

## CHAP. XI.

*On the Life of Faith: with a brief Account of the Believer's walking by faith, till he finishes his course by dying in faith, receiving the end of his faith, even the salvation of his soul.*

**J**EHOVAH is the fountain of life. It is essential to his nature, being, self-existence, and Godhead, to have life in himself, and which cannot be communicated to any mere creature. The oneness of the human nature with the Son of God subsisting in the person of Jesus is altogether singular and supernatural. So must the life of God-man also be. It has no parallel in the whole creation of God. He lives *in* the Father and *by* the Father in a way incomprehensible and peculiar to his union with him; and in such a measure and degree of communion with the Father and the Spirit, as are incommunicable to any beside. This he asserts himself in saying, "As the Father hath life in himself, so hath he given to the Son to have life in himself<sup>a</sup>". And as Christ, God-man, lives *in* and *by* the Father; so the foundation of our spiritual life and living unto God is laid in him. And he so lives in the

<sup>a</sup> John v. 26.

real believer, that it is not so properly the believer who lives, as Christ that liveth in him. Our Lord explains this great and sublime subject in its original and connection thus. "As the living Father hath sent me, and I live by the Father; so he that eateth me, *even he shall live by me*<sup>b</sup>." Which words imply, that like as Christ, the Head and Mediator of his Church, lives *by* the Father *in* Him and *on* Him; so Christ united to his people, communicates his life unto them so far, as freely, and fully, as is communicable in their life of grace, and in their life of glory. Believers thus live *by Christ* *in* him and *on* him, as He does by the Father. This union, life, and communion of believers with Christ, and with the Father in him through the Spirit, are incomprehensibly high and divine. They have such an union with God the fountain of life in the person and through the mediation of our Lord Jesus Christ, by his standing between God and them, that they are most closely and indissolubly united to God, and he to them in the person of the God-man Mediator; so that the life of God is conveyed *to* and maintained *in* them. "He that hath the Son hath life<sup>c</sup>." Thus the believer is most nearly united to Christ, so as to have one life with

<sup>b</sup> John vi. 57.<sup>c</sup> 1 John v. 12.

him and to live *by Christ living in him*: moreover, Jesus is the immediate object of his faith, on whom he lives as his Saviour and God. The apostle Paul expresses the whole life of faith *thus*, "I live by the faith of the Son of God." The Son of God, Christ Jesus, as Mediator, lived by faith. His walk was the walk of faith. He died in the exercise of faith. And he is the grand pattern and exemplar to all his believing people, who are called upon to be looking unto him, the author and finisher of faith. The same apostle elsewhere expresses himself *thus*, "To me to live is Christ." *To live Christ* contains the very essence of the life of faith. It is the fruit of knowing Christ and of receiving him by faith in the word, as life everlasting. Our Lord saith, "I am the resurrection and the life." Paul calls Christ "Our life<sup>d</sup>;" and saith, "Christ liveth in me, and the life which I live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me<sup>e</sup>." Life consists in living, or in the exercise of life. By faith the believer lives, and he only lives so far as faith is kept in constant exercise. Spiritual life, supported and maintained in all its strength and vigor by the spirit of life in Christ Jesus, is ma-

<sup>d</sup> Coll. iii. 4.<sup>e</sup> Gal. ii. 20.

nifested in believing, which in all the actings and exercises of it is this spiritual life, the very consequence of Christ living in us. And thus, "He that hath the Son hath life."

Faith in Christ is inseparably connected with faith in God the Father, and in the Holy Spirit. Our Lord assures us, that "He that believeth on him believeth not on him, but on the Father who sent him." And the apostle Peter tells us<sup>f</sup>, that it is "Through him we believe in God." The faith of Christ leads us necessarily to faith in the Holy Spirit, who dwells in him without measure, and which he communicates unto every believer; and thus faith terminates equally on the whole adorable Trinity, and raises up the heart into divine admiration of their unutterable love. Faith is a spiritual and supernatural knowledge of Christ received *from* the word and *by* the Spirit. The word of God is the ground of the believer's faith. The revelation which God hath made of Christ therein is the subject on which faith is exercised. The record, which God hath given of his Son, is the one great ground and warrant of believing. "This is the record, that God hath given to us eternal life, and this life is in his Son. He

<sup>f</sup> 1 Pet. i. 21.

“that hath the Son hath life.” In it the whole of Christ is set before us; *viz.* his person, love, covenant-engagements, incarnation, life, sacrifice, salvation, offices, fulness of grace, and riches of mercy, with the testimony of God concerning him. Every thing concerning Christ in this record of God is clear and plain. The God and Father of our Lord Jesus Christ gives us therein his own thoughts of Immanuel, declares his everlasting acceptance of him, and his infinite complacency in him and his finished work. He records in it the inestimable perfection, the eternal virtue, and the perpetual efficacy of the life and death of his co-equal Son. He presents his Son to us in the word of his grace in the very same light and point of view, in which he beholds him; proclaiming him to be his elect, in whom his soul delighteth, and testifying that his blood cleanseth from all sin. The Holy Spirit takes of the things of Christ thus revealed, and shews them to the believer; and by this way and means exalts him in the mind and heart, and makes him supremely glorious in the view of faith. The views which faith takes in of Christ are true and real, being founded on the account which God hath given of his Son. What is revealed of Christ in the word must have

its existence in the mind, and be there stated just as it is in the scripture, or we cannot make a proper advantage of it. The apprehensions which the believer takes in of Christ by faith must be strong and lively to influence his heart, and to enable him to live a life of faith on the Son of God. The gift and grant of eternal life must be understood, or he cannot set his seal to it by believing. The life of faith consists in the believer's living on Christ, in the exercise of his spiritual faculties on him, as set forth in the word; and the highest lesson in the school of Christ is to learn to live on Christ in the word, as exactly suited to every want, wound, weakness, and misery, which we feel ourselves to be the subjects of. The believer reads, and through the power of the eternal Spirit he believes it to be an immutable truth, that there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and that they testify that there is life and salvation for every one that believeth in Jesus; that the gift of God is eternal life, and that this life is in his Son. He considers that his receiving God's testimony and believing the record, which he hath given of his Son, is a real evidence of his interest in Jesus. Faith gives a real subsistence or existence to

Christ and the things of Christ in the believer's mind. From what he receives from the word concerning him he is led to exercise his mind in spiritual contemplations on him. And his life of faith consists in living over in his own mind the great thoughts which God the Father hath of his Son. The believer's mind is fed in spiritual contemplations on the Father's everlasting love, which he bears to his co-equal Son, and the delight which he takes in him; who is the object of his infinite complacency. What he beholds in Christ and his work of salvation fills him with real satisfaction: so that what the believer apprehends of Christ is the life of his soul. His faith is just what his knowledge of Christ is. What he takes in of the knowledge of Jesus feeds, sustains, and strengthens his faith. His living over in his own heart what is revealed of the person, love, and work of Immanuel, is living on Christ; and the mean of his living on the most precious Jesus is the word. There the heart of Christ is opened, his bowels of mercy displayed, and the perfection of his work described: and the exceeding great and precious promises, which are contained therein, express his immutable love and fulness of grace, as every way suited to relieve and comfort him. The believer,

finds it his duty to renounce self constantly, and to make use of Christ continually. *His practical divinity consists in this*: and so far as he lives on Christ in the word, exercises his mind on him as set forth therein, and brings him into all things which concern him, both for soul and body, for life and death, for time and eternity, he lives a life of faith;—he lives Christ, which is such a life as cannot be exceeded, but by the life of glory. Whilst the believer is living *thus*, he gets above himself, and learns to renounce himself. He finds nothing in himself to encourage his heart and hope in God. His whole salvation is in the finished work of Jesus. The ground and warrant of his faith are the record of God concerning his Son. The whole foundation of his hope in God is *without him*. His faith produceth great experience; but is not nourished and increased by it. No. Christ is the immediate object of his faith. The word and promises are the means of nourishing it: and faith is the exercise of the spiritual mind on Christ irrespective of any thing felt or experienced in us. It is a *going off and out of ourselves to Christ for all things*. It is trusting to him *to be* unto us just what he hath promised to be, and to fulfil his word to us, as far as it will be



for his glory and our good. Faith is both passive and active: it takes in the knowledge of Christ from the word, and is exercised on him accordingly. It is the eye of the mind, and Christ is the object; the word is the mean, and the Holy Ghost is the enlightener. He sets Christ forth in his own light in the word, and thereby gives the believer a clear and spiritual knowledge of him; and it is by what faith sees in Christ, his work, and word, that it is supported: not by any of its own acts or fruits. He finds himself most exactly suited to Christ, and Christ to him; and that his faith is most divinely suited to take in all that is revealed concerning his most precious and perfect salvation. This causes the believer to cleave to him with full purpose of heart. Having received Christ Jesus the Lord he walks in him by the same faith with which he received him. Believing in Christ and walking in him are but the repeated acts of one and the same faith. The object of faith is immutably the same. The word by which we believe on Christ changeth not. The testimony of God the Father is always one; and faith is also *at all times* one. There is never more ground for believing at one time than at another. Therefore the believer should be always exercising the same faith on

Christ as set forth in the word, and on the Father's record and testimony concerning him. This living Christ is wholly spiritual and supernatural. It leads and sweetly constrains the believer to walk by the faith of the Son of God in the belief that God is reconciled unto him by the death of his Son. Every step of the believer's walk with God is by faith. The everlasting love of Father, Son, and Holy Ghost, their covenant of grace, its exceeding great and precious promises, the engagements of the Eternal Three in their distinct stipulations, and the relation which they stand in thereby to the believer, are motives and arguments to keep him going on heavenwards from strength to strength, and from conquering to conquer.

In his walking by faith, it is of vast importance to keep and preserve in his mind a remembrance of what he is to believe, namely, the record of God; *i. e.* that "He so loved the world as to give his only begotten Son;" that he hath attested it by his word and confirmed it by his oath, that HIS WORK IS A FINISHED SALVATION; and that this is the Father's will, "That every one, that seeth the Son and believeth on him, shall have everlasting life." To study the divine record as contain-

ing a perfect warrant for believing, and making continual use of Christ, is a point on which the life, peace, and comfort of the believer in his walk with God greatly depend. Whilst he views the will, counsel, covenant, and oath of the eternal Trinity, which are his security for everlasting life and salvation, and believes himself hereby secured from eternal condemnation, he hath strong consolation and good hope through grace. In the knowledge and belief of the everlasting virtue and efficacy of the blood of the lamb his conscience is purged from guilt, and his mind is filled with the peace of God. In the belief of the everlasting perfection of Immanuel's righteousness he hath hope in God. Thus he enters with boldness into the holiest by the blood of Jesus, and is hereby prepared to walk with God in the full belief that the blood of Jesus Christ his Son cleanseth from all sin, that the obedience of Jesus is his everlasting perfection, and that all grace is treasured up for his use in the fulness of the Saviour. And he apprehends that, as he is receiving out of it, he hath all things necessary for his holy and happy walk and successful warfare, such as strength against corruptions, victory over his spiritual enemies, and triumph over death. These truths *thus believed,*

animate the believer in his walk with God, as his reconciled Father and friend. The spiritual knowledge, which the true believer hath of the Lord God, as his covenant-God, from the doctrines and word of grace, is the foundation of his inwardly and outwardly holy walk *with* God and *before* him unto all pleasing. The experience which the believer hath of the outward and inward cross is sanctified to him by the inward teaching of the Holy Ghost; and it tends to his increasing profit. From the outward cross he learns these truths, *viz.* that man is born to trouble as the sparks fly upwards;—that all things out of Christ are under the curse;—that nothing out of Christ can yield him the least real joy;—that self must be brought down;—that, in all its shapes and various workings, it must be renounced and denied;—that if he live Christ, he must be a martyr; (which he may be without suffering and dying at a stake)—that he must die to all things below Christ, good and bad; and that he must live above all the schemes, maxims, ways, customs, principles, joys, sorrows, and miseries of this present evil world, by faith on the Son of God. The believer clearly sees that he cannot otherwise walk and act as a stranger and pilgrim here below. He perceives that all the joys and comforts,

which the creature and things of time and sense propose, are not to be compared with the happiness enjoyed in one single moment's communion with God. All the misery in the world does not deserve a single sigh; because the sorrow of worldlings is confined *to* and concerned *about* things which perish in their using. The believer being in Adam a fallen creature, and having received from him a sinful nature, hath his personal and peculiar cross, a daily one, a continual one, which he will never outlive though he may so live above it as to sing and make melody to the Lord with it on his back. It may be bodily disease, domestic trials, loss of friends and property, straitened circumstances, persecutions for Christ's sake, loss of good name and character, particular and strong corruptions, or some singular dispensation in providence, which may last long, touch to the very quick, and reach even to the soul. Yet these things are so well suited by the Lord to the believer, that there are times when he cannot but be thankful to his heavenly Father for all that he hath been pleased to exercise him with. On a retrospective view of all his trials, afflictions, sorrows, persecutions, temptations, or whatsoever may have been his lot and portion assigned him by the Lord, he cannot

but say, when in his right mind, good is the whole will of my heavenly Father concerning me. He is thankful to the Lord for them, and finds that all the paths of the Lord towards him in nature, providence, and grace, have been, still are, and will continue to be mercy and truth. He is certain that no trials could have suited him so well; and that no cross could have been better fitted. They are to him ordinances from whence he reaps much and real instruction, profit, and good. The believer is taught to bring Christ into all things, and to hold communion with him whilst under the cross; and finds, as he looks to Jesus for supports under the cross and for a sanctified use of it that it may produce the peaceable fruits of righteousness, that "These light afflictions, which are  
 " but for a moment, work for him a far  
 " more exceeding and eternal weight of  
 " glory; while he looks, not at the  
 " things which are seen, but at the  
 " things which are not seen: for the  
 " things which are seen are temporal;  
 " but the things which are not seen are  
 " eternal."

The believer is exercised also with the inward cross, which consists in his knowing, feeling, and experiencing the exceeding sinfulness of his fallen nature. Though it is painful beyond ex

pfeſſion to feel what he is *in, of,* and *from* himself, and though he fetches many a deep sigh and groan from his heart, yet it is most truly profitable. He learns from it, through the divine influence of the Holy Spirit, to renounce himself and walk humbly with his God, to look continually to Christ, to depend wholly on the FINISHED WORK of GOD HIS SAVIOUR, and to triumph in his complete conquest and victory over sin, satan, the world, death, and hell. The inward cross serves in the hand of the Spirit to keep him continually looking out of himself, and to be every moment dependent on Jesus to live, walk, and hold communion by faith with God in Christ. The believer learns in his walking with God that SELF is a MONSTER in RELIGION. It will *live* and *thrive* under ordinances, unless communion with Christ and spiritual apprehensions of him be enjoyed in them. Nothing short of supernatural views of IMMANUEL will prove *the death* of SELF. The believer learns to know from his own experience that it is a possible case to be dead to all the pleasures, which sin can of itself propose to the outward senses, and yet be alive to himself, and live on what he finds in himself. He finds it therefore, in his daily walk with God, and in his communion with him,

to be absolutely necessary to *leave out* SELF, and *utterly to renounce it*. All that the Holy Spirit hath taught him concerning himself under the inward cross, all that he hath been exercised with under the outward cross, and all that he knows and hath believed of Christ from the word of Revelation concerning him and his great salvation serve to bring him to this one single and settled point, *viz.* that he cannot make a proper use of all, but by bringing in Christ into all things, *i. e.* into the whole of his experience, into the whole of his walk, and into the whole of his warfare. He clearly sees from the teaching of the Holy Ghost, that none, no, not one, can be more in need of Christ than himself, and that Christ cannot be more suited to any one than he is to him; and he learns to make use of what he is, and of what the word declares him to be, to live in an entire dependence on him. He sees Christ to be most exactly suited to all within him, and himself to be suited to all in Christ; and those views bring him, through the grace of the Holy Spirit, into a constant living on Christ for the whole of his eternal redemption. The believer's faith being maintained by the word of promise, and exercised on Christ as his righteousness and atonement, he goes on heavenward



fighting the good fight of faith and laying hold on ETERNAL LIFE. In his going forward all the hosts of hell with all the inward sinfulness of his fallen nature in conjunction with the world, which lieth in wickedness, will secretly, continually, and most violently oppose him. Yet in prospect of all he triumphs saying, JEHOVAH JESUS is my BANNER. In the full belief of the everlasting victory of Christ over all his foes, and in a constant dependence on his work and word of promise, he goes forth to fight *the Lord's battles*; and clothed with the whole armour of God, and attending to the commands and orders of Christ, *the captain of salvation*, he is *strong in the Lord, and in the power of his might*. In these wars of the Lord he is *in Christ more than conqueror*. *His loins are girt about with truth*. That saving knowledge of God in Christ, which the Holy Spirit hath taught him, is a *spiritual military girdle*, which connects or binds together all the graces which are to be exercised in the field of battle. As taught of God the believer sees the need of the breastplate of righteousness, and he puts on in the exercise of faith *the imputed righteousness of the God-man Christ Jesus*. It is a protection for the vital parts, a perfect protection from

every stroke. He wears it on his heart. Faith in the everlasting perfection and efficacy of the life and death of Immanuel is armour of proof against all the strength of sin, satan, earth, death, and Hell. Thus accoutred the believer may march on with undaunted courage. *Having his feet shod with the preparation of the gospel of peace* the believer, maintaining in his conscience peace with God by faith in Jesus Christ our Lord, goes on with holy boldness. He marches on fearless, he goes on conquering, taking the shield of faith, wherewith he is able to quench all the fiery darts of the wicked one. Let satan's fiery darts fly ever so thick about the believer, faith in the blood of the Lamb will quench them all. The believer may lift up his head with joy, because he has the helmet of salvation on it. And having the sword of the Spirit which is the word of God, he overcomes satan in the same way and by the same weapons, whereby the great company which is now before the throne was victorious; of which it is recorded, that they overcame satan "By the blood of the Lamb, and by the word of their testimony." When the believer has all his armour of invincible proof on, he looks up to his divine Jesus in prayer and faith (his prayer being the prayer

of faith) for orders, courage, strength, victory, and every thing needful: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." And the views, which the Holy Ghost gives the believer of the victories, triumphs, and complete conquest, which the ever-blessed God-man obtained in his own person over all the power of the enemy, fill him with gladness of heart, cause him to shout for joy, give him a prospect of his complete redemption in Christ, and help him to go on with growing strength, longing for the time when he shall be absent from the body and present with the Lord.

Thus the believer *kept by the power of God unto salvation* goes on singing to the praise of him, "Who led his people through the wilderness; for his mercy endureth for ever." He perseveres in his walk and warfare overcoming himself, sin, and all his spiritual enemies by faith *in the Son of God*. As the truths and doctrines of the everlasting gospel enter through believing more and more into his experience, and influence his understanding, heart, will, and affections, he becomes daily more and more victorious. He receives soul-content and real satisfaction from them. He is perfectly satisfied with respect to

the truth and importance of them. He rests his whole hope of Heaven and eternal glory on the infallibility of them. His inward and increasing experience of what he is, notwithstanding all he knows, believes, and enjoys of Christ and the Father's love in him through the gracious influences of the Spirit, renders the salvation of Immanuel inestimably precious to him. He sees enough in Christ to bear him up and carry him infinitely above and beyond himself and all the miseries of this present life. In the knowledge of Jesus he hath a perfect antidote against the fears of death. And he views an all-sufficiency of glory in the God-man, Christ Jesus, to make him most blessed for ever and ever. He feels the mortality of his body. He finds that the sentence, "Dust thou art, and unto dust thou shalt return," begins to take place in him, and triumphs in the victory of Christ, who conquered death and him that had the power of death, that is, the devil. In the prospect of a speedy dissolution he is most sweetly and graciously supported through the knowledge which the Holy Spirit has given him from the word, of the covenant-engagements and transactions of the Eternal Three on his behalf. He views the same as his everlasting se-

curity. He receives and believes the record of the divine persons concerning it, and sets his own seal to the truth of it. He believes himself safe in the hands of Christ. His faith is very simple, and freely exercised on him. His whole hope for life everlasting is in him alone. He perceives every part of his salvation to be without himself. He hath in Christ every thing he wants to make him perfectly holy, happy, and blessed. He enters more fully and spiritually into the knowledge of Christ and into communion with him. He makes more free and constant use of him, and receives with peculiar delight the declarations of grace, the proclamation of pardon, and the sweet and precious promises which are given him. He sees that his vast obligations to the Holy Spirit for what he hath wrought in him, for what he hath taught him, for his exalting Christ in him, and for leading him from time to time into communion with Jesus and the Father in him, surpasses all his thoughts and conceptions.

The time comes that he must die. The Lord sends death to take down the tabernacle of his body. The believer has nothing to do but to die. He says, "To me to live is Christ, and to die is gain." As he lived by faith, so he

must die in faith; as *all*, who went to Heaven before, *did*. It is declared, *these all died in faith*. In his dying case and circumstances he finds the word of our Lord sweet to him. Jesus says, "Verily, verily, if a man keep my saying, he shall never see death." The believer sees that every part of God's word makes for him,—most exactly suits him. He mixes faith with it, and receives strength and consolation thereby. Death is to him no more than sleep. Dying is only falling asleep in his body in the arms of Jesus. Our Lord hath *abolished death*. He hath taken out the sting of it. He saves his dying children from *the fears of it*. He gives his dying friend to find and experience in his dying moments the truth hereof. He saith to him, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." There is in the very article of death everlasting life for the believer. He will find life in the highest perfection, when he ceases to breathe the air of this world. As soon as his connection is broken with the elements of this visible system, he enters through the consecrated passage of death on that same spiritual and eternal life which Christ

lives in glory. The Lord, having finished all the good pleasure of his will *in* and *with* the believer in a time-state, is his guide *unto* death, *over*, and *beyond* it. He resigns up his soul to his divine Saviour saying, *Lord Jesus, receive my Spirit.* Thus he dies in faith,—dies in Christ,—under the blessing of the Holy Trinity. *Blessed are the dead who die in the Lord.* From the very moment of their death believers are blessed. From henceforth their eternal blessedness begins. The Holy Ghost sets his seal to this truth: *yea, saith the Spirit.* It is an immutable truth, that, at the instant in which the believer falls asleep in Jesus, his soul in a moment, in the twinkling of an eye, is delivered from the very inbeing of sin and swallowed up of life, being clothed with immortality and eternal glory. It is absent from the body, but present with the Lord; whilst the corpse sleeps in the arms of Jesus to be raised, in the future appointed time, from the grave of death: when it will be fashioned like unto Christ's glorious body.

O my soul! let these things sink down into thine heart. Consider the subject, and look up for the divine blessing on it, saying, O Holy Father! it hath pleased thee to record in thy word the everlasting perfection of thy Sou

Jesus Christ and his great salvation; and the revelation which thou hast made of it therein with thy testimony is very clear and plain: I believe thy record worthy of full credit, and the work of Jesus to be a finished salvation; help me to walk with thee in the true belief hereof on thy own authority and word. Grant me grace to live by faith, to walk by faith, to fight the good fight of faith, and to persevere in my spiritual warfare; believing that thou *hast given me eternal life, that this life is in thy Son, and that he who hath the Son hath life.* Let me receive thy word and oath, as my full security for everlasting life. O thou most blessed and precious Jesus! keep me looking to thee and living on thee for every thing. Be with me in my walk and warfare,—in sickness and in death. When thou bringest me to it, let me glorify thee by dying in the full belief of thy everlasting and complete salvation; and of thy complete victory over death and all the powers of darkness. Let me glorify thee with my latest breath by putting honour, on thee, as God-man Mediator,—as *my ALL on earth, and ALL in Heaven.* O Holy Ghost! I bless thee for all thy divine teachings, gracious quickenings, comforts, and strengthenings. Keep, O, keep my eye on Jesus, till I see him in



eternal glory. In my last moments, when all the springs of natural life shall cease in me, fill me with hopes full of immortality. I ask it for the honour of Christ, the conqueror of death; who by his resurrection and ascension hath opened the way into the holiest of all. To whom with thee, Holy Father, and thee, blessed Spirit, be equal and unceasing praise. Amen.



## CHAP. XII.

*On the State and Blessedness to which the Believer is advanced when admitted to Eternal Glory.*

**T**HE EVERBLESSED GOD, whose *infinite blessedness* flows from his essential nature and perfections, hath loved his elect with an everlasting love. He hath manifested it by setting them apart in his own eternal decree and election-purposes to a supercreation union and communion with himself. It hath pleased him to open his vast designs respecting them; and he executes his ancient, internal, and eternal purposes *towards* them *within* and *upon* them in a vast variety of ways and means, and by various and successive degrees. As the GOD OF ALL GRACE, he brings them out of their natural and sinful state, calls them *unto*, and invests them *with* a right and title *to*, and works in them in *regeneration* a meetness *for* his eternal glory by Christ Jesus. As they are prepared for it by regeneration; so he gives them many sweet foretastes of it in their communion with him by faith in his beloved Son through the grace and influence of the Holy Spirit. As