince, and if a gracious pardon be proclamed, that if he will lay downe his weapons and come in, if you should now see him submit and throw down his weapons, and forfake 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 speake of your owne soules, if you can submit to God, and lay downe all confidence in your selves and your owne 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 forfake 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 forfake our former imaginations,
ginations; Ephraim shall say, what have I to doe any more with Idols? Hosca 14. 8. In thee the father leffe find mercy, ver. 3. When they renounce running to Idolaters, and cast aside their Idolsthemselfes, then they beleeve there is mercy to bee found with God for fatherleffe creatures, and therefore they will have no more to doe with any fin. 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 estate, and to consider what wee should doe, and likewise to a consulting with others about it; A naturall man minds not the things of God, hee 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 bee came to himselfe, and growes folicious what bee should doe, and if a soule cannot helpe it selfe, it cryes to others, as they did, Acts 2.37.

Forthly, Faith subdues the heart of a Christian to a readiness to doe anything 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.

Fiftly, 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 confess our great wickednesse; and that which before we thought but little, we now see to be out of measure sinfull; we now look at ourselves as chief of sinners, now we largely lay open our vilenesse and basenesse, 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 unthrift 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 justificati

on, 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
barken 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, Isaiah 3.7,8. That is the nature of the work of faith, it opens the heart to cry for renewal of justification, Psalm 55.1,2. Now a man can tell what he stands in need of, now he doth not only confess his wickedness, but declare his iniquity, and is sorry for his sin, Psalm 38.8. Lord be merciful to my soul, for I have sinned against thee, Psalm 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 justify 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 beleewing 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 clasps 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 business 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 lookes 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 interfere 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. 

Esaie 45.22. Look unto me all ye ends of the earth, and be saved; this is to come unto Christ that we may be saved, John 6.35. To this, healing and pardon and peace is promised,
The life of Faith.

mised, Mat. 11.28. This is the formall act of faith, by which we beleeeve on Christ for justification, not that act by which we beleeeve 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 beleeeve that our sins are pardoned, and that the promise of grace is ours; but we say we beleeeve on Christ, and rely and wait upon him, that all the promises may be ours, that special 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 special grace is ours. This is an act of faith, that flows from our justification, and follows it, and is conversant about it; it applies God's special 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 beleeeve that we are justified, and that our sins are pardoned,
pardon, and to quiet our hearts therein, Psal. 32.5. I said, I will confess 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 access to God, Rom. 5.2. Eph. 3.12.
And thirdly, Joy 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 renewes our justification, and continues it, and establiseth us theerin, it renewes 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 unthankfulness 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 savoure, 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 converfant about our justification. Consider **Abraham and Davids example**; **David** when he had fallen into a soule sinne, he sought for mercy; but **Abraham**s 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 faith the Apostle, To him that worketh, wages is due, not of grace, but of debt; but to him that worketh not, but believeth in him that justifieth the ungodly: And speaking of Abraham, his faith is counted for righteousness, even Abraham beleeveth in him that justifieth the ungodly: What doe you thinke Abraham looked at himselfe as an ungodly man,
when he was justified in the sight of God: yet to faith 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 believe in the sincerity of his own heart, but in God; Enter not into judgement with thy servant, O Lord, for in thy sight shall no man living be justified, Psal. 143.2. Faith not only helps us to clasp about Christ, but it assures us, that we are justified, and daily puts us in minde of our ungodliness, and unworthiness of any mercy, it still puts us in minde, that of sinners we are the chiefes, 1 Tim. 1.15. This is a true, and lively work of faith, it makes us sensible of our daily ungodliness.

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 ungodliness, 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.

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 beleive it; such a soul lives a very wearisome
wearsone life, and without ground, for such a misconstruption 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?

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.

First, look not too much at the hainousness 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.

Secondly, apply thy heart to bewaile thy unbelieve before God, bee ashamed of it, that having had so many experiences, thou shouldst 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 plentuous 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 beleve.

Fiftly, meditate of the many sinfull creatures to whom
God hath shewed rich grace and mercy. 

Our Father trusted in thee, Psal. 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.

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 haft thou not forgot thy justification? haft thou not left off to stir up thy selfe to lay hold on Christ? Esay 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 monstrous cloth: and therefore as thou desirist 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.

We
We now come to speak of the second work 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 faith, Christ hath loved him, and given himselfe for him; it doth not onely procure us pardon of sin, but it tells 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 four principall Acts of the life of faith, which are these. First, by applying general promises to our particular estates, general promises of general mercies; I put them both together; mercies, whether of God's 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 general and common to all the people of God, yet faith assumes them and singles them out, and applies them particularly to a man's selfe; faith claims 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 salvation,
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But alas, how strongly does unbelief work in the heart of every soul that hungereth after Christ and his salvation.

TheſeºfFaith.

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 beleeeve 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 concerns our salvation: see how faith is said to apply these generall promises of generall bles· fings 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 applyes them all.

How doth faith apply the Commandes of God? why, Psal. 119.66. I have beleeeved thy Commande· ments; The meaning is, I do beleeeve it is my duty, to perform every one of the Commandements, as much as any mans duty elfe, it is my case, to mee is the Commandement given, he doth not name me,
me, when he faith, Remember to keepe holy the Sabbath day; but whosoever thou art, remember that thou keepest the Sabbath day holy. Now faith faith, 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 tells me, it is given to me; Another man that is of an unbelieving heart, hee applies it not to him selfe, did he believe it, he durst not allow himselfe to doe any evil in Gods sight, or any that belongs to him; So when it is said, Thou shalt not commit adultery, the Commandement names not Joseph, 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 break it; Psalm.119.11. I have hid thy word in my heart, that I might not sin against thee; And so for the threatenings, when God threatened Nineveh should be destroyed, Jonah 3.4.5. The people beleeved God, and every one turned from his evil way, and cried mightily to God; Now faith beleeves a threatenings, 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 threatened. 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, Psalm.119.11. They are the very joy of my heart; Faith and patience inherit the promises, Heb.10.36.
Now consider, there is a great deal of difference between an Commandement, a threatening, and a promise, in respect of faith's 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 threatening his owne, and is therefore struck in conscience with obedience to the one, and fear of the other, yet, it is an harder matter to apply the promises; Why? because the promises are of a more spiritual and heavenly nature, then either the Commandements or threatenings be; no Christian but believes a Commandement or a threatening, long before he can believe a promise; and the reason is, because the Commandement, and threatenings are written in men's hearts by nature, but the promises are merely Evangelical, and the Gospel is far above the natural frame of men's 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 medling with promises; but true faith that bowes the heart to apply, Commandements and threatenings 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 threatening 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 He came to call sinners to repentance; and You hath be quickned,
that were dead in trespasses and sins; the soul hath much ado to believe this, he will say. This promise belongs to any rather than to me; to such as are able to pray, &c. But I am a faithless, dead-hearted creature, to me these promises belong not; yet notwithstanding, the same faith that learned me to apply Commandements and threatenings, will bring me on to apply promises too; it is but the same grace that puts forth itself a little stronger, and so applies the promises; and so in time it will come to this, If the promise say, Christ came to seek and to save that which was lost, and I see myself as a lost creature, then faith tells 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 myself 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, in such a condition as upon which the Commandement is made; I therefore claim the promise for my comfort, as well as the Commandement for my duty: this is the first work of faith that assures me of my justification; If therefore such a soul should now finde it selfe willing to believe the Commandments and threatenings for its portion, why then conceive, the same faith that makes the Commandments and threatenings thine, makes the promise thine also; Take one, and take all. It is the Command, thou shouldst believe in the name of the Son of God, as well as to keepe holy the

Reader

Very encourage thy self a some. But it must be observed, that Christ to the Author of the life of Faith in God, he will give faith to them that ask it. But this remark should be.
The Sabbath day; notable is the Scripture to this purpose, *E*sa*y 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 beleve on the name of the Son of God, 1 *ioh.* 3.1 and it is my duty to beleve, 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, just and good, then I have as much right to the promise, as to the Commandement. The same David that faith, *P*sal.119.24. I have made thy Commandements my delight, and Counsellors, faith 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 sinfull soule, 

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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 fear 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 hear 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 John 3.22. *Hereby we know that Hee heareth us, because we keepe his Commandments, 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 beleive 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 God's mercy, that my sin 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 ye beleeved, ye were sealed; If God give us the earnest of eternal glory, we are sealed with the holy Spirit of promise, which Spirit speaks evidently and certainly, 1 Thes. 1:14. Now faith makes room 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 souls, so as that we dare commit no iniquity, and so are clean and marvellous innocent, ashamed, and dare not meddle with any sin. Now the soul stands in awe of God's word, and now faith having purified the heart, to make conscience of sin, it makes room for the Spirit, for the Spirit will not lodge in an unclean heart: as in particular, John was sent to prepare the way for Christ to come; and he comes by his Spirit into our souls, 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 chief and most miserable, and of all creatures the most unworthy of mercy; and lifts up low hearts, that were sunk downe like valleys, to beleive there is hope in Christ; and so faith
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faith in time by this means brings on a soul 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, misfits, and clouds of all that darkness, that obscures our assurance of justification. It is the nature of faith to work out doubting and distrust. Now there are four doubts which do most bemist, and overcloud the eyes of God's people that are justified, and yet cannot see it, nor be assured of it.

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

But now faith by applying the promises out that doubt, that it is not store of sin, that can hinder the favour of God to my soul, Is. 51. 5. Israel hath not been forsaken, nor Judah 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 sin, though I be brim full, though filled with sin, where there is fulness of sin, there is emptiness 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 goodness, and he will not hate me now for my wickedness; Israel was not forsaken, no more shall I, though I be full of sinnes; 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 seen 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, it store of sin, by applying the promises, so also by applying the plentifulness of Christ's redemption, Psal.130. 2,3,4. With the Lord there is mercy, and plentiful redemption, ver.7, 8. And also, by applying the plentiful mercy of God, Psal.51.1. so as though my sins were never so many and great, yet God's mercy is infinitely more. And thus faith hath scattered the first doubt, that hinders the assurance of my justification.

Another doubt is, These promises of rich mercy and plentiful 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 mourn bitterly, that we have sinnen against him, and that is humiliation enough to find mercy; If I can mourn 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 mourn 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, Jer.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 bitternessse 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 stoope to the yoake of all Gods Commandements; when wee looke in our selves as not too good, nor too great, to take up Gods yoake 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.

Thirdly, Another doubt that faith clears, is this; The heart is troubled because it wants faith: These promises are very comfortable to them that have faith to beleive, 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 he 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 humiliation and the like, where Christ is likely to be found, Cant.3.1,2,3.

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

Fourthly, Faith the less it can cleave to the promises, the more it lays hold on the Commandments and threatenings, and so it subdues a man to tenderness 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 he 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.

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 wait upon
upon him, that hides his face from the house of Israel, in case of want of feeling, Esa 8.17, Lam. 3. 26, 27.

Thirdly, Faith will out-wrestle want of feeling, by observing God's manner of dealing, either with himself 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 himself? Why, our Fathers trusted in thee, and thou deliveredst them, ver. 4, 5.

Vfe 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.

Vfe 2. It is to exhort those that desire to be assured of the pardon of their fitnes; 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.

Vfe 3. Of comfort to every poore soule, that findes this
this work of faith in their hearts; If thou findest this kind of working, thou mayest be assured of thy justification, give all diligence to make this sure; if you can apply Commandements and threatenings as well as promises, and art diligent in prayer for assurance, and seest many doubts for multitudes of sins, and fear thou wantest faith and the like, and hast found faith overcomming these; then thou mayest comfort thy selfe in this, thy justification is certain, and thou must be assured that it is so.

Ve E 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 only 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. 1.24. implying that a man doth not onely come on to live in Gods fight by faith, but to stand and continue so; faith layes hold of justification and pardon of sin
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in such sort as that it continues it to us. David did acknowledge the blessedness 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 forgivenes 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 happiness; not only 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 imputeth 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 God's not imputing sin to him; I know nothing by my selfe, yet am I not thereby justified, 1 Cor. 3, 4, even then when he could say, It was the rejoicing 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 quietes 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 siringleness 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
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grace of faith in our hearts, that makes us live the life of justification, but the act of faith put forth in a daily believing on the name of Christ for daily pardon, for so the holy Ghost usually describes our justification; he applies it to the act of believing, Acts 13:39. By him, all that believe 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 believe 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 works of faith still to apply justification to us, Acts 10:43. To him give all the Prophets witnesses, that whosoever believe in him shall have remission of sins, not whosoever hath faith, but such as do believe; 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 immediately fall frantic, not able to put forth an act of reason, much less an act of faith, yet wee are blessed; yet nevertheless 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 salvation; yea, and as it will be a sin unto us, so it will be our misery, for the want of this will make the life of our justification more dead & dul-

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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 righteousnesse; 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 applied 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 chief, 1 Tim. 1. 15. of whom even now I am chief: 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 fears, and obeyes God so as becomes us. Notable is that expression of Job 16. 4. when his friends had reproached him fearfully and shamefully, so as his spirit was much kindled against them, but faith 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 Job, 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 believes in him that justifies the ungodly, and faith 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 we 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 tells 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: unless ye set your hearts anew about this worke, that this may bee healed and mortified, you shall not see the kingdom of God, and if a man bee excluded Gods kingdom, 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 kingdom of Heaven; yet he must againe bee converted, and seeke
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The liftofail, 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 Christ's righteousnesse daily to be applied to us to cover these imperfections in us. Nehe. 13.22. when he had beene 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 Esa. 64.6. Our best righteousnesse 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 lead thee whither thou
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Though 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 faith our Saviour, they shall lead thee whither thou wouldest not, as if Peter could be content to be shut of his martyrdom: though doubtlesse he was willing to profess Christ to the death, willing rather to dye for him, than any more to denie him; yet he puts him in mind, that he should carry weakness and backwardnesse with him, even to the Cross. So that even our best works, even martyrdom itself 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 readiness 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 evill heart of unbelief 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 subtile for you, and will draw you away, and harden your hearts from Gods feare, Essay 63.17, 18. And not onely every camall man, but every good man in his best estate is altogether vanity, Psal. 39. 6.12. Such a steeame 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, *Esa*v 64.6,7.
We fade away like a leafe, and our iniquities like the
windes carrie us away, and the reason is the same in
the point now in hand, *There is none that stirps up
himselfe to take hold of thee*; though wee have ta-
ten 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 fin is applied to us, the more
the strength of finne is subdued in us, and therefore
we had need to lay hold on Chrift for a daily re-
newed pardon; and this is the first ground.

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

As first, we are daily to pray for pardon of fin,
*Mat*.6.11,12. *Mark*.11.2,4. and if every day
we be to pray for pardon of fin, then we are every
day to put forth an act of faith, to apply the par-
don of our fin.

Secondly, We are every day to turne to God,
for conversion is a continued act, *Zech*.1.3. *Isa*.
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 Chrift, *Col*.3.17. and that is, that
through Chrift it might be accepted, and the fail-
ings of it pardoned, and so to goe about it, not in

out
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 unless it be exercised, for though it ever live, it will be smothered, unless exercised; faith in Christ will be decaying, unless it bee daily set a worke to beleve in Jesus Christ for daily pardon of our daily transgressions, and therefore build up your selves 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 beleeveth for every child of God is a child of promise: thou sayest, thou art weary of sin, and haft 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 readest 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 readest, so often art thou called upon to beleeveth thy sins are pardoned. And observe again in the gracious providence of God, doth he not beare
beare witnesse 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 feldome 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 heare 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.91.9. Know, that God and Christ is a mysterie, and so those great works of Election, Vocation, and Redemption are mysteris, the Attributes of God are mysteris, and therefore the more we grow in the knowledge of these mysteris, the more occasion have we to take hold of God, and to renewe our resting upon him from day to day.

Now to apply this two or three wayes.

First, by a word of strong reproove to all the people of God, that content themselves with repentance from dead works. Time was when they repented, and clave to Christ for mercy, and this were
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 confe-
rence to help us; It was then a Land flowing with
milk and honey; but sinfull is the negle& of Gods
people, the Lord be mercifull unto us in this be-
halfe, 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 than 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 bleffe God that we are put to such pluffles, 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 univerfall deadnesse fall upon us; *Let us remember the ungodly frame of our hearts when we are best assisted,* as well as when leaft; you have a frame of heart in you, that could sin as grosly as any of your brethren, and you have an heart at the best empty, were you put to trall; consider you have daily occasion to renue your faith, else it will be but a sluggishe 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, unleffe you seek 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, bleffe 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 dost in the name of the Lord Jesus, and dost thou not every day read 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 business be, thou hast more need to mind this, then any thing in the world besides, what ever it be.

Of comfort to all the people of God that would live a comfortable life, for many a soule thinks thus: True it is, I bless 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 a work 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.
We 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 dwells in our hearts by faith, Eph. 3. 17. To as many as beleve in him, God gave power to be called the sons of God, John 1. 12. To receive him, and to beleve 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 we married to Christ, and filled with the holy Spirit. And so by faith we receive the promise of the spirit, Gal. 3. 14. To 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 godlinessse which a Christian...
Christian 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 doth spring forth a ground of much and strong support unto the servants of God in their weakest performances, for thereby not only our persons, and poor 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 insufficiencies to good; and readiness to fall into foule sin. It seems 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 see 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 anything that he commanded him, save only in the matter of Uriah; But why only that? do you think 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 faith, He turned not aside from any Commandement of the Lord, save only in the matter of Vriah: Now understand what I say; In all other the passages of David's 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 he 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 in the soule. Sin triumphs desperately in a man's 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, solely faith was then in the heart of David, abiding, but not stirring, not exercising it selfe, and thereby did he only 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
in us, and this spirit lusts against the flesh; and where there is such a lufting, 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 sinner 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 unclean, not onely when it comes to groffes sins, but even his best duties, his hearing, receiving of Sacraments, &c. To the impure and unbelieving all things are unclean, yea even their very mindes and consciences are defiled; and it is a strong word he useth, Reprobate to every goodwork; 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; Hierod 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 tur-
ne'd aside, and recovers not himselfe without
some help him; as it is observed by Divines, had
not Nathan come, (though hee inferior 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 quickening our spirits to holy duties, and faith
doeth both these; whatever sinfull corruption it
be, that is in me, whether pride or wantomesse,
or whatever distemper it be, faith mortifies it;
faith keeps us standing that wee fall not, 1 Cor.
1.24. Heb.11.30. By faith the walls of leriche fell
downe, when they had been compassed about seven
dayes; and it was by the blowing of Rams horns.
These strong walls of leriche are but our strong
holding corruptions, the high walls of our sinfull
lusts, which we are not able to scale, and we come
and trample our weapons after us, call upon God
for strenght against them, but this is but the
blowing of Rams horns; 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 mightie power to blast all
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 fierceenesse 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 beleevs therein, and waits upon God for the accomplishment thereof; and thereby faith wonderfullly kils corruption, and quickens the life of our sanctification, Deut.30.6. God hath promised to circumsice 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 uponthem, and to cleanse them from all their Idols, Ezek.36.25,26. Now I pray you consider, doth God promisse 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 uncleane 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 beleevs 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 Syrophenici-an 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.e covetousness, &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 asleep; there is not the weakest corruption in a Christian, but it will over-torne the strongest grace, unless faith sets it a work, for constant experience shows, the people of God are commonly overcome in their strongest graces, by their weakest corruptions. Peter was most bold, and boldness is opposite to shame and feare, and yet this weake corruption being but a little provoked by a weake girl, downe falls the strong boldness and courage of Peter, into a fearfull denial of his Master. Moses the meekest man upon the face of the earth, and yet what kept him out of Canaan, but that he spake unadvisedly with his lips: to shew you that the strongest Christian will be foyled in his strongest grace, by his weakest corruption, unless 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: Job the most patient man, yet foyled with impatience, but hee that had but so much faith as to see his unbelieve, and to cry for help against it, he prospered mightily, Mat. 9. 22, to 25. If faith be stirring, it will make the walls 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 un-
less faith put life into them, though otherwise
they be the acts of saving graces; it is holiness
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 wisdome, and zeale,
and humility, but it is onely the faith of a Chris-
tian 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, Essay 40. ult. Tob. 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 his best dutie:
Nebem. 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 de-
scription of holinesse; now then since faith it is that
alone makes us depend upon Gods grace for as-
sistance, and upon his word for guidance, and
upon his mercy for acceptance; then know that
without
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 between two Christian men, one man prayes with much strength of zeale and humiliation, and is much enlarged, finds much assistance, and can press 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 finite his breast, and to cry out, Now Lord be mercifull to me a sinner. Now what faith 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 inlarged, and the other man more straitned and foyled; and here is the onely difference, the man that was straitned, by faith hee lookes 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 wrastle withall; and therefore faith would have the liveliest and purest Ordinance it can get, because it knowes it stands in need of all. Cover after the best gifts, 1 Cor. 12. xls. and hee means 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 faith, 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, unless it may be filled with strong and lively Ordinances.

Secondly, Faith though it strongly affect strongest
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, unless 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. 

The strength of the City lies not in its own wals, not in the Chariots and Horlemen of Israel, though they be as strong as Eliah 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. 'Ibooshaphat had procured more then a million of soldriers, 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 do 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 lookes at them all as empty creatures, unless 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, Hear and your souls shall live. And now faith clasps about these, and helps it selfe much this way.

4. Faith applies the whole word, both threatenings, Commandements, & promises, as belonging to him, or desiring that it may be so, Ps. 119.66. & 49.10. 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, unless 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 faith, Could I be but zealous in prayer and preaching, that would serve the turne. Another man faith, 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 faith, 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. Job had patience,
tience, but it would not serve his turn; no grace will serve thy turne but faith, and therefore if thou wouldst 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 address 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 speake 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 John 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.

There
There are two or three special 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 solemn feast then any of our festivals be? doth he not looke at feastig 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 keepes the whole man, in a mans whole time, in a setled 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 lufts, when he should come preparedly to the Sacrament, he knowes not where he lopt himselfe, but is so darkened, as
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it is a wonder to see how farre he 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 devour, whom resist stedfast in the faith: as if he should say, seeing the Devill is so watchfull to doe you what mischief 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 weakness, here is occasion for you to seek to 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 we so farre to seeke. It was a complaint the Apostle Jude, ver. 5. 12. made of them that turne the grace of God into wantonnisse, they are spots in your feasts of charity, feeding themselves without feare: to shew you it were a finne 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 wantonnisse; 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 a 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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This is the first work of faith, as it purifies the heart, it watches over the whole frame of our hearts and wayses, and takes some course daily to set the heart in order before God; as preparing us for such a solemn 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 evills he hath done against Christ.

3. Faith, as it purifies the heart, hath this work,
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 voice of faith, early will I seek 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 seen: if we come not to the Sacrament hungring and thirsting after the beauty of God there, faith hath not beene set a worke; 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 seen it in the Sanctuary. Notable is that speech of the Church Cant. 1.7. Show me o thou whom my soule loveth, where thou feedest thy flocks at noone; for why should I be as one vailed 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 vailed, that I see no Christ, no life, nor glory there; whereas other Christians have the vail taken away, I am as one singled out and left in darkness, 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

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The life of Faith.

your hearts closing the weeke following, much ensnared 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 fit 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 Christ's 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; he would have no wickedness found there, but by instruction, and commands, and admonition to his best endeavors, he 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 beleive, 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 beleive 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 householder, or any that sojournes in a family, if he beleeves, there is this or that mercy to be found from God in that Sacrament; we should tell them, wee beleive there is such a mercy in store for you, and therefore be of good an 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 milk of the word, 1 Pet. 2.2, and so of the Sacrament, it affects not those gawdye 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, eate, 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 whatsoever cause I had before to beleevve, I beleevve it now the rather,
because now I have the root of all the promises, and therefore Job speaks rightly, *I know my Redeemer lives*, Job 19.25. And what doth he infer from thence? therefore you should have said, wherefore do we reproove him, seeing the root of the matter is in him? v.26,27. And so shall a man rightly doe in this case; if wee dare lay hold on Christ dying for us, then our owne hearts should not reproves us any more for being unbelievers. I have no faith, will one say, no patience, nor humility; but if thou hast Christ, the root of all grace is in thee; nothing belongs to thee as thou art a Christian, but the root 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 beggarly 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 discerne 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 will swaddle it about with promises,
and now all that was weak and out of frame before, by applying the water of the Sanctuary, all is healed; as in the Pool of Bethesda, all that could but step in, were healed; *John* 5:4. It shews you that Christ is our healing God; whatever disease they had, they were healed of it. It was *Naaman's* 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 blind understanding may be healed, and that all the distempers of the soule may be healed, and it receives Christ for this end, and faith, in case I be weak, here I have bread of life to feed on, *John* 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 Governor 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 yeld my selfe to him as his Spoufe, 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, unless 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, faith 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 bleffe 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 fulfills the Commandments, 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 Esther did, seeing the King free to her in one thing, she asked another, Esther 5.7,8,9. If a Prince come to sup with a subject, then what shall I doe for thee? God lookes for it, that we should put up some petition to him at such a time; Esther desires the King would come to
to her banquet, the second time, and then she puts up her intended petition, and then he became deeply incensed against Haman; so when we 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, 2er.31.12, 13,14. God would have us come more frequently and diligently, because wee have found him there.

All that hath beeene 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 ever
ever faith hath received any mercy from God, it is jealous of starting aside from God, it is never more ready to lose 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 fearfully that night, and all forsooke him, 

Matthew 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, we 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 tells 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 Pazaah 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 God.
God to purifie my heart and the Ordinances, or did not apply the promises as rooted and sealed, or I have beeene 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 benummmed, 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 believing 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; feel 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 heal all; and when you come, be careful to believe the promises more firmly, because there you receive the root 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 loaf, and take advantage of the love and favour of God to you, spy out what use you may make of his love, and if he refuse to give you a meeting, set faith a work to examine what is amiss, if he meet you, then still keep a watch over your hearts, for Satan will be most busy to meet you, as soon as ever you come from banquetting with God, he will desire to winnow you as chaff, and will do what he can to overturn all; and though you be ever 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.

V V E E now come to shew you, that wee are to live a life of sanctification by faith in the use of our Baptism; therefore for opening this point, let me shew you, what bee the principall exercises and acts of faith about our Baptism, 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 Baptism, which are of much use in carry-
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 beleeving Jews, who though they had not seene Christ, yet beleeved and rejoyned in him, they prophesied of him; see how faith workes upon it, 1 Pet. 1.8 to 11. They verily beleeving by the power of the holy Ghost, what themselves had foretold, he tells you they searched, and enquired diligently what it meant; Wherein you may discerne 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 hant, 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 believing that all these things netherly concern 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 soone as ever he hath received any benefit by it; See it plaine from the Bereans, they received the word with all readiness, it was faith that made them so receive it, Acts 17.11,12. Faith receives the truth and goodness 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 a worke to search, and searching makes them beleive more strongly and more abundantly then before; they beleived 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 haft, 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 Baptism, unless 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 Baptism, then you search what it is, that in your Baptism 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 Baptism, if we never searched after any sin to this day, we never lived by faith in the use of our Baptism.

Secondly, Another act that faith puts forth is, that faith doth believe the truth of all that grace God there offers, when it hath searched it out, then it believes the truth and goodness of all the holy will and grace of God therein offered, though it doth not forthwith take all as its own, 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 speaks to me in it? take it, and know it for thy good; and so it helps me to believe 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 faith. May I not
as well goe home and wash there? 2 King. 5. 12. it was a voyce of unbeliefe, he did not beleue he should wash and be cleane, by washing in Jordan; but his servants possest him better, and so he tried, and found it as the Prophet had saide, 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 offereth to him in his Baptisme, he goes away without any benefit; see it in the unbelieving Jews, they saw nothing in the Manna, but light food; but now faith beleeves the weight, 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 uncleannesse 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 gore 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, Joh. 3. 3. without which we are so defiled, as that wee are not
not fit to be members of God's 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 lays 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 Baptism, and that faith lays 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 privilege of such a Father's 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 allows him conjugal 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 Spoufe 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 beleue in such a case for himselfe, and for his children? I was but once given in marriage to such a man, and I beleue 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 beleue 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 beleue it, thou wouldest beleue it, if thou wert married to a man: God is more
more real in this business, then in thy marriage to a mortal creature; so that now God will have me called by his name, and my child is his child, and for my own part, I know my consent for my selfe, and for my child is of no small force; if my child be given to God under age, and God be content to stay to see whether it will yield its consent afterwards, you may somewhat demur for your child, because you will see what it will do; but for your own 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 believe it, and faith will, and hath reason to believe it. And if likewise thou come to the Lord's Supper, and there renew thy Covenant and consent, and desire further assurance of the business, thou maist again receive him, and when thou so dost, thou makest good that which thy Parents did for thee in thy Baptisme, and therefore thou hast reason to believe thou art admitted into God's 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 saine, that is, Justification, Acts 22.16. Acts 2.38.

Secondly, Sanctification, Acts 2.38. You shall receive the promise of the Holy Ghost; and we 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 affictions of Christ; for our Saviour calls his affictions, his baptism, Luke 12.50. Mat. 20.23. Meaning with the same affictions; so that when we come to be washed in Baptisme, we profess that we give up our selves to yeeld to all the affictions God calls us to; and God there offers us fellowship with Christ in them; and in our greatest affictions 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 affictions we meet with.

Fourthly, We have in our Baptisme sealed up to us, preservation to salvation, 1 Pet. 3.1. As the Ark saved Noab, 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 Baptism, so our souls should rise to newness of life, and our bodies to the glorious estate of the resurrection of the just.

Thirdly, Faith hath this act about our Baptism, 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 Baptism is received by faith and repentance; John preached the Baptism of repentance, for the remission of sins, Acts 2.38. This is the onely use and end of Baptism, so that faith discerning this, sees we have just cause to repent, that all our sins may be done away. Faith in Baptism 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 believest, thou mayest be baptized: I believe that Jesus Christ is the Son of the living God; If thou believest there is no salvation but in Christ, whether thou feelest the comfort of it, yea or no, if thou believest 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, Esa 45.22. So faith ever sees the water of baptism, 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 work, and that is, it endeavours fruitfully, in the performance of all the duties the Sacrament requires, to put forth an holy fruitfulnesse, walking in the life and light of its baptism; 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 baptism, 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 baptism it is, that we are not onely dead to sin, but justified from sin, and so more confirmed in our
justification, and more quick and strong in our mortification and newness of life. And from hence also it comes that we cleave to our brethren in brotherly love, 1 Cor. 12.13. so that from our baptism, 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 baptism to this purpose; a faithfull soule works brotherly love out of its baptism, 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 beleever, it doth and suffers, what is to be done and suffered, and the more for our baptism sake.

Finally in the last place, we live the life of faith in baptism, by presenting and offering our children unto baptism, that they may partake together with our selves, in the like benefit we our selves have done; wee offer up our children in baptism, 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 beleevie 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 beleve for them, that there is that in Christ for them which they stand in need of, and there-
therefore we believe in their behalf, that God will be gracious to them, for his Covenants sake. And faith doth not only bring them to God, and present them before him, but this it doth seriously and solemnly; we many times have much Courtly complement in Baptisme, and stand more upon the outward carriage of things, then upon the serious solemn 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 believeth 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 bless David and his house, 1 Sam. 7. 27. The soule thinkes it selfe unworthy of such a mercy, but sure God hath promised it, let it therefore be establishd 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, & Spoues 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, Luke.
Luke 1.44. But every child is not so lively, to be so soon conceived in the womb of the Church, as in the womb of its Mother; yet as soon as it can choose good, and refuse evil, it may look 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 look 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 child's 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 God's 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 mean 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 hidden 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 reproofer 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 beleive 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 meaure 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 Sacra-
Sacraments, wherein are contained all the rites of the Law, and yet to us they should bee such light things!

Pve 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 uncleanness 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 full 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 may
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 believe it verily and really done, believe that you are married to the Lord Jesus Christ, and therefore keep loyal fellowship with him, that the blessing of Christ and Abraham may come upon you and yours.

V E 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 read 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 read it most dayes, and if not reade, yet he may meditate upon it in his journies; and Kings and Princes who have most business, and can least spare time, if they be faithfull in their calling, yet they are commanded to *read 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 business, continually
continually employed from morning to night, Exod. 18. If they be to read in the word all the days 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 several acts about them all, and in some joyntly.

First, for the Commandments, faith believeth the commands, Psal. 119. 66. I have believed thy commandments. Now faith believing the Commandment doth let it self a work in three or four severall acts about it. First, it allowes and believeth 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 do 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,
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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 speakes of the Law of Judgements and Commandements as more to be desired then gold, as sweeter then the honey or the honeycombe, 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 Commandments, 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 unbeliefe 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 showed 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 unbeliefe the Scripture makes mention of, (and yet to whom belongs the keeping of younger brethren, if not to the elder brother?) Now this arguesthe unbeliefe of a mans spirit; yea, see yet a further instance, and in some respect a worse, considering the men that did it, *Matt. 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 me, say they? see thou to it.* As if the anguishes 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 a work, and yet as if it nothing concerned them, they yet sleight it and say, *Look thou to it.* This is the frame of every unbelieving 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...
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 concerns 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 cross-way of Gods Commandements, Psal. 119. 128. I esteeme thy Commandements in all things to be most right, and hate every false way. This univerall obedience springs from applying the Commandements, and looking at them as of great weight 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...
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 he had Gods Commandement for it, not knowing whither he went, Heb. xi. 8. This is a right work of faith, for an old man, then about seventy five years 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 believing; 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 God's 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 hear, 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 lookes at it, as an easie yoak, a delightsome, 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 lookes 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 burthenome to a man but when they are beyond his strength. A man takes no delight in a businesse that is too weighty, 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 believing Christian make of the threatnings? I answere 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 seconedly, 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,
as truly, though not so much, and that it is so, read Rom. 8.13. If you walk after the flesh, you shall dye; this threatening is to God's own people, and yet see a more pregnant place; Except you be converted, and become as little children, ye shall not enter into the Kingdom of Heaven, Mat. 18.3. Now to barre a man out of the kingdom of Heaven, is a grievous threatening, it is no lesse, then to cast a man into hell; and therefore say not, Here is a threatening for such and such wicked men to take heed to; but know this, though condemnation belongs not to thee, but the threatening doth, and the affliction belonging thereto will certainly befall thee. Ely was a good man, and yet the threatening 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 threatenings belong to God's people, and we must so account them; else wee shall reade the word in vaine, when we reade threatenings. And therefore faith, when it reads threatenings, 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 threatened, whether sins past or present, 2 King 22.18,19. by which Scripture you may see, that a good man, when he reads threatenings against disobedience, it makes his heart to melt, and it is faith that makes a man do so, Isa. 3.4.

Third-
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 stirrs us up to much watchfulness; famous is that for this purpose, in Job. 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 Job, dost thou stand in feare of destruction? Is there any destruction to such as thou art? Yea, faith Job, The destruction of God was a terror 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 terror to every believing soule.

Fourthly, Faith hath another worke about threatnings, it works much strength in a mans soule, against all the threatnings and terours of men; and therefore Job that stood in such awe of God,
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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 fear 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 threatenings, 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 base timorousnesse, 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 he 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
faster hold of the promise, then on Christ in the promise; David was in great distress, 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 be 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 meantime, The just shall live by faith. Hab.2.3,4. this is the nature of faith, He that beleeves makes not haste. Elyae.28.16.

Thirdly, Faith doth likewise stay more upon the promise, and upon God in the promise, then upon any means that it can use in the accomplishment thereof. Abraham when he had a promise of seed, he rested not on his own, or his wives 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 a promise, and by virtue 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 filthiness of flesh and spirit, 2 Cor. 7.1. 2 Pet. 1.4. God hath promised to subdue our iniquites, and to give us clean hearts, and that we may partake in these promises, we set our selves against these pollutions.

Fifthly, It is the nature of faith to rejoice in all the promises it receives, and rests in them; Abraham rejoiced 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.

Sixthly, Faith in the promise doth encourage and embolden a man to undertake any dutie, or to undergo 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 Gians, as David did Goliah, he trusting in the name of the Lord of Hosits, was confident God would close him in his hands; wonderfully doth faith work, be the dutie never so desperate, and so doth it undertake any evil, ver. 35. Women and others were terroriz'd, and would not be deliver'd to avoid torture, because by faith they looked for a better Restauration, 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, of
of the providence of mans fal, of mens examples, good or bad. And now what life doth faith put into our hearts, when we reade these?

First, it gives us to understand them very clearly, not onely beleewe 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 seen: by faith Abraham saw Christ's 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 reade the works or decrees of God, then it bowes to a sanctifying of God in our hearts, that is, the more to rejoynce 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, 0 King of Nations? Jer. 10.6,7. This is the nature of faith, when it reade a description of God, and his workes or attributes, it humbles it selfe before God, and magnifies him.

Thirdly, If faith reade 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 medling with such wicked practices, 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 seen 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 days of the Gospel, men are not to apply the threatenings 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 Chrifh, but the application of them belongs to them, to kepe them from condemnation; Have you not heard that the hearts of Gods people which were holy, have melted with the applying of the threatenings of God? but you say, they lived in the days of the Old Testament: But did not Chrifts Disciples live under the New, and yet the threatenings 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 threatenings applyed.

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 a worke in what ever you reade, be it more or lesse. If therefore thou comest and reads the
the word, and sees no great matter in it, neither
in Commandments, threatenings nor promises,
or if thou seest something in them, yet if thou
lookest not at them as concerning thee; or if thou
apply some Commandments, and not others
some, and not willingly give blindfold obedience
to them all, then thou readest Commandments
in vain; if thou readest threatenings, and thy heart
be not affected nor afraid, thou readest that word
in vain; if thou readest promises, and takes not
hold of Christ, and waites not for him, and stayes
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.

Vse 3. It may serve to stirre up every soule, when you
go about to reade the word; I beseech you, if
you would not reade the word in vain, then read
it in faith, it will not profit you else; and there-
fore, when ever you goe about to reade, lift 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 Ordin-
ance 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 prof-
table use of it.
We 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 especial manner required, *James* 1.5,6. Let him *ask in faith*; Though God be most liberal to bestow his blessings on us without grudging, yet unless we ask in faith, we must not think to receive it; as if he should say, Our best prayers will be but dead works, unless faith be active and stirring in them, *The prayer of faith shall save the sick, James* 5.15,16. Shall save not only his body from sickness, but his soul from sin; not that every faithful prayer doth forthwith obtain deliverance from sickness, and salvation from sin, unless there be some faith in them that are prayed for, though what God hath promised in this kind, he is able to give, yet he will see some faith working before he grant it.

Now because faith is of such principal 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 watchfulness 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 drowsinesse 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; be 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 drowsie, and they had much ado to keep from sleeping, when there was most need of praying. Therefore watch and pray that yee 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 stirres up in a man unto prayer, in prayer, and after prayer; and a faithfull 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
motive to come before God with; and faith sets him a work to do, faith observes what our daily corruptions are, how soon this or that passion is stirred up, what vanities in our minds, what uncircumcision in our lips, how barren and unfruitful 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 culs out against the time of more solemn humiliation. 

*Job* tells you what he was wont to doe, when his heart was in its best frame, though then distempered, *Job 3:8*. Let them that curse the day, curse this night, and prepare to stirre up mourning: The Original word is strong, Stirre up Leviathan; Huge mournings, heaps upon heaps, great Behemoth mournings; Let them pocket up this, and lay it aside in readiness, 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 weakness, 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
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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 Jerusalem. Now a man inhabits nothing but an house; if therefore God inhabits praises, it is a sign that it is a way to raise up an house to compass 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 rear 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 solemn times: Job 23,4. He could not come before God, he was so full of terour 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 vain; but he would lay them in fit order, as they did their sacrifices, joynt by joynt; what ever the holy Ghost
Ghost hath given him patterne for in the word, faith will set watchfulness awork to consider of it, to prepare matter from it, against our next comming before God.

Secondly, Faith and watchfulness 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 watchfulness awork to keep the heart in a praying frame.

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

First, purity, both with God and man, Ps.6.18. 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 void 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 haft 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 watchfulness which faith stirr up the heart unto. A man that hath a petition to put
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 sensibleness 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. David's 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 childe-like awfull disposition, Psal. 5. 7.
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In thy fear will I worship towards thy holy Temple; looking at God, as a God of mercy, and with all of dreadfull Majestys, he comes therefore before him in a child-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, to 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 ye workers of iniquity, why doe ye eat up my people as men eat bread? Tell us you that men are so eaten up with their business that there is no calling upon God, What is the matter? he follows his business so close, that he hath no leisure to pray. Rich men eat up poor mens estates by oppression; and even Christian men, if they be not the more watchfull, will be so eaten up with their business 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 burdened through the deceitfulness of any sin, and put not off this duty, by the necessity of any business 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 God's will; he would not drop forth any thing unadvisedly, he is careful that it be all according to God's will, John 4.15. And so for the manner, he is careful that it be put up in the spirit, Eph. 6.18. praying in the holy Ghost, Jude 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 less than 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 God's 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; 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 stirr up himself to take hold of thee, this puts away the deadness of our prayers, and gives them wings.

Thirdly, And so for constancy, Pray always and be not weary, Luke 18:1. God will let us know, that he will be overwrestled, 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; to see how God poures in the fruit of our prayers unto us; they listen what news from heaven daily, Psal. 50. 3. 1. Hab. 2. 14. I will stand upon my watchtower, and be watch 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 faithfull, I will stand upon my watchtower; and see what God will answer thee. . . .
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Secondly, besides watchfulness excites and stirs up a man to use all lawfull means, 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 Joshua, when he had fasted and prayed, Josh. 7.10.16 then Arise, I said haste committed an execrable sin; See who it is said the justice be executed: bee would not have him to continue in prayer, as to think to over-wrangle it that way; no, but arise and be doing, doe what you can to help it, and then wait upon God for a blessing.

Now for a second act of faith, and that is, As it stirs up watchfulness about prayer, so faith doth also help 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 fairest ground; this is a stirring active worke of faith, the true Apostles whom of the sacrifice of prayer, Psal. 66.18. Psal. 4.6. 55.17. God turnes not our prayers from him; no his mercy from us, but our Person and prayers are accepted; and so accepted, as that God both hears what we say, and will likewise do it, John 5.14.15. Acts. 17.24. 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: Dem. 3.25.
26. Moses prayed that he might goe over Jordan, and see that good Land; now it was a thing God
law was not meet to give him; but though he
would not give him that, yet he had respect to
the ground and end of his prayer, and so God
gave him sight, that he saw and discerned it plain-
ly; so God considered the weight of his desire,
and though he grant not the letter of the conclu-
sion of our prayers, yet he can direct us a better
way to be satisfied. It stood not with Gods pur-
pose, that Moses should goe over into that Land,
his standing as a type; but his petition being rea-
sonable, God answers the grounds and end there-
of, and so in all other our petitions if reasonable.
Father if it be possible, let this cup passe from me;
and he was heard. Heb. 5.7. his desire was, to sub-
mit to Gods will; and he was heard in the ground
and end of this prayer. Thus faith believes when
we are in a poore case, to pray, Psal. 34.6. This
poore man cried, and the Lord heard him; it was
then an hard time with David, he was faine to
counterfeit himself a mad man; he made a very
poore shift; and therefore calls himself a poore
man, and yet, I trusted in the Lord, and he deli-
vered me; so that faith will help a man in very
poore takings: and this faith will doe, not up-
on presumption, but upon safe and sure grounds;
for,

First, Faith builds upon the nature of God, and
he is a God hearing prayer, and therefore shall all
flesh come to him; and faith remembers, that
this is a royall title of Gods prerogative, and
there-
thereupon, the creature clasps about such attributes of God, as make him fit to hear prayers, as his wisdom, his almighty power, his rich grace, his heedfulness for his honour, and faithfulness in his Covenant, and in especial 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. 8:28. First, he appears before God for us, and stands for us, he will be seen on the Bench, and with virtue the Judge. Christ standeth and appeareth at the Father's name, and prayeth 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 express his own will to the Father, John 17:4, 27. In the many gracious effects, which Christ hath, and to gather 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. 100:17. Faith thereby plus life, and warmth, and strength into our prayers; and yet this is one of the weakest arguments faith hath, for many a Christian when he lookes at his spiritual enlargements, and rests there, he will smart for it; It is true, faith rests more upon prayer, then upon the weapons of the mighty; as then 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
does not bottom itself 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 weakensses in our best perfor-
mances, as stands in need of mercy rather to par-
don 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 wondering at carnall men, if
they neither pray morning nor evening, for,
how should they call on him, on whom they
have not beleeeved, 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,
Cursed.
Cursed be he that brings a lame sacrifice to God, and hath a better 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 frownes be, if you present him with such drowsie worke; and therefore I charge you in the Lord, as you would be knowne to be Christians, shake off drowsinesse in this duty.

And this may reprove another fort, 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 learn 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 chiefe of these against the times of your greatest mournings, 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 readiness a-
against speciall 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 God's 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 means 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 drowsie 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 sanification, 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 wee 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. The
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 practice of that Doctrine they 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 we have peace with God, and rejoice 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 rejoice 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 inlarge us to joy and rejoicing in the Lord, 1 Pet. 1. 8. Whom though you have not seene, you do love, and beleeving in him you rejoice 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 maintains it in us.

First,
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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 ourselves in, and in them a man cannot rejoice without faith.

The first and principal 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 access 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 do lay hold upon the Son, by the Son, on the Father, and on both by the Spirit: For faith distrusting our owne natural 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 access 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 Thess. 2. 16. a place well worthy observation, Now our Lord Jesus Christ himself, and
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 soul doth magnifie the Lord, and my spirit rejoyseth 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. His 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 God's 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 days
days 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 rejoice 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.119.121. Thy testimonies are
mine inheritance; they are the rejoicing of my heart;
ver.162. I rejoice in them as one that findeth great
spoiles; Hence never came to an Ordinance, but as
a sueldier to the spoile, after a great batell, as
he! having had a batell 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 Com-
mandement, promise, or threatening: hee heartes:
Thus faith comes to divide spoiles. It is true,
sometimes men come and find spoiles in the Ordi-
nances, that never batelled with their corruptions
before, for sometimes God is found of them that
seek him not, and so many a man that never struck
strok gets spoiles: They come and wonder at the
presence of God is there, and cry out; God is
among them of a truth. 1 Cor.14.25,26. Thus a man
that lives under the joyfull sound of the Ordinan-
ces, he hath ever matter of as much joy, as a
Souldier after victor; Esay 12.3. With joy shall
they draw waters out of the wells of salvation;
and what are those wells of salvation? are they
not
not the Ordinances of God from whence we 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 spiritual joy to be hoped for. The Sun-shine of God's favour will not shine upon a dunghill soule, it will shine upon the garden only, where the seeds of his grace are sowne. The Kingdom 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 believe 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 Corinthians 1. 12. This is matter of exceeding comfort in the midstest of all discouragements. All the ways of wisdom are peace, and all her paths pleasomenesse, Prov. 3. 17. By faith we walk in the paths of God's 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 some the joys of thy salvation, Psal. 51. 8. A man will thereby break the staffe of his joy, so that he shall not feel the support of his comfort strengthened in him. God's Spirit being grieved, (as grieved it will be, if we defile our selves by any sinfull lust) it will grieve our spirits; but if God's Spirit be not-grieved, then are we nearest to spiritual consolation; but if God's Spirit be
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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 clean heart; you cannot see the Sun shine clear in troubled waters; all spiritual consolation dwells in a clean heart; thus faith prepares matter of joy for us.

But now if you think this is enough for a man's spiritual joy, that now he may live comfortably all his days; I think no man that knowes what spiritual joyes meanes, but knowes that a Christian may have truly fellowship with the Trinity, and may have liberty to enjoy the purity of God's 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 spiritual 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 joyful sound of the Gospel, nor can he deny, but in some measure of purity, and singleness of heart, he hath walked before God, yet he neither sees nor feeleth any comfort in these; faith therefore doth something more, when it works us to spiritual consolation.

And therefore secondly, that we may rejoice 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
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 principal 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-wrestles all difficulties, though it have not always largenesse of consolation, yet it never wants so much as it swallowes 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 remembering 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 shouldst 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 evil 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 he hath given us his Spirit to bee our Com-
The life of Faith.

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 we 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 thinkes 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 keeps 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, Isa. 50. 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
The life of Faith.

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 rejoice that seek 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 rejoice.

Secondly, Daily to remember the Lord, is to wait upon him, and that brings continuall rejoicing, Esay 25. 9. In that day it shall be said, Loe, this is our God, we have waited for him, and he will save us, we will rejoice and be glad in his salvation. Psal. 35. 20, 21. Our soule waiteth on the Lord, our heart rejoicyeth, because we have trusted in him: It is from out trust, that we have waited on him, and from waiting, we rejoice 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 rejoice in him, but grow up in rejoicing.

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 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 therefore call to minde, that God hath given you also
his holy Spirit, as both Himselde and his Son for
you, and have not you then cause to rejoynce? and
so this remembrance of him will put you in mind
what he hath done for you: God afflicth you, and
imbitters both your inward and outward man;
why, know He chastens every son whom he recei-
veth, Prov. 3.11,12. but shall not the conso-
lations 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
chastishments you were bastards, and no sons; yea, and
consider what he meanes to do, will not this work
for yourgood 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
fear 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
many times we are straitned 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 countervail 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, faith Elkanah to Hannah, 1 Sam. 1,7,8: than ten sons? And is not the immortal 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 overwhelm 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 Gospell; though such may rejoice 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 rejoice in the word.

And secondly, it layes up the word in remembrance for us, that wee shall not forget it: reade Ier.15,16. I did eat thy word, and it was sweeter to me the joy and rejoicing of my heart; which theues you, that a man may live under the sound of the word, and yet it breed no joy in his soule, because
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 rejoicing of his heart. And so faith remembers, and lays it up for us; when you have seene how it concerns 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 seeke, unless he have laid it up in his heart; this the Apostle complains 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 discrene the purity of his owne walking, he hath not cast a reflected eye upon it, and cannot rejoice 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 rejoicing of his heart; so that a man had

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need, not only walk sincerely, but be careful to observe it duly, that his conscience may witness to it: It is notable counsel that, Gal. 6:4. Let every man prove his own works, and then shall he have rejoicing in himself, and not in another. Though my way be sincere, yet if I take not a survey of it, my heart may be uncomfortable for all that; neither will it satisfy me, that other men have a good opinion of me, for men may be deceived in me; we must prove our selves, and measure our selves, by the rule of the word, and then conscience will speak to our comfort; The Point is not, what weaknesses we have in us, but what we allow not of, and labour to have subdued; if conscience beare us witness, we may have comfort.

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

Now
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 rejoice in the Lord, especially, not always, 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 Joseph's brethren had their sacks full of corn, 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 Joseph, 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 Joseph 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 purity 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 own walkings: and therefore as ever you would live and dye comfortably, so remember God daily, and seek 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 careful 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 employ your spiritual 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 spiritual life of grace by faith; We 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 go through all conditions, from our birth to our grave, by which we live, and move, and have
our being. And now both these a justified person lives by faith; To begin with the former.

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

Not only my spiritual life, but even my Civil 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 show you what are those several acts of faith which it puts forth about our occasions, and vocations, that so we may live in God's sight therein.

First, Faith draws the heart of a Christian to live in some warrantable calling; as soon 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, & coming home to his Father, the very next thing after confession and repentance of his sin, the very next petition he makes, is, Make me one of thy hired servants; next after define 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 setled in God's peace, but his life setled 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 thankfulness to God, that he had given him ability, and put him in place where he might doe him service, 1 Tim.1.12. And in the Law, they were counted unclean 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, he 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 Peter's 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 unclean beast, if he have no calling but a generall, or if no calling but a particular, he is an unclean 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 evenely 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 ob-
Serve the warrantableness of its calling.

Three things doth faith finde in a particular calling.

Firstly, 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 another's welfare, faith works all by love, Gal. 5. 6. And therefore it will not think it hath a comfortable calling, unlese 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 business 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
and direct means, when a man enterprizes not a calling, but in the use of such means 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, Go, 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, Zech 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 ayming 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 sharpning 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 lookes 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 Goliah, though he had before found good successe in his combats with the Lyon and the Beare,yet he faith 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 band of this Philistim; Hee that gave me strength and skill at that time, hee is the same, his hand is not shortned: And then what is this Philistim more then one of them? 1 Sam. 17.37. And so when hee comes in Goliah's presence, and looks in his face, he tells 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 own strength shall no flesh prevail; it is in vain, faith faith, to rise early, and go 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 one 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 uses the world as if he used it not, 1 Cor. 7. 31. This is not the thing his heart is set upon, hee looks 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 no
no acceptance, but all he doth is taken in the worst part; but now if faith be working and stirring, he will say, I passe very little to be judged by you, or by man's judgement, 1 Cor. 4. 3. I passe little what you say, or what you do, God knows what I have done, &c to his spirit is satisfied, 1 Thess. 2. 6. We were tender over you, as a Nurse over her child; We wrought not for wages, nor for the praise of you, if so, we had not been the servants of Christ. A man therefore that serves Christ in serving of men, he doth his work sincerely as in God's presence, and as one that hath an heavenly business in hand, and therefore comfortably as knowing God approves of his way and work.

Fourthly, Another act of faith about a man's vocation is this; It encourageth a man in his calling to the most homely, and difficult, and most dangerous things his calling can lead and expose himself 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 business, 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 me one of thy hired servants: A man of his rank and breeding was
was not wonted to hired servile work, but the
same faith that made him desirous to be in a call-
ing, 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
mind be in you that was in Christ Jesus, he made
himselfe of no reputation; he stood not upon it, that
he was borne of God, and equall to the most
High, but he made himselfe 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 emplouement, rose up from Supper,
and girded himselfe 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 an-
other. So faith is ready to embrace any homely
service his calling leads him to, which a carnall
heart would blush to be scene in; a faithfull heart
is never squeamish in this case, for repentance will
make a man revenge himselfe upon himselfe, 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 be
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 he must bee prophane, or discover his hypocrisy; now therefore John 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 pick and choose, as carnall reason will doe.

Fiftly, Another act of faith, by which a Christian man lives in his vocation, is, That faith casts all the failings and burdens 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 burdens that befall a man in his calling.

1. Care about the success of it; and for this faith casts its care upon God, 1 Pe. 5.7. Prov. 16.3. Commit thy works unto the Lord, and thy thoughts shall be established, Psal. 55. 22. 24. Cast thy burden upon the Lord, and he will deliver thee; faith will commend that wholly to God.

2. A second burden, 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 faith Christ to that? Go and sell that house, I make 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 burden, is the burden of injuries, which
which befalls a man in his calling. I have not hastened that evil 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.

Sixthly, Faith hath another act about a man's 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 be 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 puffes 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 boldness 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,
afshamed, 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.

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 lookes up to God, and resignes up his calling into his hand; he tells 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 himselfe 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 fought himselfe, and never looked farther then himselfe, he never comest to lay downe his calling, but he thinks it is to his utter undoing: a Swine that never did good office to his owener, till hee comes to lye on the hurdle, he then cryes out; but a Sheep, who hath many times before yeelded profit, though you take him and cut his throate, 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 in it, and he murmures and cries out at it; but take you a Christian man, that is wonted
To serve God in serving of men, when he hath beene faithfull and usefull in his calling, he never layes it downe but with some measure of freedome 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 marvelously assisteth them in their worst hours; the soule knowes 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 he was growne old, and the people were earnest for a King, 1 Sam. 12.3. he faith unto them; Behold, here am I before you this day, beare witness against me this day, Whose Oxen or Asses 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.
From hence you see a just reproofe of the in-fidelity 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 unclean beast; if men walke without a cloven hoofe, they are unclean: and hast thou a Calling, and art never so diligent in it, it is but dead works, if thou want faith. It likewise reproves 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 successees fall out; but had we faith, it would support us in our worst successees; and if better successees 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 purs not forth life and courage into them; and if it so fall out, know that
The life of Faith.

Verse 2.

the root of it springs from an unbelieving heart.

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 unless thou mayest have it by lawfull and just means, and when thou hast it, serve God in thy calling, and doe it with cheerfulnesse, 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 beest 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.

Verse 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 dismaid 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 spiritual, and therefore you may with courage look up for recompence from Christ.

Before I make an end of the doctrine of living by faith, in a man's civil life or vocation; there is something more to be handled concerning that argument, for a man's 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 civil life, are either prosperous according to his heart's desire, or adverse and cross, 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 cross and adverse 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 faith, and he speaks it universally, he speaks of all the life he lives, it is all a life of faith in this world; Since therefore a great part of a man's 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 Iochshaphat, 2 Chron. 20.20. Heare ye me O Judah, and ye inhabitants of Jerusalem, belewe the Lord, and you shall be established; Beleeve his Prophets, and ye shall prosper; even then, when they knew not what to doe, yet beleue 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. Four 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, unless we claime it, and receive and hold it by some Evangelicall 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
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 Legal titles; Why? Because faith is sensible, that a Pagan or Infidel may enjoy the blessings of the world by these titles; by the Law of Nature, as the first born, he may have right to a double portion, and by the Laws of the Country, by his just and honest bargains, 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 he; faith dares not rest there, nor but that many a godly man never looks further, but the more shame is for him; many a Christian that believes and rests on Christ for his justification, and sanctification, yet in respect of his outward estate, he many times lives like an Infidel, he imagines not that he should lay hold on these by faith in Christ, but in such a case, a Christian walks unanswerably, and lives not by his faith, but faith looks for an Evangelical right, a Christian man looks for a Christian right to his civil blessings. Believe the Prophets, and you shall prosper, he looks for prosperity from his faith. Now there is a threefold title by which faith challenges his temporal blessings in this world.

First, a right of promise, he challenges the Inheritance by virtue 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 shews you, that Abraham rested not in that he had the Inheritance by any Legal right, but God gave it him by promise, the promise
mife 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 believe in Jesus 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 liberal use of the creatures, Every creature of God is good, and He hath made them to be received with thanksgiving, of such as believe and know the truth, 1 Tim. 4.3. So that God having made the Lord Jesus 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 believe on him.

And
And thirdly, Faith hath another consideration, in receiving its temporall estate, and that is higher than 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 original grant was the grace of God, not any legall right or work of ours; we confess we are by nature children of wrath, & so have dis-inherited our selves of our naturall right; and in respect of our civil right, we confess 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 (faith a faithfull soule) that God of his grace hath given to his servant; This is the tenure by which Iacob 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 prosperity by his faith.

Now of the second act of faith; and that is this, as faith receives and enjoys all by an Evangelicall 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 readiness to be carried away
Thelift of Faith.

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 seestemporall blessings come rolling in upon him, it distrusts its own firmness, it fears lest it should be carried away with the world, when it comes in upon him. This was lively express in the holy man Agur, Prov. 30.9,10. Give me 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 God's people; but left I be full of myselfe; when I am full of the world; so taken up with the world that his heart should suffer on it, he feared lest he should be full of pride, and vain-glory, and covetousness, and luxury, and such sensuality as should keep him from hungring after God, or so observing of him as it were meet he should do, left I should begin to be more careless of spiritual duties, lest I be full of God, and lest attending upon him then heretofore; and therefore give me not riches, left 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 left I should then stand furthest off from the Sun of righteousness, and from my brethren; When Iesus waxed fat, he forsaught 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 jealousie of faith, in respect of which Moses bids them,
them, Deut. 8:10. 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 fearful of forgetting God then, when he is most abundantly mindful of us: We are never more apt to forget God, then when he most prospers us. And the holy Apostle Jude taxeth it as a vice in the unbelieving Apostate teachers, who were likely to turne the grace of God into wantonnesse, that in their feasts they did feed themselves without fear; Without fear? 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 excess, unthankfulness, and unfruitfulness; which shews you that a Christian man, though hee trust upon God, yet he distrusts himself, and hee prays if riches increase, that grace may increase, and so receives and enjoys all these blessings with a reverent feare.

A third act which faith puts forth about a mans temporall estate, is, The more God blesseth a man with a faire estate, the more doth faith quicken him to feare and serve God, and enlarges him therunto; as God enlarges our estastes, so faith enlarges our service to him, to be more faithfull and fruitful unto him in the use of all the blessings he bestowes upon us. See a pregnant example of this in Job; The blessed God gives this testimony of faithfull
Job, and that to Satan's face, *Hast thou not considered my servant Job, that there is none like him in the earth that fears God, and eschews evil?* Job 1:8, 9, 10. He wrongs not any person, doth good to all, the fatherless, and the widow blesseth him; What faith the Devil? and I pray you observe his answer, he cannot but bear witness to this truth; *Doth Job serve thee for nought? hast thou not made an hedge about him, so as every thing he doth prospers?*

The Devil himself will confess that if God give a man prosperity more than other men, it is but reasonable that he should serve God more than other men; seeing God doth so much for him, he were an ungrateful wretch, if having all these blessings multiplied upon him, he should not serve God more than other men; he is well paid for his service, and therefore a shame for him if he should not do 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 himself in less serving of God: that we cannot come to such duties, because we have Oxen and Farms! Would not the Devil say, A shame of all such men, whom God hath given so much to, and they yet serve him less than other men that have much less? The Devil's faith reacheth thus far, he thinks it reasonable, if Job gains so well by the bargain, that he should serve God more and better than other men.

Now that it is a man's faith that doth thus in large
large a man's 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 croffe 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;
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 poor, yet when they get estates, they have a duty to preserve themselves from losing their affections to their brethren and their ordinances. It is only 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 rejoice in that he is exalted, and the rich brother in that he is brought low, James 1. 9, 10. And he speaks there of a godly rich man. Carnall rich men have no cause of rejoicing, James 3. 1. but these men may rejoice when they are brought low. A man may rejoice 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 grows 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 scene 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 himself, so lesser 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, he thinks not himself 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: Job had never comforted himself because his estate was great, doubtless he had rejoiced in God's goodness, that had given him that estate, but he professes he had never rejoiced because his estate was great, Job 31.24,25. See both these put together, 1 Tim. 6.17,18.

3. Another act of faith by which it choaks the world, is, That the more a man receives of the world, the more fruitful he is, and the better he employes it to the obtaining of a larger inheritance in another world; it not only makes a man the more humble in himself, 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 wheelers the world about. And this a man doth when he lays aside his trust in his riches, and growes more fruitful in good works by them. To see riches well got, and well employed, prevails a much with God to enriche them with spiritual gifts. Our Saviour gives the
same counsel to rich men, Luke 16.9. Make you friends with your estates, that when this world, and your estates and lives should fail you, they may receive you into everlasting habitations; see what benefit the prayers of a poor Christian may be to you; and so when you lay out your estates for the enjoyment of a conscienceable Ministry, you shall reap everlasting life, Gal. 6.6, 7, 8. As a man would not want faithful friends to help him at the Throne of grace, so let him be sowing his temporal estate to spiritual ends; but faith our Saviour, if you be unfaithful in this, and lay not out your riches to your own and other men's good, who will trust you with true treasure, that is, with saving grace? But if you bestow them with an honest and a good heart, and willing to employ 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 days and done no good, and then at his death give all to a Monastery, or such kind 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 blesseth such a man.

4. Now a fourth and last act is this, As it overcomes the world, so it makes a man's heart freely sit loose from the world, if he may not enjoy it with the liberty of God's 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 God's Ordinances; that estate he cannot enjoy but with the
the losse of Gods Ordinances he sits loose from; this is evident in the example of the good Priests and Levites, 2 Chron. 11.14. They left their possesi- ons, and went up to Ierusalem, for Ieroboam had cast them off; Why, but might they not then have li- ved on their possessions? You will say, it may be the King had cast them out of their possessions also: But the Text faith 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 Kingdom was threatened 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 ministration, they leave their possessions, and goe elsewhere, and many of the people of God went up to Jerusalem after them. It is like e- nough 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 e- states; and this the Apostle acknowledges in the Jews, Heb. 10.34. Who tooke joyfully the spoiling of their goods; they rejoice in having their whole

G g 3 estate,
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.

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 liveleffe estate, and will all waft and consume away, if you have no better then an illegal title, you are far from an Evangelical.

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 liberal expense 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 bless 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 betweene them and you, in respect of your outward estates.
It is a signe of tryall, whether a Christian lives 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 prosperous 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 gieded to our estates, that you would rather part with a good conscience, and Gods Ordinances, then your estates, let Ordinances 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 you whom God hath blessed with any good successes 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 Covenant, 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 abundant 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 remaines to speake of that part of living by faith which consists in exercises, crosses and afflictions.
A just man in all his afflictions lives by his faith.

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.

First, before afflictions come, it is the nature of faith to foresee and feare them. Prov. 22.3. A prudent man foresees an evil, and hides himself, 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 distrustfull feare, as discouraged him in his
calling, and distempered his fear, but such an heavenly fear, as made him keep himself and family in good order; a waking fear: and thus far to fear, was a good preparative for the affliction he afterwards met with; whereas on the contrary, a proud man, Thy judgments are farre above out of his sight, Psal. 105.6. as for his enemies he puffs 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 swells 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 pour out his servants from vessel to vessel, 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. Under the shadow of thy wing will I put my refuge, until 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 prevail 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; repair to him by prayer, and trust upon him; Psal. 112.7. He is not afraid of any.
any evil tidings, his heart is fixed, he trusteth in the
Lord, and then whatsoever can befall him, it shall
be no evil to him, because it is sanctified to him.

Secondly, he is careful to hide himselfe in the
innocency of his owene heart and conscience:
though you would think these white robes of in-
nocency 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 we 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 evil.

Thirdly, Faith hides a man likewise in the
use of lawfull means for escaping a danger: to
Moses Parents, by faith seeing something
in him, (likely to bee more then ordinary)
they tooke a course to prevent the evil 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 afflicitions 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.

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; not that God was the author of the sinne of the Caldeans or Sabeans, but Gods providence ordered the meanes for to afflict Job; and faith quarrels not with the Caldeans or Sabeans, nor with Satan, but blesseth the name of the Lord.

So secondly, Faith sees God moderating all our afflicitions, Psal.31.16. My times are in thy hand, both my comfortable and adverse 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 haires of our head are numbered, men may gather together many bitter ingredients, but God mixes the cup, and out of his hand we receive it.

And so thirdly, from him wee looke for deliverance out of affliction: what ever our owne meanes 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 Jehoshaphat had great meanes to help himselfe, he


he had a matter of 120000 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 lookes at God as the onely means of deliverance out of affliction, Hosea 6. 1.

Secondly, in affliction, as faith lookes at God, so it lookes 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 befals us. Nehe. 9.33. Thou art righteous in all that is come upon us, but we have dealt wickedly: God indeed had given them a reviving, but they had not served God with joyfulnesse 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 bear 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 bee offended, if the way wherein I walke bee a way of iniquity, let mee see it, that I may doe 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 croffe but according to our necessity, were it not that necessity requires
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requires, we should not be shifted from vessel to vessel, we should grow unsavoury.

Secondly, Faith opens our eyes to see and behold the unprofitableness and unquietness of our hearts in all afflictions; it is a kindly work of faith to discover to a man his unprofitableness and unquietness, how apt he is to murmur, and to be impatient, and to contest with God's providence, and to quarrel with instruments. And this the heart sees by faith, Jer. 31. 18. Thou hast corrected me, and I was as an untamed Heifer; Unnamed and wanton, flinging and throwing here and there; So David confesseth the unquietness 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 God's hand, then else we should doe.

Thirdly, In and under affliction; faith looks at the afflictions themselves that are cast upon us, and espies sundry things in them, which exceedingely 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 God's 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 God's Fatherly love, Heb. 12. 6. Whom the Lord loves he dispenses it out of his love; Psal. 119. 74. I know that in very faithfulness thou hast afflicted me; and faithful are the
The wounds of a lover, Prov. 27.6. God out of his faithfull care towards us to keep us sweet and fav'ry, and to preserve us spotlesse, and to enable 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 beleve, but also to suffer for his sake. Faith will discerne 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 Philistims 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 thence as a speciall ground of Gods love, and herein faith exceeds...
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exceeds itself; read for this purpose, ver. 30. 13. to 17. The words are very weighty. 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 fearful case; Yea, why criest thou, (faith God) arise? as if it were a bootless thing in such a case; but read on, ver. 16, 17. Therefore they that devour thee, shall be devoured, and all thy adversaries shall go into captivity, and I will restore health unto thee, and heal thee of thy wound, because they called thee an out-cast, saying, This is Zion whom no man seeketh 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 deal with us as a man deals 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 than 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 Jesus Christ; which is a ground of much support to the soule, Esay 63. 9. In all our afflictions he was afflicted, and we drink
drink of the same cup that he drank 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 Christ's fellowship and presence with us in our afflictions. This is sweetly expressed in the example of Daniel's Companions, Dan. 3:24,25,26. Did not we 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 fetters and shackles; This faith only beholds, that when a man comes to triall, there is no evil befalls him, nothing burnt up but the drosse and distemper of his soule, all the chains of darkness, 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 Christ's presence with us in our afflictions: this faith only sees, flesh and blood discernes it not, but it would cry out, Oh utterly undone, credit and friends, and Sabbaths, 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 God's people, the strong chains of darkness of all their lusts are consumed, and themselves set at liberty.

Thirdly, Faith sees afflictions as fountains, and mothers, and increasers of grace and glory: 10. I shall come out like gold, more pure, and precious, and solid, and compact then ever before, the Son himself 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 weight 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 God's 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 causers of it, Faith is a very vigilant grace, and lookes exactly on every hand, 1 Pet. 5.8,9. What help doth faith yield 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 God good service, and faith prays for such, Fa-
there 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 daught 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 vowes and promises it hath made to him in affliction. It magnifies the wondersfull goodnesse of God, that hath led him through fire.
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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 vows, &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 vows 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 Jesus must suffer persecution, & we must through many afflictions enter into the Kingdom 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, passe not at your adversaries, that is for proud men to do; faithfull

H 2 men
men will say, that which they feared is come upon them. And because God will have his children scour'd 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 God's 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. Job had dishonoured God somewhat by murmuring and impatience, but God therefore schooles Job, and brings him downe before him; and then he faith, Behold I have sinned, and therefore abhors himselfe in dust and ashes, Job 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 witness 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 dispence them out of his fatherly love to us, and out of his faithfulnesse 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 own losses, and then you will walk at more liberty: and when faith is set aworke, you shall 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 complain of them, and you may plead your own innocency against the; and whatsoever God shall let you see deliverance, be sure you remember all your vows and promises you made to God, and pay them, and be careful 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 undergo.

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 kepe him in perfect peace, whose mind is staid on thee, Esay 26.3. peace peace, all kinds of peace, variety, and constant, continued peace, changes of peace for him, whose heart is staid on thee, because he trusteth in thee.

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

4. It will marvailously inlarge our consolation:

_Count 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 wil be brackish and unsavoury, 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 unsavoury; but by faith looke at them, as com- ming out of Gods hand in his speciall favour, and then they wil 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 com- fortably in ill houres, so live not a life of sense and reason, and carnall wisdome, 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 nei- ther 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 brethren, Gen 42.21. Now faith purifies the heart, Acts 15.9, and so it quiets the heart from the evil of an accusing conscience.

Secondly, darkness is fearfull to a man, if he be alone, but now faith will not leave a man's soul in darkness; it will shew the soul 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, Psal 119.105. and you will ever find light of consolation, when you find light of sanctification.

A third thing that disquiets a man's spirit, is unruly passions and lusts, as pride, covetousness, unbelief, and the like, they will fret and gall exceedingly; and therefore faith to prevent the disquietness of the soul, it will mortifie and abate all a man's passions, and cleanse him from fears and doubts, from wrath and impatience, and from whatsoever would disquiet us; when we serve not our own ends, but God's, seek 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 in changes, that may befall either himselfe 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.

FINIS.