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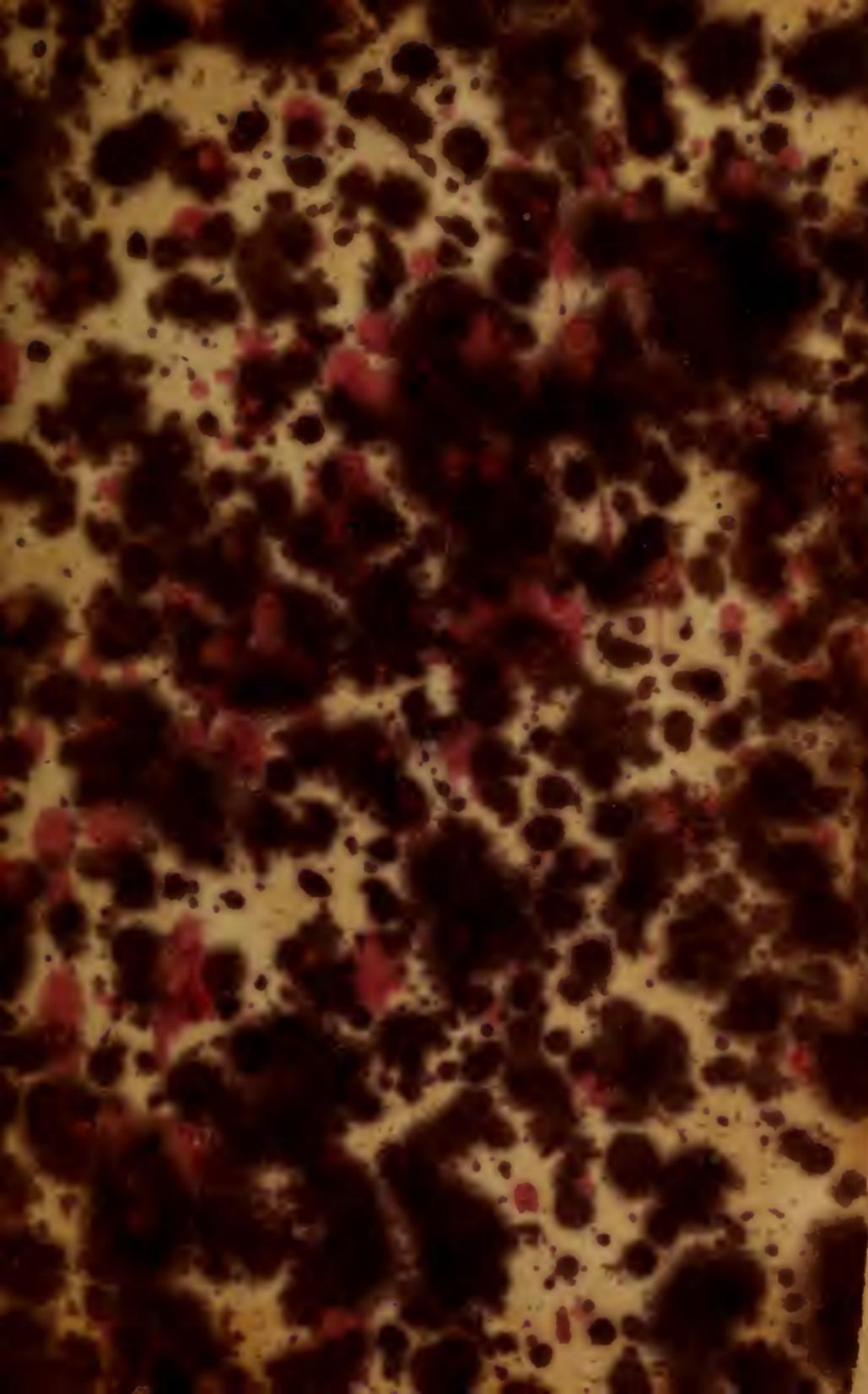
Division

Section

Number

SCB.

11181





T H E
Glorious Mystery
O F
G O D S M E R C Y.

O R,

A precious *Cordiall* for
Fainting Soules.

A Treatise wherein two great My-
steries are opened.

- 1 *The Mystery of Free-grace revealed
in the Gospell.*
- 2 *The Mystery of the Gospell wrapt up
in the Law.*

A L S O

The Royall Law proved to be a Rule
of Gospell obedience : with divers Di-
rections to perform duties of the
Law in a Gospell manner.

By JOHN BISCO Minister of the Gospell
in *Thomas Southwark.*

L O N D O N.

Printed by *Richard Bishop*, and are to be sold by
William Wenborn at the signe of the Rose
at the Bridge-foot. 1647.

THE HISTORY OF

THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF

OXFORD

IN TWO VOLUMES

THE SECOND

VOLUME



TO
The Congregation
of faithfull ones in
Thomas Southwark,
grace, mercy, and
peace be mul-
tiplied.

IT is a reall
truth, though a
seeming con-
tradiction, Of
all men under heaven
Saints are poorest, yet
richest: poorest in their
owne sense and apprehen-
sion; richest in reallity,
A 3 heighth,

The Epistle

height, and largeness of possession. Paul in the midst of all his spirituall priviledges, graces, gifts, performances, professeth himselfe to be nothing: Saints are meer nothings in themselves, but all in him who is ALL in all his, yea more then all. The more wee are filled with the treasures of heaven, the more are wee emptied of our selves, and sublunary vanities; the more we have of God, the lesse have wee of self.

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There be two unsearchable and inexhaustible treasures

Dedicatory.

treasures that every Saint is really possess of: first, the treasures of mercy in God: secondly, the treasures of wisdom, grace, and merit in Christ. The poorest Saint that lives in a Cottage, hath great treasure in his heart, though little in his house.

This rich royall treasure which is made over to the people of God, speaks a four-fold duty to them. First, They should learne to value themselves according to their great treasures, according to their interest in the great God; not according to

The Epistle

what they enjoy in empty creatures. Secondly, They should live upon these treasures continually; their spirits should fix, feed, fill & satiate themselves there-with; *where the treasure is, there will the heart be also, Mat. 6.* Thirdly, It is the duty of precious Saints to solace and felicitate themselves in the contemplation and consideration of their great treasures; they may truly sing a holy rest unto their soules; Soule, take thy rest in the glorious Fountaine of all rest, thou hast treasure laid up in heaven for eternity. Fourthly,

Dedicatory.

Fourthly, Let them manifest a heighth of holy magnanimity sutable to their great possessions: Oh Saints, take a holy state upon your selves; think your selves too great to be slaves to any base lust or vanity, to selfe or Satan.

And as for you (my sweetest, dearest Friends) unto whom the Spirit of God hath made me an Overseer, to whom relation, fellowship, and engagements speaks abundance of love, care, and tender-heartednesse, I have a request for you, a request

The Epistle

quest from you.

First, My request for you is, That the God and Father of all mercies would fill your precious soules with the invaluable treasures of his precious mercies, and with an abundant manifestation of his marvellous love, that yee may be full of Christ, and the glorious Comforter; that yee may walk in the light of his glorious countenance all the dayes of this your pilgrimage, untill yee come to be filled brim-full of glory in your Fathers house, from the beatificall vision, and
imme-

Dedicatory.

immediate fruition of God
in Christ, through all eter-
nity.

Secondly, My request
from you is this ; Study
love. First, *God is love,*
yea love it selfe ; 1 *Iob.* 4.
nothing makes us more
like unto God then love.
Secondly, This is the
great Character whereby
all men shall know and
discerne us to be Disciples
of Christ. Thirdly, Love
is the great *royall duty* ;
Iam. 2. 8. it is the *fulfilling*
of the royall Law. Fourth-
ly, *Love is the most excellent*
way, 1 *Cor.* 12. 31. it makes
heaven upon earth: They
that

The Epistle, &c.

that love spiritually, doe dwell in God, and God in them. I beseech you study love, speak love, act love, walk in love; let all your actions and affaires be done in love. This is the humble request of him who is

*Yours, to spend and
be spent in the
service of love,
and love to your
soules;*

JOHN BISCO.



To the Reader.

 *Christian Reader,*
thou hast in this
ensuing Tract pre-
sented to thy view,
first, *The Mys-
tery of Mysteries, the Miracle of
Gods matchlesse mercy and love
to his precious ones. Mercy
and Grace is Gods great Name,
highest glory, and speciall de-
light; and therefore it should
be the delight of all the vessels
of*

of mercy to read, study, and speak of this precious Mercy. It is the spirituall knowledge and beholding this glorious Mercy, that transformes us from glory to glory, by the spirit of glory, 2 Cor. 3. 18.

Secondly, The manifold Mysteries that are wrapt up in the Royall Law: as first, That the Law comes to all the Saints in the hands of Christ: there is one Mystery. Secondly, That it is a rule of Gospel-obedience, to be performed in Christ: there is another Mystery. Thirdly, That the Law is not set over the righteous; for they are under grace: there is a third Mystery. Fourthly, There is no Law against the righteous; because Christ hath satisfied the Law, sweetened it, and made it friendly to all his: there is

a fourth Mystery. Fifthly, That the discovery of Gods abundant grace and over-flowing of Gospel mercy, doth not free us from duties, but oblige and engage us more strongly to duty: there is a fifth Mystery. Sixthly, That the Law was given to Israel upon Mount Sinai as a conditionall Covenant for temporalls in the Land of Canaan: there is a sixth Mystery.

In all these I have endeavoured to bring in the sacred Scriptures speaking in their owne Originall languages, according to that small measure of light that the Spirit of God hath given unto me. It is the Omnipotent Law-giver, the King of Saints alone, who is able to unvaile and open our eyes, that we may see the wonderful

To the Reader.

*derfull mysterious things that
are in his Law: which should
be the constant prayer of every
Saint, as it is of him*

**Who is the least
of all Saints,**

JOHN BISCO.



THE
Glorious Mystery
OF
Gods Mercy.

Micah. 7. 18.

*Who is a Strong God like
unto thee? that pardoneth ini-
quity, and passeth by the trans-
gression of the Remnant of his
heritage? he retaineth not his
anger for ever, because he de-
lights in mercy.*



These words are a Dis-
covery of two great
Heights : First, the
height of Gods de-
clarative Glory. Se-
condly, the height of a Christians
B Comfort ;

Comfort ; Gods pardoning mercy in Iesus Christ ; that sweet Attribute upon which a sinners chiefeft comfort is founded, our God accounteth his greateft glory.

לֵּן מִי
כִּמּוֹד

who is a strong God like
unto thee ?

Quis est Deus
fortis par tibi?
&c. So Tremelius reads the
words.

לֵּן A strong
God. Esa. 9 6.

Aquila tran-

slates it *ισχυρον*. Tremelius and Iunius, Deum fortem.

Mr Leigh. לֵּן fortis, Ezek. 31. 15. Deus proprie fortis, & a fortitudine sic appellatus. Buxtorf. Lexicon.

The word in the Originall doth properly signify a *Strong God*, so called from his *Strength* : This Name especially declareth the omnipotency of God.

נָשָׂא portavit, gestavit, suscepit, levavit, condonavit, abstulit.

נָשָׂא Kimchi in psal. 25. explicat per

נָשָׂא peccatum quod sci-

The Hebrew word נָשָׂא signifies to *bear, take away, and pardon*. Christ God-man hath taken away our iniquities by bearing them in his body on the Tree, as the Apostles phrase is.

And passing by the *prevarication*, the rebellion, the backsliding of the *Remnant* of his heritage:

heritage : the Hebrew word is comprehensive, and takes in all these significations. The finnes that the strong God is sayd here to forgive to his people, are of the highest nature, of the blackest and most bloody colours ; and this makes his power and pardoning mercy more glorious and illustrious.

enter & contumaciter committitur.

עוון Non qualiscunque, sed maliciosa transgressio. Muscul. in psal. 5.

עוון prævaricari, deficere, rebellare. Buxtorf.

עוון Improbam mandati transgressionem significat. Rive-tus in Esa.

53. 5.

עוון perverfitis & malitia.

Iniquity and transgression according to the propriety of the Hebrew words in my Text, are finnes committed 1 against light in the understanding : 2 with malice and perverseness in the will of a sinner : 3 proud transgressions of the command : 4 finnes of rebellion and prevarication.

Prevarication is false fallacious dealing, when men make show to doe a thing, and doe clean contrary, as when an Atturney or man of Law pretends to help a poore man by pleading his Cause, and yet secretly betrays his Cause to his Adversay.

The generall scope of these words

The Glorious Mystery

is twofold: First, to declare that the great thing wherein the Lord God is to be admired and advanced of all his, is his *pardonning mercy to his people*: The glory and greatnesse of God supereminently and superlatively shines forth in his Grace and Mercy in Christ. *Who is a strong God like unto thee, that pardoneth, &c.* as if he had sayd; *this is the greatest manifestation of his Glory, the grand declaration of his omnipotency.*

The second generall scope of this Text is to demonstrate the Deity of the God of *Israel*, that he is the only *True God*, because he freely and fully pardoneth the deepest pollutions, perverseness, prevarications, and provocations of beleeving repenting sinners.

When the Prophet saith, *Who is a strong God like unto thee?* his meaning is not that there are really any other gods, besides ours; but his aime is to hold forth the grand demonstrative property, and distinguishing character, whereby the

the True God is discerned from all Idoll gods, in that hee mercifully pardons the transgressions of his people, even sins of perverseness and prevarication; is immutable in his Covenant with them, and overcomes all their ill with goodness.

There was no Nation ever so barbarous, but acknowledged themselves bound over in guilt before God (as *Calvin* observes:) thereupon all the Heathens were wont to flie to the mercy of their gods by petitions and purging sacrifices: they laid hold upon this principle, that the gods were propitious and propense to pardon. But none of the Gentile gods could ever pardon sinne.

Pardoning mercy is the peculiar power and prerogative Royall of the God and King of Israel.

The Text presents unto us these three eminent things:

The first is the Grand Demonstration of the eternall Deity and

Omnipotency, Gods pardoning mercy to his people.

Secondly, Here is the originall foundation and rise of all our Happiness and Comfort, Gods good pleasure to shew mercy: Hence it is that his anger is but momentary, but his mercy everlasting.

The third thing is the Object upon whom all this pardoning mercy falls and fixeth, the Elect of God, set forth by two characters; First, They are the heritage and possession of God; Secondly, But a remnant.

נחלה Possessio, hereditas,
à נחלה possidere.

1. Gods people are stiled his inheritance, *Dent. 22. 8, 9. Ephes. 1. 11. 1 Pet. 5. 8. Psal. 2. 8.* Secondly, God himselfe is the inheritance and possession of his people. See *Psal. 16. 5. The Lord is the portion of mine inheritance.* *Psal. 119. 57. Revel. 21. 7.*

שארית Reliquium, residuum.

2. The persons to whom God gives out his Pardons are but a **REMNANT**. Gods heritage and possession are but a remnant in comparison of the world, *Rom. 9.*

17. *Though the children of Israel were as the sand of the sea, yet but a remnant of them shall be saved.* Isai. 10. 20, 21. Rom. 9. τὸ κατάλειμμα σωθήσεται.
 The mercies of eternity are precious, filling none but the golden vessels of mercy.

But what is a Remnant?

Answ. It is a piece of cloth, half a yard, or a quarter, remaining of threescore or fourscore yards.

We may draw up the words into this great Doctrinall truth, That *the Doctrinall divinity, omnipotency, and glory of the Truth. Lord God is most eminently manifested and made known in his pardoning mercy to his in Christ.*

I will make out this precious Truth in foure Propositions.

The first Proposition.

Gods pardoning mercy is the highest and greatest demonstration of his eternall God-head.

First, Pardoning of sinne is the peculiar work of an infinite deity;

none but the all-powerfull God can forgive sinners.

Rom. 1.
Præsentem re-
fert quælibet
herba Deum.

Secondly, It is the great demonstration of the deity. 1. Every creature preacheth a God to us. 2. The wise and wonderfull ordering of all things, the acting of irrationall inanimate creatures to an end above themselves, declares a deity. 3. But that which most eminently demonstrateth Jehovah to be God, is the forgiving so many finnes and rebellions to his people.

Yea, if the Lord were not an infinite God, hee could not pardon great sinners. God himselve speaks as much, *Hof. II. 9. I will not execute the fiercenesse of mine anger, I will not returne to destroy Ephraim, for I am God and not man, &c.* By *Ephraim* are meant the ten Tribes that had deeply defiled themselves with Idolatry and false worship.

Here is an engagement of pardoning sparing mercy to those crimson sinners; but upon what grounds?

grounds? Saith the Lord, *I am God, and not man*; and therefore I am able to forgive them: As if he should say, If I had not the infinite mercies of a God, I could not but destroy Ephraim.

The second Propofition.

Pardoning mercy and grace is the great NAME whereby God hath expreffed himfelfe, and delights to be known and called by all his.

God himfelfe proclaimes his owne Name to *Moses* upon Mount Sinai, *And Moses rofe up early in the morning, and went up to Mount Sinai, &c.* ——— *And Jehovah descended in the cloud, and hee flood with him there: and hee proclaimed the NAME of JEHOVAH. And JEHOVAH passed by before him, and hee proclaimed, Jehovah, Jehovah, God, pitifull, and gracious, long-suffering, and abundant*

Exod. 34. 4, 5,
6, 7.

dant in mercy and truth, Keeping mercy for thousands, forgiving iniquity, and trespasse, and sinne; and that will not clearing cleave (the guilty) visiting the iniquity of the fathers upon the sonnes, and upon the sonnes sonnes, unto the third and unto the fourth generation.

See Exod. 19.
18.

R. Menachem:
Exod. 33.

וקראתי
בשמי
יהוה
לפניך

This descending of God was by a manifestation of his glorious presence, and proclamation of his Name: The Chaldee saith, he *was revealed*. It is evident by *Moses* his words, *Numb. 14. 17, 18.* and other of the Hebrewes, that *shecinah* (the Divine presence) proclaimed these properties. In *Exod. 33. 19.* God promised to proclaim his Name. Here all the goodnesse, grace and mercy of the Lord passed before *Moses*, and was proclaimed, *Exod. 33. 19.* This is the glorious Name of God, clothed all in sweetest attributes of grace and mercy.

Here are three precious Titles, and six Attributes of mercy, which are as so many golden letters of this

this glorious Name; and every letter holds forth unspeakable comfort to beleiving Repentants. The two last letters are Attributes of Justice, wherein Jehovah is discovered as a sin-revenging Judge to all impenitent sinners.

If any Saint shall now ask me what the proper Name of our God is, I answer, It is all his goodness, grace and pardoning mercy in Christ.

Gods Name whereby he is now known in the Gospel, is his love, mercy, goodness, truth, Covenant of grace, saith Doctor Sibbs on John 17. 26. pag. 103.

Oh what encouragement is here for burdened soules to goe to the God of mercy for life and pardon! his very NAME promiseth answers and embraces full of grace and mercy.

1.

First, This sweet Name of God is a futable object, bottome and foundation for precious faith: The spirituall discovery of this glorious Name, is that strong cord which drawes the soule unto Christ. *Psal. 9. 10. They that know thy NAME, will trust in thee,* saith the Psalmist. Untill there be a manifestation of this Name to sinners, they cannot, they

they will not trust in God.

Secondly, This is that Name of God, that Saints under a cloud of desertion, and in absence of spirituall assurance, are commanded to stay and rest upon. *Isai. 50. 10. Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darknesse, and hath no light? let him trust in the NAME of the Lord, and stay upon his God.*

Note.

See Mr. Goodwins pretious book, Entituled, *A child of light, &c.*

Precious soules that truly feare the Lord may walk in a darksome disconsolate condition, not feeling the least spark or beam of comfortable assurance in their spirits.

But what is to be done in this case?

Let faith clasp and close with this glorious Name of Grace and Mercy: keep it ever in thine eye; there is light and life in this Name.

Thirdly, This precious Name is the Saints Tower of defence. *Prov. 18. 10. The Name of Jehovah is a tower of strength, the righteous shall run into it, and be exalted,*

מגדל עז
 ה' ייחוד
 Turris fortitudinis Nomen Domini.

alted, or, set on high: so it is in the Originall. When tentations, troubles, doubts and feares doe assault us, let faith fly into this strong Tower for shelter and safety: there is enough in this divine Name to answer all our objections, to satisfie all our doubts, to quiet our souls, to make up all our wants.

Extollere, in
edito collo-
care.

Object. 1. The great trouble of many poore soules is, the not being of their sinnes pardoned, the not being of a new work upon their spirits, at least in their own sense.

Object. 1.

Answer. Consider, that the first letter of Gods Name is *Iehovah*, twice proclaimed together. God is an infinite *Being*, able to give *being* to those graces and comforts that are not.

Answer.

Object. 2. Oh, this blinde minde of mine will never be enlightened, this hard heart of mine will never be softened, I shall never be able to prevaile against my lusts and passions.

Object. 2.

Answer. The Lord is *El*, the strong God, he can command light out

Answer.

2 Cor. 4. 6.
Ezek. 11. 19.

out of darknesse, turne hearts of stone into hearts of flesh; hee is able to cast out legions of devils and lusts with one word.

Object. 3. I grant, God is able to pardon and subdue all my finnes; but the question is, whether he will doe it for such a wretch as I.

Answer. Gods Name tels us that he is mercifull, pittying them that are in misery. 2. Hee hath *bowels of mercy*, hee is ready to forgive.

3. Hee hath *unsearchable riches of mercy*; and all these are for his people, not for himselfe; he needs no mercy: yea, hee accounts that mercy which hee extends to beleeving soules, to be his greatest riches and treasure.

Object. 4. But I am utterly unworthy, I have nothing to move God to mercy.

Answer. God is gracious, he sheweth mercy freely; it falls upon them that are most unworthy, without the least respect to any thing in us. God extends mercy according to the infinite largenesse of his own heart,

□□□□

Nomen à visceribus deductum.

Ephes. 2. 4, 5, 7.

heart, goodnesse and bounty. It is a precious place, 1 *Chron.* 17. 19. *O Lord, according to thine own heart hast thou done all this greatnesse, &c.* not according to any qualifications in us.

Object. 5. Oh I am an old sinner, I have stood out a long time; had I come in at first offer, there had been hope.

Answer. It is Gods Name to be long-suffering, long of anger, as tis in the Hebrew אַרְךָ אַפַּיִם that is, *long ere he be angry.* 2 He hath Riches of long-suffering and patience; and these are not quickly spent.

Rom. 2. 4, 5.

Object. 6 My finnes surpasse in multitude and greatnesse, they are numberlesse; I have often broke promise and Covenant with God.

Answer. The glorious Name of God רַב חַסְדֵּךְ declares him to be abundant in goodnesse, of much and great bounty; he hath multitudes of mercies, variety of mercies and pardons, and these of all sorts; farre more numberlesse then thy finnes

Psal. 51. 1.

finnes: *Esay* 55.7. he promiseth to multiply pardons to Repentants.
 2 He is abundant in truth, he keeps promise with his people, notwithstanding their faylings.

Object. 7. These mercies are but for a Remnant, it may be I am none of them.

Answ. God hath mercy for thousands, yea for an innumerable multitude of all nations, tongues, &c.

Object. 8. But if I should obtain mercy, I feare I should fall from mercy, and sinne it away.

Answ. Remember, God keeps mercy for thousands; both we our selves, our mercies and graces, are kept by an almighty power, as with a garrison; ; our stock is not in our own hands, as *Adams* was.

1 *Pet.* 1. 5.

Object. 9. My sinnes are not as other mens, they are highly circumstantiated, I have playd false with God, I have professed to be for him, but I have dealt doubly and deceitfully, and secretly acted against him: Oh this is the sin that strikes deepest into my conscience.

Answ.

Answer. It is Gods Name to forgive iniquity, transgression and sinne to turning sinners; sinnes of all sorts and sizes, yea sinnes of prevarication and back-sliding, as the Hebrew word imports, **אֵל וַיִּשְׁעוּ עֵינֵינוּ** Oh Saints, know your Fathers Name; hee hath made proclamation thereof, that none of his might be ignorant of-it: Study this pretious Name; know where your strength lieth; this Name of God is a Tower of strength. When inward troubles, doubts, and mil-giving thoughts begin to stirre, hide your selves in this strong Tower; the promise is, yee shall be set on high, above your doubts, distempers, distracting and disquieting feares.

Fourthly, The manifestation of this glorious Name fills the soule with the love of God, with Christ and his sweetnesse: wee have an eminent expression of Christ, *Job. 17.26. I have declared to them thy Name, and I will declare it, that the love wherewith thou hast loved*

me may be in them, and I in them.

The more of this Name is manifested unto us by Christ, the more of Gods love, of Christ, of his glorious Spirit, of his image, comes into our spirits.

The third Proposition.

The heighth and transcendency of Gods declarative glory shines forth in his pardoning mercy and grace.

God accounts himselfe more glorious in his mercy, then in his wisdom, justice, or power.

His surpassing, superabundant grace and mercy is the great thing wherein God is now glorious in Christ.

Hee accounts his grace and mercy especially his glory.
Doctor Sibbs.

First, Mercy is that which God accounteth his chiefeft glory, and highest excellency under the Gospel: That Attribute which is mans greatest comfort, God reckons his greatest glory.

Secondly, God himselfe hath declared Mercy to be his Glory: You have an eminent discovery from
from

from the mouth of excellent Glory, *Exod. 33.* In the eighteenth verse *Moses* makes request to God that hee would shew him his glory: God grants his desire; saith the Lord, *I will make all my goodnesse passe before thee, and I will proclaime the Name of the Lord before thee: and will be gracious unto whom I will be gracious, and will shew mercy on whom I will shew mercy.* What doth God here reckon his glory? All his goodnesse, grace and mercy.

Exod. 33. 17, 18, 19, 20.
 ה'רנני נא
 אה כבוד
 Verle 19.
 כל טובי

My goodnesse.: The Chaldee expounds it, *My glory*: And the Greek, *I will passe before thee with my glory.* God is glorious in his Wiledome, Justice, all his Attributes; 2. in all his judiciary Acts and Administrations in and upon the world; but in his pardoning Mercy to his, hee is gloriously glorious.

Thirdly, Mercy is often stiled the Glory of God, in the Scripture expressions; *Rom. 9. 23.* it is called *a Riches of glory*; that is, of the same phrase againe. See *2 Cor. 3. 18.* & *4. 6.*

^a ἡ δὲ γαωρίση
 τὸν πλοῦτον τῆς
 δόξης αὐτῆς.
Ephes. 3. 16.
 there is the

mercy, which is Gods glory ; as appears by the subject, *vessels of mercy*. Wee have a parallel place, *Ephes. 3. 16. According to the riches of his glory. Luk. 2. 14. Glory be to God on high.* What glory? The glory^b of his free grace and mercy.

^b The grace and free mercy of God is his glory; saith Dr. Sibs in his

The superabundant rich grace of God is the thing wherein hee is now glorious in Christ.

Tract of *The excellency of the Gospel above the Law.* Pag. 233. & 238. By the glory of the Lord, is meant especially the glory of his mercy and love in Iesus Christ.

The fourth Proposition.

The superlative supereminent greatnesse of Gods Power is manifested in pardoning the pollutions of his people.

1. It is an act of power, yea of infinite power to forgive sinne.
2. God manifests a greater power in pardoning, then in creating the whole world. This is eminently held forth, *Numb. 14.* where *Moses*

ses importuning the Lord to pardon his people, pleads and presseth the greatnesse of his power; And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression: Pardon, I beseech thee, the iniquity of this people, according to the greatnesse of thy mercy. Greatnesse of power, and greatnesse of mercy, concurre in pardoning great offences. In framing the world, God is said to make known his power; but in forgiving his people, the greatnesse of his power. The great God will put forth the utmost of his infinite power and mercy, rather then any beleiving soule shall miscarry.

Numb. 14. 17,
18, 19,

Rom. 1.

In *Esay* 27. 5. the mercy, goodnesse, and faithfulnessse of God is called his *strength*; and the Saints are pressed to take hold on this strength, and thereby they should be at peace with God, and be upheld against stormes and troubles.

Pfal. 62. 11, 12. The power and mercy of God are joynd together, as grounds and bottoms of faith.

Use 1. If this be a reall truth, That, *Gods pardoning mercy is the highest manifestation of his divinity, glory, and omnipotency*; this may informe us, that the highest way for men to advance the glory of God, is by beleeving, by closing with this glorious mercy offered in Christ.

When God gives men hearts to see their own sinfull, lost, undone condition, as they stand in themselves, the fulnesse and freeness of mercy tendered in the Gospel, and thereupon to hate their dearest lusts, to come out of themselves, and to lay hold upon pardoning mercy, they doe hereby acknowledge Gods eternall Deity, and exalt his Mercy, Grace, and Power, in the highest way. There is no act or duty that we can possibly perform, whereby we lift up Gods great Name so much, as by casting our selves upon his free mercy in the Lord Iesus.

Oh,

Oh, yee burdened, bruised, broken-hearted sinners, that stand trembling and dare not apply the promise, be perswaded to give glory to God, by accepting and apprehending precious mercy, which is so freely proffered in the Gospel.

Object. Oh, but I have been a superlative sinner, I have infinitely provoked the pure eyes of Gods glory, and cruelly pierced the Lord Jesus by my prodigious pollutions: when I begin to think of looking towards the throne of mercy, my finnes present themselves in all their dimensions, and Satan tells me, that mercy will not owne such a wretch.

Answer. Consider, Oh ye drooping, doubting, distressed soules,
1. That mercy is Gods glory; and therefore the more grace and mercy yee stand in need of, and receive from the Father of mercies, the more glory is brought unto his Name.

2. Great sinners by beleiving and embracing mercy, doe exceedingly

ingly honour God ; for thereby they give him the glory of his exalted, triumphant Attributes, *Grace* and *Mercy*, in their greatnesse.

3. By pardoning great finnes, the glory, lustre, and oriency of rich *Grace* and *Mercy* is raised to the greater heighth. Will yee heare the godly Learned speaking to this case ? Thus saith a one, speaking to contrite Repentants, *Look upon God in Christ, and consider his end in the incarnation of Christ, it was that his mercy, goodnesse, and grace should be exalted, and triumph over all mans unworthinesse. The greater thy finnes are, the greater will be the glory of his mercy ; and that is it God seeks for now, to be glorious in his mercy.* ^b Another speaking to a truly broken soule, hath this expression: *I will shew thee a pearle in this case, by accident, Gods mercies shall be extraordinarily honoured in pardoning such a prodigious provocation ; because they are thereby as it were put unto it, and their dearnesse, sweetnesse, and infiniteness improved*

^a Doctor Sibs, whom Mr. Seaman calls an *Eluder*, and well approved to be a man of God, a Seer in Israel. Mr. Seaman in his Epistle before Dr. Sibs Tract on 1 Cor.

2. 9.

Doctor Sibs in his Sermons on Luke 2. 13. pag. 225.

^b See Mr. Robert Bolton in his directions of walking with God. pag. 390.

improved to the greater height and excellency: and the blood of Christ made as it were more orient and illustrious, and the honour and preciousnesse of it advanced by washing away such a hainous hellish spot.

Magnitudo & reduntia gratiæ divini per peccatum abundans fit magis conspicua; quanto enim morbus

est deploratio, tanto medicinæ vis & præstantia fit evidentior: sic quanto reatus peccatorum nostrorum lege factus est gravior, tanto gratiæ, quæ inde nos eripit, immentitas est reddita illustrior. Pareus.

This (I conceive) was the ground of Davids speech; Therefore will the Lord mercifully pardon mine iniquity, because it is GREAT, and much.

Psal. 25. 11.

וְסִלַּחַת
לְעוֹנֵי
כִּי רַב

The Arabick version is very emphaticall:

الله
بجبال
أسماك
خطاياي
أعفر
عظيمة
فانها

The Interlinear. Tremellius and others read the words in the Future Tense.

Psal. 25. 12. According to the Arabick version.

O God, by or for the magnificence, the glorious greatness of thy Name, pardon my sins, because they are

Arabibus ^{מגן}
 significat, mag-
 nus fuit aut
 quantitate, aut
 qualitate, ho-
 norabilis, glo-
 riosus, &c.

The Arabick
 word here sig-
 nifies Magni-
 ficence.

per & pro-
 pter.

are great. *David's* argument may seeme to make against himselfe; but, duly weighed, it carries the heighth and strength of divine reason. It is as if *David* had thus said, Lord, I grant my finnes have a transcendent greatnesse; but the greater my finnes, the greater will be the glory of thy grace, mercy, and power in forgiving: The magnificent greatnesse of thy Name will be manifested and magnified, set up high hereby.

It is the glory and delight of the great God to doe great things suteable to his greatnesse: It is the glory of a Physician to be able to cure desperate diseases.

Is sinne thy greatest grieve? Is thy heart and hate sincerely set against all ill for the future? Oh then close with that golden promise, *where sinne abounded, grace over-abounded.* It is the glory of Gods superabundant grace to triumph over the greatest fulnesse of sinne.

Rom 5. 20.

וַיִּשְׂבַּע וַיִּשְׂבַּע וַיִּשְׂבַּע

2. The goodnesse of God to-
 wards

wards his is so superlatively transcendent, that hee takes occasion from the transcendency of their finnes to advance and declare the surpassing greatnesse and freenesse of his mercy.

Wee may read and admire the gracious inference that Free Grace makes upon the declaration of Israels perversnesse and incorrigible-nesse under smitings: saith the Lord of Israel. *For the iniquity of his covetousnesse was I wroth, and smote him: I hid me and was wroth, and he went on * frowardly in the way of his heart. I have seen his wayes, and WILL HEAL HIM: I will lead him also, and restore comforts to him and to his mourners.*

Isai. 57. 17, 18.
* Heb. turning away.

Oh the bottomlesse depth of Free Grace! Oh miracle of admiration, which may astonish men and Angels! A man would have thought the inference should rather have been this: I have seen their wayes of perversnesse and provocation, I will therefore destroy and quite cast them off. But the inference

rence is altogether mercy : I have seen their wayes of rebellion, but I will heale, pardon, save them ; my grace shall overcome all their ill.

For a further quickning and exciting of truly burdened and bruised soules to come in and cast themselves into the blessed armes of divine Mercy, which stand stretched forth ready to embrace all beleev- ing soules, I shall propound Eight grounds of Encouragement.

I. God hath inexhaustible riches and treasures of mercy and grace. Wee shall find in the Scriptures, First, that riches is applied to grace and mercy : Secondly, appropriated to grace and mercy : Thirdly, there is an over-abounding over-flowing fulnesse in these riches.

I.

For the First : I find riches attributed to grace and mercy in six eminent texts : *Rom. 9. 23. That hee might make known the riches of his glory, that is, glorious mercy, upon the vessels of mercy. Rom. 2. 4. wee read of riches of goodnesse or mercy. Rom 11. 33. Oh the depth*

I. Encourage-
ment to come to
God in Christ
for mercy.

τὸ πλεονεξίαν τῆς
δοξῆς αὐτοῦ.

γενεστότας.
benignitas.

depth of the riches, &c. By comparing this place with *Chap. 12. 1.* it is apparent he speaks of the *depth of mercy*. There is a parallel place in the *Ephesians*, *Chap. 2. 4.* where God is said to be *rich in mercy*: and *Chap. 2. 7.* *riches* is applied to *his grace*: and *Chap. 3. 16.* *riches of glory*, that is, *of mercy*, are mentioned.

Secondly, Riches is appropriated to Grace and Mercy. I do not remember that God is ever said to be rich in power, or justice, or wrath; God accounts the superabundant fulnesse and freeness of his mercy to his people, his peculiar royall treasure, his greatest riches. God is the Sovereigne Lord and Possessor of all things; the heavens and earth with all the fulnesse and glory of both; but all this he doth not account his riches and chiefest treasure: Mercy and goodnesse is his treasure.

Thirdly, There is an over-abounding over-flowing plenitude in these riches; an inexhaustibleness

nesse in this treasure that can never be spent : the Ocean of Gods mercy is ever full and running over to all eternity. Riches imports an over-plenitude, over-plus, and over-sufficiency : The Rich man *Luke 16.* had an over-plus of goods layd up for many yeares.

When the Scripture would expresse the transcendent Redundancy of Gods Mercy and Grace, it rayseth its style by elegant gradations, as 1 God is sayd to *have abundance of mercy and grace.* 2 *An exceeding abundance.* 3 *An over-abundance.*

1 God hath *abundant mercy* : he is *abundant in mercy*, 1 Peter 1. 3. Exod. 34. 6. The faithfull receive *abundance of grace*, Rom. 5. 17.

2 Hee hath *an exceeding abundance*, an exceeding over-flowing plenitude of grace and mercy.

1 *Tim. 1. 14.* The grace of our Lord was exceeding abundant. Ephes. 2. 7. it is elegantly called *the highest riches of his grace* ; the *supereminent riches* : The Syriack version, which

πλεῖστα δωρεῶν
καὶ χάριτος.

Rom. 6. 1.

1 Tim. 1. 14.

ἡ δωρεὴ πλεονάσσει.

Ephes. 2. 7.

ἡ δωρεὴ βέλλουσα

πλεόντων τῆ χά-

ριτος ὑπὲρ.

Summas opes.

ingly ; it flowes, overflowes, and that to the utmost heighth of transcendency.

Rom. 5. 20.

ἡ ἀφειά σου
ἰη χάρις.

3 Gods grace and mercy is overabundant, it is more then enough for the pardoning the greatest sinners, yea all the Elect : his grace superabounds, it is like himselfe, infinite and unsearchable. The Scripture speaks of it by way of admiration ; *Oh how great is thy goodnesse which thou hast layd up, yea which thou hast wrought for them that trust in thee*, Psal. 31. 20. *Oh the depth of the Riches, &c*, Rom. 11. 33.

2 Encouragement.

All these overflowing Riches and treasures of Mercy are for Gods people, not for himselfe ; he is rich in mercy to us, not to himselfe. The knowledge and Love of God first fals upon himselfe ; but Mercy is a transient act, it fals only upon the creatures.

Rom. 10. 22.

Oh what a strong foundation of comfort is here for poore bruised soules to build upon.

3 Encouragement.

As mercy is Gods treasure, so it is his pleasure and delight; my Text saith, mercy *a* pleaseth him, it pleaseth him very well, hee is delighted with shewing mercy to his.

הַבַּעַר חַסֵּד
וְהוֹרָה
Hof. 6. 6

2. Mercy pleaseth God at the very heart: it is a gladding and rejoycing to his soule to extend mercy to beleeving Repentants. This

וְהוֹרָה
Signifies 4
things.

is a glorious expression, *Ier.* 32. 41. *yea, I will rejoyce over them to do them good*, saith the Lord. In the preceding verses, God had promised great things, all that the enjoyment of a God in Christ could possibly bring along with it; verse 41. he tells his people it should be the joy of his soule to doe them good.

1. Voluit.
2. deamavit
3. Delectatus fuit.
4 Placuit, com- placuit.
Buxtorf.

Ier. 32. 38, 29, 40. God never afflicts his people with his heart, he doth not afflict from his heart, as it is in the Originall; when the Father of mercies afflicts his dear ones, it is after a sort unwillingly; he accounts himselfe afflicted in all their afflictions.

Lam. 3, 33

מֵלִבּוֹ

Non affixit de corde suo.

Esay 63.

3. God shewes mercy with his wholl heart and soule, *Jer. 31. 41.* *Yea I will rejoyce over them to doe them good, and I will plant them assuredly with my whole heart and with my whole soule.* The Saints have not onely pretious mercies from God, but also the heart of God with every mercy: yea every mercy hee gives them, it is with his whole heart, soule and delight; his heart is all love and mercy to his. Oh the sure infinite reason, that hee should have our whole heart, soule and service.

Note.

רחמים ^a
Misericordia,
miserationes,
viscera pro ipso
affectu miseri-
cordie.
 Buxtorf.

כי נכשרו
 רחמים
Viscera eius
astuabunt erga
filium suum.
Psal. 25. 6.

וכי רחמים
Isa. 51. 1.

כרב רחמים

4. Encouragement.

The mercies of God are his Bowels: his tender mercies are expressed by Bowels in both the Originall languages: the Hebrew word for mercies ^a properly signifies Bowels, as *1 Kings 3. 26.* *Gen. 43. 30.* There be divers places in the Old Testament that declare those Bowels of mercies, as *Psal. 25. 6.* *Remem' er O Lord thy Bowels of Mercies, and thy kinde mercies,*
 for

for they are from eternity, Psal. 51. See Psal. 102. according to the multitude of thy ^{14.} Bowels of mercies; whence the Psal. 103. 13. L X X. translate *Mercies, Bowels, Prov. 13. 10.*

In the New Testament, to have compassion, is expressed by a word * that signifies to have the bowels moved, and by bowels of mercies. Luke 1. 78. bowels are applied to mercies; *Through the bowels of the mercy of our God; διασπλαγχνια ελεος Θεου ημων; &c.*

*σπλαγχνιζεσθαι signifies to have mercy with commotion of bowels.

The Syriack reads these words, *through the bowels of the grace of our God.*

σπλαγχνιζομαι misericordia, commoveor. Math. 9. 36.

ⲛⲓⲙⲓ ⲛⲓⲙⲓ ⲛⲓⲙⲓ

εσπλαγχνισθη εν ελεει αυτων Math. 14. 14. and 15. 32. Mar

9. 22. Luke 7. 13 and 10. 33. and 15. 20. Luke 1. 78. Phil. 1. 8 εσπλαγχνοις Ιησου. ειπια σπλαγχνια κη οικηρησαι.

ⲛⲓⲙⲓ

It is remarkable, that the same word which signifies *bowels*, is used in the four great Orientall tongues for *mercy*, Hebrew, Chaldee, Syriack, and Arabick: and in the Greek *bowels* is applied to *mercy*.

Misericordia & Viscera.

ⲛⲓⲙⲓ

Misertus est.

ⲛⲓⲙⲓ

Now this sweet expression holds forth these three grounds of comfort to contrite soules,

1. The mercies of God to his are most inward, tender affectionate compassions, like unto motherly pittifulnesse and sweetnesse, strong and tender: as a fathers bowels are moved towards his dearest children being in misery; so the Lords are moved towards them that feare him, sayes the Psalmist *a*.

a P^sal. 103. 13.
So it is in the Hebrew.

כרחם אב
על בניו
Sunt qui a visceribus factum verbum

רחם ex-
ultatur,
quasi in viscere rare dicas.
Mercerus.

b רחם
Intino com-
miserationis
affectu quem-
piam prosequi,
quo scilicet
matrix, quæ
רחם di-
citur, tærum
complectitur
tuendo et fo-
vendo.

Mercer. in pag.
Thes.

Yea God tenders and embraceth his people with as great nearnesse and dearnesse of affection, and commiseration, as a mothers wombe embraceth her infant, as the Hebrew word *b* signifies. The Lord is so exceeding tender and affectionate over all his children, that hee beareth them in the bosome of his dearest love, and in most affection, hee carrieth them in the wombe of his sweetest tenderest compassions. Love and mercy is the blessed womb, wherein they were spiritually formed, quickned, cherished, and preserved, and that with the heighth and

and strength of tenderness.

2. The Saints have not only the acts and effects of mercy, but the heart and affection of God is theirs, it is set upon them, acts towards and for them continually.

Others may have common mercies, but not the affections of God with the mercies; but to the saints Christ's heart comes along with every mercy.

3. All the mercies that fall upon the elect, flow from bowels of mercy. Mercy (forgiving, giving, healing, upholding comes originally from the height and depth of hearty affections, from fatherly love and sweetness.

The giving of Christ that glori- Luke 1. 77, 78,
ous sun-rising, the gift of our par- 79.
don, light and life, is from the bowels of the mercy of our God.

5. *Encouragement.*

Consider, that the Lord runs to meet sinners that are coming towards him, with the embraces of mercy. See *Luke 15. 20.* When the

prodigall son was yet a farre off, his father saw him, and had compassion on him, and he ran to meet him, to embrace him &c. *Mal. 4. 2.* The Glorious Son of Righteousnesse brings salvation upon wings, hee comes flying to meet them that come towards him.

6. Encouragement.

The Lord Christ hath a plenary Commission from the Father to give pardon and salvation to all burdened soules that come unto him. Read *Job. 6. 27.* He is sealed and sent for this very purpose. Consider,

1. The Father hath put into the hands of the Son the disposing of his al-sufficiency, mercy and treasures. 2. The disposing of all the Glory that is in Heaven. 3. Of all the grace, wisdom, and good prepared for his elect. God the Father hath put all things into the hands of his Son as Mediator; and upon this very ground, Christ invites poor burdened soules to cleave unto him, *Mat. 11. 26, 27, 28.*

2. Christs Commission is to give life, eternity of life, the most desirable thing.

3. It is to give life freely, not to sell it : what more free than gift ?

4. Whatsoever Christ gives once, it is ours for ever, tis irrevocable, it shall never be taken away ; because his Acts are the Fathers Acts also, and that under seale : the Father hath given it under hand and seale, that hee will reject none whom Christ will receive, he will sentence none whom hee will save.

5. The Commission of giving of life is wholly and solely in the hands of Christ. 1. No creature, no obedience is joyned in Commission with him : the Sacraments tell us, grace is not in them ; prayer and preaching say, it is not in them, but in Christ : All these are but organs of communication ; the treasury and commission is with Christ. 2. Mans own personall Righteousnesse is not joyned in commission with Christ : God never sealed our humiliations, prayers, or purest performances to

give life to our dead souls: indeed duties of Obedience are glorious in their proper place; but if they once intrude into the place and throne of Christ, and become our saviours, wee lose our selves and duties too. Christ Iesus is alone in the Commission, as hee was in treading the wine-presse: there is nothing that wee have or can possibly doe, that is sealed to give salvation, acquitance or acceptance in Gods sight. It was the end of Christ his comming to bring salvation to beleiving sinners: wee have a golden text, *1 Tim. 1. 15.* *It is a faithfull saying, and worthy of all acceptation, that Iesus Christ came into the world to save sinners, of whom I am cheifest.*

ἀμαρτωλῶν
 ὁσῶσαι
 ὅντων πέποιθός ἐστι
 με ἐγώ.

1. It is a faithfull word, yee may build upon it. 2 It is a soule-saving word worthy of all acceptation. The end of Christs comming was, that sinners, the greatest, the worst of sinners, those of the very first rank, comming to him might have life and that abundantly. The Lord Iesus accounts himself obliged & engaged

to give life to as many as come unto him : what a heighth of love and sweetnesse is there in that expression of his, *I must doe the will of him that sent mee :*

Quest. What is this Glorious will of God?

Answ. That every one that seeth the Sonne, and beleeveth on him, should have life : it is as if Christ had thus spoke ; I must give salvation to burdened contrite souls. *John 6. 39 40.*

1 His love, pittie and tenderesse, puts a necessity upon him. *Mat 11. 28.*

2 His sealing and commission puts a necessity upon him of saving lost sinners : *John 6. 37.*

3 His ingagement by promise : if wee come to him beleevingly, hee cannot, hee will not reject us : hee professeth, that whosoever comes unto him, hee will in no wise cast out ; how great soever their sin and unworthinesse. The words in the Originall have much weight, *I will not cast him out of doors.*

οὐ μὴ ἐκβάλλω
ἔξω.

Duo negativa
apud Grecos
vehementius
negant.

7 *Encouragement.*

The Lord Christ accounts it his great

great businesse, yea in some sort h
whole work, to give life & saluatio
to sinners: he sayes expressly, he came
to seek and save that which is lost :
to call sinners to Repentance, that
the world through him might have
life; this was primarily and princi-
pally in his thoughts: this is the
great work whereunto hee is set
apart, called and sealed as Medi-
ator.

8. *Encouragement.*

It is the great delight of Christ to
be doing this great work : hee de-
clareth that it is his delight ^b, his
meat and drink, to doe the will of
God, that is to save soules. It is as it
were a heavenly feast of joy and
gladnesse, when hee gives out par-
don to each poor soule. Oh what
encouragement is here for burdened
soules to go to the Prince of life for
pardoning mercy.

1. Christ is able to save them to
the utmost that come to God by
him, *Heb. 7.25.*

1. He hath the infinite plenitude
of

Psalms. 10.

*Iohn 4. compa-
red with Ioh. 6.*

38, 9:40.

of the God-head as second person.
 2 Hee hath all power in heaven and earth given to him as Mediator, *Mat. 28.* 3 The fulnesse of all that wisdom, and grace that God intends to his Elect is treasured up in him, *Iob. 1. 14. 16. Col. 2.* 4 His love and good will is as large as his power, seeing hee ever liveth to make intercession at the right hand of Majesty for the pardoning, securing, accepting of all that come unto him as tis eminently held forth, *Heb 7. 25.*

Obj. Some poor bruised soule will be ready to reply; I grant it is my duty, yea my desire to come to God by Christ; to close with the offer of mercy; oh but I am not as yet fitted and qualified for mercy, if I had but such a depth of sorrow, brokennesse of spirit, such a heighth of qualifications, then I would come then Christ would accept of me.

Answ. These poor soules would first be healed and then goe to the Physitian; they would have their owne proportions of Contrition; they

they would repent, and doe some good works, and then come to Christ for life: this is a Popish and preposterous course.

1. A Popish course, it is the old way, doe and live, men would have something in themselves to bring to Christ, and not receive all from Christ. 2 It is a very preposterous way to talke of repenting, Evangelicall Contrition, doing good works, before acting of Faith and comming to Christ: Repentance, Contrition, and Obedience, are proper fruits and consequents of faith, (as Divines observe) it is the apprehension of mercy, that kindly melts and mollifies the heart of a sinner, that mortifies sinne, purifies the heart, leads to Repentance, and constrains to duties of obedience: It is the looking upon Christ by the eye of Faith that produceth mourning over him whom wee have cruelly pierced. Beleeving is the first work, and secondly, the great work that Christ puts burdened souls upon: men are apt to look upon, and
 desire

Zach. 12. 10.

Acts 15. 9.

Rom. 2. 4, 5.

2 Cor. 14. 15.

Tit. 2. 7. 11.

2 Cor. 7. 7.

Zach. 12.

desire salvation more under the notion of doing, than beleeving: 1 Before Conversion, as the Pharises and their disciples: *what shall wee doe, that wee might inherit life eternall.* 2. At the very instant of conversion *Act. 16. 30. What must I doe that I may be saved;* but the Gospell holds forth beleeving as the first work *Mat. 11. 28. Act, 16. 31. 32.*

Acts 1. 37.

3. As the great work, *John 6. 28. 29. Then said they unto him, what shall we do that wee may work the works of God? Iesus answered and said unto them, this is the work of God, that ye beleeve on whom he hath sent* 1 *Ioh. 3. 23.* This is the work indeed, that τὸ ἐργὸν that work by an eminency, the work of all works, the greatest and most glorious work to beleeve in the Lord Iesus, as the Gospell commands.

*τὸ τὸ εἶναι τὸ εἶναι
τοῦ εἶναι τοῦ εἶναι
πιστεύοντες &c.*

Now for a fuller resolution in this case, and direction in comming to Christ, for salvation, observe these six Rules.

Rule 1. Sinners must by a spirituall

tuall conviction see themselves in a lost undone condition as they stand in old Adam. Secondly, their own sinfulness, self-pollutions and, emptinesse of all good. Thirdly, An utter insufficiency in all that they have or can possibly doe to raise themselves to a state of life. Fourthly, the impossibility of all means beneath and without the Son of Righteousnesse to helpe them out of sinne.

Rule 2. They must bee wholly emptied of all high though and conceits of their owne Righteousnesse, or any thing that they can do by way of precedent preparations and qualifications to procure acquittance or acceptance with God: The first work of Gods spirit is to un-bottom and take men out of themselves, to lay them low in their own thoughts, to discover their own nothingnesse; this is evident from *Luke 3. 4, 5, 6.* *John* was sent to prepare the way of the Lord ministerially: Wherein stands this preparation? In taking men off
from

from all opinion of selfe-righteousnesse and selfe-sufficiencies : *every valley shall be filled, and every mountain and hill brought low; Luke 3. 5.*

Sinners are full of hills and mountains; they think that there is really something in themselves, their own actings, humiliations and performances, to render them acceptable with God. *Esay 58. 3.* The Jewes there doe challenge acceptance and respect from God because of their humiliations: wherefore have wee fasted, say they, and thou seest not? wherefore have wee afflicted our soules, and thou hast no knowledge? how many be there amongst us that doe tender up their duties, fastings, prayers as their righteousnesse, as the Jewes did, *Rom. 10. 2. 3.* Observe when these high mountanous thoughts are levelled, then men shall see *the salvation of God.* These selfe-unbottomed soules shall now look upon and embrace the Lord Christ that glorious *salvation*, that God hath appoynted for all his. There is a paralell place, *Esay 40. 3.*

Every

τὸ σωτήριον τῶ
Θεοῦ.

Faith often expressed by sight and knowledge.

Every mountaine and hill shall be made low ; and the glory of the Lord, that is, of his mercy and grace shall be revealed ; and all flesh shall see it together. These high thoughts are thole strong holds, that are cast down by the preaching of the Gospell, 2 *Cor.* 10. 4. 5.

3. Wee must bee willing to receive a principle and beginning of life and righteousnesse from another, that is, from Christ alone. Faith is a selfe-emptying grace, it makes us content to bee *nothing* in our selves, to be *all* for Christ. Faith comes with an empty hand, and takes in all from the plenitude of Christ. We have nothing to bring to him, but sinne and misery, debts and defilements ; sinne to pardon, misery to take off. Faith discovers Christ Iesus to be our *All* in respect of life, righteousnesse, reconciliation and acceptance with God.

Rule 4. There must be a coming off from sinfull selfe, out of all sinfull wayes. Faith is called a coming ; *Mat.* 11. 28. *John* 6. 37.

Now

Now as in the Physicall motion, so in this spirituall soule-motion there are two termes.

Terminus a quo & ad quem.

I. Something that wee come from, and something that we come unto. Faith necessarily imports a comming from selfe, from all that is contrary to Christ; there must be an everlasting disunion and divorcement from all finnes of pleasure and profit: a reall faith breaks the heart of sinners for sinne, and from sin for ever: so long as their hearts take fast hold of any lust, as the phrase is, *Jer. 8. 5.* they can never take hold of mercy and life in the Prince of life. An affectionate Acting, and closing with any one known sinne, is utterly incompatible and inconsistent with a living faith. Search the scriptures; yee shall find the pretious promises of pardoning mercy intailed to reforming sin-forfaking souls; read *Esay. 1. 16, 17, 18.* and *55. 7, 8.* *Pro. 28. 13.* *Mat. 13. 44., 45, 46.* *Rom. 8. 12, 13* and *13 ult.* The wise merchant sold *ALL* to buy the pearl: a

E

sinners

sinners all is nothing properly but sinne.

The great blessing that the prince of Salvation brings to all his people is to turne every one of them from their iniquities; *Acts 3.* as well as to turne iniquity from them. It was the end of his death that hee might destroy sinne, and purify a peculiar people to himselfe zealous of good works. *Tit. 2. 14.*

Rule 5. Comming unto Christ imports an unreverting and unbottoming our hearts from all things here below; a comming off from all creatures as insufficient to free us from sinne or wrath. Come up to this conclusion, all my happinesse lyeth above the creatures; it is treasured up in the *LORD OF LIFE.*

Oh never fix upon any creature as the center of your rest, foundation of your hope and happinesse, or fountaine of soule-solace.

Rule 6. Lastly, there must be an universall resignation and consecration of our selves, and whatsoever wee are or have, to the Lord Jesus

to be at his dispose.

Faith hath two hands and both these it exerciseth at the same time; by one, it receiveth the Lord Christ, *Jahn 1. 12.* Secondly, by the other it *Esa 49. 6.* gives up the heart to him againe; there is a mutuall interest and ingagement between Christ and all his. *I am my beloveds, and my beloved is mine,* sayth the Church.

Use. 2. Is pardoning mercy Gods greatest glory? oh then learne to advance mercy by acting every duty from mercy apprehended. Mercy and grace is then exalted.

1. When we look upon it as the grand ingagement to duty. 2. When it is the spring of all our actions.

3. The quickning constraining motive. 4. The golden cord and banner to draw us under Christ his glorious government.

1. Wee must act from mercy as the great obligation: Mercy from God strongly ingageth unto God; it layeth the highest and most effectuall ties upon conscience: the superlativenesse and transcendency of

Gods pardoning mercy is in stead of ten thousand bands to a gracious soule.

No tye like to the bands and cords of love. *Hos. II. 4.* Of all men under heaven saints stand most ingaged to all duties of obedience, because they have received highest mercies.

It is the height of incongruity, ingratitude and inconsistency for such as professe saintship, to cast off the Law of God in poynt of duty, and that because they are in Christ.

The Royall Law of *Jehovah* (called the decalogue) is given to a people that are in gossell covenant,
 2 Interessed in Gossell Redemption. 3 Upon gossell grounds and motives; and therefore must needs be permanent and perpetuall. Hence tis that in the preface to the tenne commandements, the Glorious goodnesse and mercy of God in Christ is prefixed and propounded to his people as the grand motive and arguement to quicken and inforce universall spirituall obedience
 to

to the Royall Law.

And God spake all these words, saying, *I am the Lord thy God that have brought thee out of the land of Egypt, out of the house of bondage.* Exod. 20. 1, 2.

Exod. 20. 1, 2. Observe, the Law See Ezek. 11. 19, 20. Jer. 34. 22. & chap. 31. 15. Heb. 8. 9, 10, 11. a Gen. 17. 7. is expressly given to a people interested in God by a peculiar propriety; *I am Jehovah thy God.* This is the summe and substance of that everlasting Covenant established in Christ.

It is the fundamentall comprehensive promise in that a Covenant of Eternity made with *Abraham*, as the Originall signifies. In the foure great tongues signifies Eternity.

2, What is the great prevailing Argument and inducement that God himselfe propounds to presse and perswade his own to obedience? Heb. עולם Chal על Et Syr. עולם

It is the transcendent triumphant grace and mercy of the Gospell. When God will speake all mercy in one word, hee promiseth that hee will be our God: supernaturall blessednesse essentially and formally consists in injoying *Jehovah for our God in Christ.* Arabice: Aeternum, seculum Aeternitas. Schinler. Here is an argument of obedience taken from Gods goodness. saith, Mr. Dod.

33. 12. and 144. *ult.*

Here are two Arguments from which God perswades to obedience. The first is his infinite greatnesse and immutability; he is Almighty *Jehovah* who gave us our being in nature and grace: he hath an absolute soveraignty over us; but this argument alone would have dismayed and driven us from God: and therefore to draw us under his sweet government, his infinite goodnesse, grace and mercy in Christ is displayed before us.

I am *Jehovah*, or I *Jehovah* am thy God in the nearest, sweetest, strongest relations: this comprehensive promise is annexed almost to each precept in particular; peruse *Levit. 19.* as tis prefixed to all in generall, *Exod. 20. 1, 2.*

2. Our glorious Redemption obtained by Christ Iesus, which was typically held forth in *Israels* deliverance out of *Egypt*, is presented as a ground of obedience. Now the Royall Morall Law being founded upon pure Gospell grounds, it must necessarily

necessarily bee an everlasting Rule for the Saintsto walke by even after beleiving: the Royall Law is the revealed will of our heavenly father, a discovery of his minde; It is a beame of divine wisdom let down from heaven for the guiding of our feet.

There are three things to be eyed in our Obedience to God.

1. The principle.
2. The patterne and example:
3. The Rule it selfe.

1. The internal principle of Obedience is the glorious life of Christ implanted, Christ spiritually formed in us; the Law written and engraven in the heart *Gal. 4.* Actions flow from powers and principles, and are sutable thereunto.

2. There is the Externall and Eternall rule by which our actions must bee framed and squared, and that is the law written and revealed in the Scriptures.

3. The perfect patterne and example of this rule is the Lord Christ
1 *John 2. 6.* All that are in union

with Christ must walke as hee wal-
ked, in conformity to him as the
patterne.

Wee must wisely distinguish be-
twixt the internall principle, and
the externall Rule.

1. By the Law, God shewes us
what is good, what hee requires to
be done as his minde and will.

2. By the principle implanted,
the Lord gives us holy inclinations
and dispositions sutable to the Law,
and supernaturall power to act in
some measure what hee requires,
and to walke according to the Rule
in a holy exact conversation: The
Rule and principle are inseparable,
Ephes. 5. 15. The saints are char-
ged to walke exactly, accurately,
circumspectly: the word in the O-
riginall signifies to walke up to the
height and top of holinesse, to the
utmost accuratenesse. Now tis
impossible for men to walke or
worke accurately, in the height of
exactnesse without a Rule to look
upon continually: for example:
a carpenter that is to framē a stately
building

βλεπετε εν
πως ακριβως
πειπατετι.
ακριβως πρως
το εις ακρον
βαινειν.
Passor.

building must bee furnished with these two things ;

1. A principle of Art within as an acquired habit from which hee worketh. 2. A Rule and compassse by which hee frameth, fashioneth and proportions his work, and both these are really distinct.

2. The Morall Law is the perfect Image of Gods holinesse. 2. A perfect Rule of holinesse ; and therefore to be freed from the Law as a Rule, is no way desirable by a Saint. It is the glory, perfection, and excellency of the creature to be holy.

1. There is the Archetype primitive Originall Law ;

*Lex Archetypa
vel Ectypa.*

Namely, God the perfect Rule of all holinesse.

2. The Ectype derivative Law expressed according to that divine originall patterne : this is the written Law, the Decalogue. This royal Law hath its originall rise from Gods holy nature, as its fountaine ; and is the image of his holinesse as its patterne.

The

The Ectype Law is given from heaven, as a Rule for Saints to walke by: It is the rule and measure of actions to be done or left undone; and this is essentiall to the Law. It is a remarkable speech of *Augustine*; *A Christian man* (saith hee) *even to this day liveth, that is, walketh in the Law, because hee liveth according to the Law* (as a Rule;) *but hee is not under the Law, because hee is not acted by the Law, but by the Spirit of God.* That is, A Christian is not driven to duties by the terrors and threats of the Law; but sweetly carried on by the Spirit of adoption and love apprehended. The Law is holy, just, and good, and is the perfect rule of the will of God, saith *Luther*, that Evangelicall Writer, upon *Gal. 3.*

First, The Morall Law is called the Royall Law; *Iam. 2. 8.* *If yee fulfill the ROYAL Law, yee doe well.*

Gal. 6. 15. 16.
Lex est Regula
& mensura A-
ctuum agendo-
rum vel omit-
tendorum, &c.
Aquinas.

Homo Chri-
 stianus etiam
 hodie in lege
 vivit, quia se-
 cundum eam
 vivit, non au-
 tem sub lege,
 quia per legem
 non agitur,
 sed a spiritu
 dei.
Angust. in Ps. 1.

1. The whole Law, and every branch of it, carries the Royall authority

thority of the King of Saints stamped thereon.

2. It is given to the Royall seed, the sons and daughters of the great King of heaven, who are spiritually kings and princes, *Revel. 1. 6. A royall priesthood, 1 Pet. 2. Pfal. 45.*

3. The Law is a Royall Way, the Kings High-way, for all the Saints to walk in; *Numb. 21. 22.*

Secondly, It is called *the Law of LIBERTY*, *Jam. 1. 25.* because it is one maine branch of our glorious liberty purchased by Christ, *to serve him in holinesse and righteousness all our dayes, Luk. 1.* Wee must look upon the service of God under this threefold notion: 1. As Duty. 2. As a Priviledge. 3. As perfect Liberty and Freedome.

There bee six Arguments that to me doe infallibly demonstrate the perpetuity and permanency of the Morall Law (called the Decalogue) as a Royall Rule of acting and walking to all that are in Christ.

First, Because it was given upon

Evan-

Argument 1.

Evangelicall everlasting grounds, to the peculiar redeemed people of God; as hath been already demonstrated.

This will not seeme strange, if wee duly consider that Gods glorious Name of Grace and mercy was proclaimed to *Moses* upon mount *Sinai*, before the second giving the Law. Compare *Exod.* 34. 4, 5. 6. 28. *And Moses rose up early in the morning, and went up to mount Sinai, as Jehovah had commanded him, and took in his hand the two tables of stone: and Jehovah descended in the cloud, and hee stood with him there, and hee proclaimed the name of Jehovah &c.*

I conceive, there was as glorious Gospell mercy and grace discovered upon mount *Sinai*, in this glorious name, as ever was upon mount *Syon*.

Argument 2. The Royall Law being given, was put into the Arke of the Testament, *Heb.* 9. 4. None of the Ceremoniall or Iudiciall Lawes were put into the Arke.

This

This Arke was the great Type of Christ; the mercy-seate, the covering of the Arke, and Christ, have both one name in the Greek; the Mercy-seate is translated *Heb. 9. 5.* *ἱλαστήριον, Hilasterion*; and this name is applyed to Christ. *Rom. 3. 25.* Who is called Gods *Hilasterion* or *propitiatory, &c.* Now the putting of the Morall Law into the Arke, and none of all the Mosaicall Lawes but that, declares these two things,

First, that the Law was to be performed and perfected by the Lord Iesus Christ for righteousness to all beleivers. *Rom. 10. 4.*

Secondly, That it was to be perpetuated in him as a perfect Image and Rule of holinesse.

• *Argument 3.* Love, which is the summe, substance and fulfilling of the whole Royall Law, is a sacred debt which lyeth upon all the faithfull, even in these Gospel dayes, Read *Rom. 13. 8.* *Owe nothing to any man but this, that yee love one another; for hee that loveth another, hath fulfilled the Law.* Brotherly

ἱλαστήριον,
Propitiatori-
um, sic nomi-
nabatur over-
culum Arcae
Foederis.
Passor.

therly love is a branch and beame of our love to God: it necessarily presupposeth and includes the same.

Our blessed Saviour drawes up the ten commandments into two great commandments;

The first is the love of God, *Mat.* 22. 37, 38.

The second, is the love of our neighbour, *Mat.* 22. 39. Now both these are individually acted.

Owe nothing but love, &c.

The Apostle speaks to the saints at *Rome* that were in Church-fellowship. Love is a debt that the greatest saints doe owe to God and man: the obligation that declareth and ingageth to this debt, is the royall morall Law: now if the debt be everlasting, then certainly the obligation to the debt must needs be everlasting: if the bond be once cancelled, the debt can no longer be demanded.

Argument 4. The end of Christ his comming was not to destroy the Law in poynt of duty, but to fulfill it as our surety; and thereby

by to satisfy all the demands of the Law, to fullfill all righteousnesse in our stead, and to leave a perfect patterne to a perfect Rule. Christ would not have such a thought come into our hearts, that he came to destroy the royall Law as a rule of holy walking, *Mat. 5. 17.*

The Lord Christ is the perfecti-
on, not the perdition of the morall
law; the perfecting end, not the de-
stroying end thereof. Will yee
see how farre our glorious Surety
hath freed all his from the law of
Moses? Hee hath fully and for e-
ver freed them in these four re-
spects.

1. From the yoke of the cere-
moniall typicall Lawes. 2. From
the rigorous exaction and charge
of the morall law; that the law
saith, *doe and live*; or *not doe, and
dye.* 3. They are discharged from
the dreadfull sentence and maledi-
ction of the law *Gal. 2.* 4. From
the coaction of the law as a rigid
Task-master.

Saints are not compelled to duty
by

by the dreadful comminations of the law, but sweetly inclined by a spirit of love, from love discovered: this is our Christian liberty: but Saints are not freed from the Evangelicall keeping of the law: The ayme of Christ was not to free us from duties of obedience, but to make us more free-spirited in duties: not to free us from holines, but to fill us with holinesse more abundantly, *John 10.*

Argument 5. The saints are charged to remember the law of *Moses*, even after the rising of the glorious sun of Righteousnesse in the world, and the beginnings of salvation in their soules: wee have an eminent text, *Mal. 4. 2, 3, 4, 5.* *And to you that fear my Name, shall the Sun of Righteousnesse arise, and healing shall bee in his wings; and ye shall go forth and grow up as fatting calves, vers. 4. Remember the Law of Moses my servant which I commanded him in Horeb, to all Israel, statutes, &c.* Take notice, first who they be that are to remember the law of *Moses*: all they

they to whom the glorious Sun of Righteousnesse ariseth with salvation in his wings *vers.* 2. 4. Remember yee the law.

תורה זכרו
משה

2. Take notice of the time when they are to remember the law of *Moses*.

After the rising and apparition of the Sun of Righteousnesse in mans nature ; even in gossell times Remember the law of *Moses*.

3. What law it is that the Saints are to remember. It is the Royall *morall law* contained in the decalogue : The law of rites and ceremonies, being but shaddowes, did vanish at the exhibition of the substance.

4. How justified persons are to remember the law of *Moses*.

Remember the Royall law,

1. As a divine discovery of the glorious minde and will of our heavenly father. 2. As a perfect Image and rule of holinesse, according to which all our thoughts, words and wayes are to be ordered and regulated. 3. Yee that are

F freed

freed from the damnatory sentence of the law, yet remember the great things of duty which God hath written to us in the law,
Hos. 8. 12.

It is observable (saith Mr. Burroughs in his Sermon upon *Mat. 5. 6.*) that in the close of the old Testament the last chapter of all, *Mal. 4.* *When there was to bee an end of Gods revealing himselfe in that ; and the times of the Gospell were to come on, yea and then when the prophet prophecies of the forerunner of Christ, and of the Sun of Righteousnesse, that should arise : Whereas people might say, well, the Sun of Righteousnesse now shall arise, wee have done with the Law, what need shall wee have more of the Law ? &c. wee shall bee wholly freed from it : No, saith the Prophet, presently after hee had spoken of the Sun of Righteousnesse arising, Remember the Law of Moses ; hee gives this charge in the close of all &c. It must still remain a Rule of our lives, that is, actions, saith that precious man of*

God,

God, who is now at rest.

Argument. 6. The morall law is given by the great King of the Church, to all Saints, as his new commandement. *Iohn* 13. 34. saith Christ, *a new commandement give I unto you that yee love each other, &c.* Love is the whole royall law drawn up into one commandement.

2. It is called and accounted a fulfilling of the law, *Rome.* 13. 8. *Iam.* 2. 6.

3. Love is that old commandement, that was from the beginning, as *St. Iohn* calls it: it is called old, because it was given in *Moses* dayes; it was a command in the old Testament, *Mat.* 22. 37. 39. 2. Love is now a new Commandement in times of the new Testament.

Object. But why is the royall law called a new commandement?

Answer. For these three reasons.

1. Because it is given anew, and confirmed by the great law-giver of the Church, *a new commandement give I unto you.* 2. This new commandement must bee obeyed

upon new inducements and motives, the matchlesse miraculous love of a Saviour in laying down his life for us: This is a new motive and incentive, upon which every Act of obedience truly spirituall, is performed: New Testament mercies are new motives to old duties.

3. None but a new heart can close with this new commandment: the old heart of man will never obey this new commandment; therefore in the new covenant God promiseth new spirits that we may observe his statutes; see *Ezech. 11. 19, 20.* By all these demonstrations it is evident that the Saints in these gospell times are as much, yea more obliged and ingaged to all duties of piety, Justice and sobriety, then the Saints under the old Testament.

1. Because the royall law is now given anew, and made the new commandment of the King of Saints, *Iohn 13. 34.*

2. Because now there is a farre larger discovery and dispensation of grace and mercy; the dayes of the gospell

gospell are dayes of mercy, wherein the Inpereminent riches of grace are manifested, *Ephes. 2. 7.* The more mercy is given, the more duty is required; read *Titus 2. 11, 12.* For the close of this pretious poynt I shall give in two conclusions which I desire to propound to the judicious, and secondly, then answer some objections.

Concl. 1. The Royall moral Law comes to all beleevvers in the hand of a Mediator: wee have a pretious place *Gal. 3. 19.* *Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made, and it was ordained by Angels in the hand of a ME-*
DIATOR.

Heb. מִיָּד

Two great queries present themselves to be satisfied. The first is, who this Mediator was in whose hand the law is given?

Answ. Some of the learned understand *Moses* the Mediator of the old Testament, because Christ

It is an Hebraisme, in manu, id est, Ministerio Mediatoris, seu per Mediatorem &c.

Mal. 1. 1. Pareus.

Testament, *Heb. 9. 15.*

I grant that *Moses* was a typical temporary Mediator ; he stood between the Lord and the people, when they were afraid of the fire in the mount, *Deut. 5. 5.* And when they desired the Lord to speak to them by *Moses*, not by himselve, least they dyed, *Exod. 20. 19.*

But I rather conceive, that this Mediator is the Lord Iesus Christ, in whose hand the law was published, and from whose person the law received its great Authority, and this is the opinion and exposition of *Hierom, Chrysostome* and others of the Ancients : judicious *Pareus* and *Beza* close with this interpretation.

Quere 2. How the law may bee said to bee given in the hand of Christ as Mediator ?

Answ. 1. It was published at first by the hand and Ministry of Christ our Mediator : God published the law by Christ, his eternall Son, (saith *Pareus*) therefore the

Morall

Morall law as given to *Moses*, by Christ the great Lord of the Law, obligeth Saints in these Gospell times. 1. The law was ordained by Christ authoritatively. 2. By Angels Ministerially, who are ministring spirits sent forth for the good of them that shall be saved; and therefore must needs be given for Evangelicall ends and uses.

2. The law comes to all Saints in the hand of a Mediator, see a further proof, *1 Thes. 5. 18. In every thing give thanks, for this is the will of God in Christ Iesus concerning you.* Thanksgiving is a duty of the Morall law: the will and command of God to give thanks commeth to the Saints in Christ, in the hand of a Mediator.

The royall law comes to all reall beleivers in the hand of Christ; 1. As a Mediator of Reconcilement: hee reconciles the law and sinners. There is a mutuall enmity between the law and every sinner; the law accuseth, slayes, condemnes,

demns every sinner, and every sinner is full of enmity and hatred against the law as contrary to their lusts. *The whole world (saith Luther) is an enmity to the Law, and hateth it most deadly.*

Luther on Gal.
3. 19.

Now he who reconciled God and man, doth also reconcile the law and sinners. As first, he hath slain that enmity which was in the law against his people, and made it sweet and friendly to them, *Ephes. 2. 15. 16.* So that now there is no law against be-
 leeving person, *Gal. 5. 23.* *Against*

καὶ τῶν τοιούτων such there is not law, There is no law
 ἔστι νόμος. that is adversary to them. The law is sweetned and made our friend by Christ, who hath made all things ours, our friends, law and death as well as life. All law is for beleevers, 1 Law of Grace. 2 Law of Faith. 3. Law of *Moses.*

Whatsoever in the law was contrary to them, is now taken away.

2. There is no condemning law against justified persons : there is now no law to charge and condemn them.

The

The law cannot accuse and condemn those that beleeve in Christ (saith *Luther*) it hath no power to accuse them, *Romans. 8.*

1. There is a triumphant speech: *There is now no condemnation to them that are in Christ*: Why? because there is no law to charge sin upon them: Their glorious Surety hath satisfied; First, for all the sin that the law could possibly charge upon them: Secondly, for all the wrong and dishonour that their sinnes have done to God; now justice it selfe cannot twice demand the same debt.

3. There is no constraining law against the Saints: no law to compell them to obedience; because they freely obey God, as if there were no law, saith *Mr. Perkins*; they do that of their own accord, that the law requireth: they have the spirit of God, who will not suffer them to bee idle, saith *Luther*.

4. The law comming to us in Christ, serveth as a glasse to discover
ver

ver Godswill: 2 As a wise, sweet and faithfull Counsellor: That law that was as a severe Schoolmaster, as *Pharoahs* taskmaster while we were in bondage under the law, whipping and scaring us to duties by its terrible threats, commanding exact obedience, upon paine of perishing, and yet giving no strength to performe the least duty; when once wee are in Christ, that law comes to be a sweet Counsellor, to declare to us, that this is Gods will, this is the best way, this is holy and good. There be a thousand cases that could not bee solved and satisfied but by the law, by having recourse to the law as a Counsellor and divine Directory: this was that Royall Counsellor of that royall prophet *David*, *Psal.* 119.

2. Christ taketh away that spirit of enmity that is in man against the law, and drawes the heart to love and delight in the law as a glasse of divine holinesse: *How doe I love thy law!* saith *David*.

2. The royall law comes to reall be-

beleevers in the hand of Christ, as a King, Prophet and Priest.

1. In the great commandements of the morall law the glorious King of Saints declares his royall will to all his subjects: the Statutes of King Iesus are written in the royall law.

2. As our great Prophet, he opens the law, in its purity and spirituality: 2 He opens our eyes to see the wonderfull things of the law, *Psal. 119.* 3 He gives strength to Act what the law discovers as duty. Christ teacheth by enlightening, enlivening, inableing to duty.

3. As Priest, he satisfies for his peoples transgressions of the law: 2 He covereth all the defects and defilements of their good works: 3 He perfumes their services with sweet odors, presents them unto God, and procureth acceptance for them, *Rev. 8.* Christ comes as a Father with precepts to teach, strength to inable, and mercy to pardon where wee faile, *Mal. 3.*

Conclusion 2. The royall law is a rule of Evangelicall obedience to be

be performed unto God *in, through from, and to Christ*, as our glorious Alpha and Omega, *Revel. 1.* It is

In statu gratiæ
lex moralis e-
lectis est nor-
ma gratitudi-
nis, seu obedi-
entiæ evange-
licæ. *Regule
Theol. p. 103.*

a precious Position of *Alstedius*,
*The Morall Law is to the elect in
the state of grace a rule of thank-
fulnesse, or Evangelicall obedience.*

That is, The Morall Law is a rule
of obedience to be acted: 1. From
Evangelicall Principles. 2. Vpon
Evangelicall Motives. 3. With
Evangelicall Affections. 4. To an
Evangelicall End. And 5. To de-
clare our Thankfulnesse unto God;
not to justifie our persons before
God.

The faithfull, in the Scripture
phrase, are often said to keep the
Commandements of God; and yet
not to keep them.

1. There is a keeping the Com-
mandements affirmed of all Saints:
*Revel. 14. Here is the patience of
the Saints; here are they that keep
the Commandements of God, and the
faith of Iesus. 1 Joh. 3. 22.* It is said
of all beleevers, *Whatsoever we ask,
we receive of him, because we keep
his*

his Commandements, and doe those things that are pleasing in his sight.

John 14. 23, 24.

Secondly, It is a great promise of the Gospel Covenant, Ezek. 36. 26, 27. That God will put his spirit into the hearts of his people, and cause them to walke in his statutes, and keep his judgements, and doe them.

2. Good Nehemiah speaketh of himselfe and all beleevers thus; *We have dealt very corruptly against thee, and have not kept the commandements— which thou commandedst thy servant Moses*, Nehem. 1. 7. And *Iam. 2. 3.* the greatest Saints are said to offend, and that *in many things; In many things we offend all.* It argued the unsoundnesse of that young-man in *Matth. 19. 20.* who professed, *All these have I kept from my youth.*

To take off this seeming contradiction, wee must take notice of a two-fold keeping the Law of God:
1. Legall. 2. Evangelicall.

First, The Legall keeping is, when the Law is fulfilled in the legality

gality and latitude thereof, as it was given to *Adam* in innocency; when mans obedience comes up to that complete perfection which the Law calls for: And thus no man that liveth can possibly keep the Law; if they could, *righteousnesse and life might be by the Law.*

Secondly, There is an Evangelicall keeping the Law, when every Command is observed evangelicallly, according to the termes and tenour of the Gospel; and thus all the faithfull doe keep the Law:

1. In their Surety, *Rom 10. 4.*
2. In regard of their heavenly Fathers gracious acceptation and account,
3. In the latitude and largenesse of their desires and reall endeavours.
4. In respect of the evangelicall performance of every duty that the Law discovers.

Now to make up the Evangelicall performance of Duties, five things must concur in every act of obedience: First, It must proceed

ceed from Evangelicall principles, from the precious life of the Prince of life implanted in our wills: there must be an acting from Christ, as our Principle; secondly, as our Strength.

First, There must be a working from Christ spiritually formed and fashioned in our spirits; from a new life infused; from new dispositions and inclinations spiritualized, and evangelized: there must be acting from life, as the Principle; not for life, as the End. Vitall actions come from a vitall being, a principle of spirituall life within. All acts of obedience in the Saints, are fruits and operations of the glorious life of Christ in them: A living work cannot come from a dead soule that is not in union with the Prince of life.

All acts of holy obedience to the Royall Law, must spring from a law of spirituall life put into the heart: there must be a law within, answering the law without; a law written in the heart, suteable to the Law

Gal. 4.

*Yea, we must
act from life
of for life
too.*

Law written in Gods book : Wee can never delight to doe the will of God, untill the law be within our hearts, *Pfal. 40.*

There is a two-fold giving of the Law to all Saints : first, a giving the Law to their persons, *Ioh. 13. 34.* secondly, a giving of the Law into their spirits ; this latter is the peculiar priviledge of the elect, and the precious promise of the Gospel Covenant. The Royall Law is given to all persons ; it is given into the spirits of none but believers. This truth is twice spoken in one Epistle, *Heb. 8.10. & chap. 10.16.* saith the Lord, *I will give my lawes into their minds,* (thus it is in the Originall, *διδῶς νόμους μου εἰς τὴν διάνοιαν αὐτῶν.* And Chap. 10. λέγει Κύριος, *διδῶς νόμους μου ἐν καρδίαις αὐτῶν,* &c.) *This is the Covenant that I will covenant with them, — saith the Lord, I will give my lawes into their hearts, and I will write them in their minds, or thoughts.* As the Royall Law was given to Israel in writing, so it is now given to the hearts

hearts of the Israel of God in writing: that Law which at first was given and engraven in tables of stone in the subservient Covenant, is given and engraven in the tables of mens hearts in the Gospel Covenant. The Law given in tables of stone declares what is holy and good, but gives no principle of power to performe and practise what is holy and good; but the Law given in the mind and heart brings in holy propensions congruent to every Precept, and divine strength for every duty. Every duty of the Royall Law must be acted from a law given and written in the heart; this is a Gospel performance: The Law given to the mind, is called *the law of the mind*, Rom. 7.

Secondly, There must be a working from Christ as our strength: this is to walk in Christ, to walk in the Spirit, Gal. 5. 16. We are commanded to *walk in the Spirit*; πνευματι περιπατεῖτε. And, vers. 25. Εἰ ζῶμεν πνευματι, πνευματι ἢ σοιχαῶμεν. that is, *If we live in the Spirit, let*

σειρω Ordine. *us also walk in the spirit*; the word in the Originall signifies to walk orderly. Here are two speciall duties pressed upon the Saints which doe characterize the new spirituall life: **1** Wee must walke orderly, by rule, by line, and by measure: the Greek word *σειρω* signifies so to walk that thou holdest a certain order and dost not passe over the line. *Beza in Gal. 6. Phil. 3. 16.*

Gal. 6. 16.

σειρω dicitur ordo in acie a fronte ad extremum agmen porrectus. *Thucyd.*

Non est simpliciter ambulare, sed secundum certum canonem ordine ambulare. *Zanch. in Phil. 3.*

σειρω; let us proceed by one rule: It is a military word, borrowed from the marching of Souldiers unto the battell, whose manner is to keep their ranke, and without any out-ricing to march along after the prescript rule of their Generall or Leader.

It is not simply to walk; but to walk in order according to a certain rule; this is the first character and fruit of spirituall life implanted; it produceth an orderly Regular walking, *Gal. 6. 16.*

2 The second speciall duty is to walk in the spirit, and thereby wee shall bee inabled to walk regularly and

and exactly: if wee live in the spirit, let us also walk orderly in the spirit.

Wee never *walk orderly* farther than wee walk in the spirit.

This walking in the spirit stands in three things,

1. It imports acting from the in-being and in-dwelling of Gods spirit: when our actions flow from that spirituall divine being that is borne of the spirit, *John 3*. It is called *a worshiping God in the spirit*, *Phil. 3. 3. Wee are the true circumcision that worship God in spirit*. This is expounded to be a serving in newnesse of spirit; that is, when there is a new spirituall man formed in our spirits, which becomes the principle of all of our Actings, in the good way. The heart and spirit being spiritualized must act in every service, *Prov. 23. 24. My son give mee thy heart*, *Esay 29, 30*. The *Jewes* are said to *draw neare with their lips*, — *but their heart was farre off*. The absence of a heart truly spirituall made all their

performances to bee empty oblations, and no better than glittering abominations in Gods sight, *Esay 1. Bring no more vain empty oblations.* Whatsoever is not done in newnesse of spirit, it is not done at all in Gods account.

2. To walk in the spirit, is to work and walke in the strength of Gods spirit : wee have an eminent text to this purpose, *Ephes. 6. 10. Finally my brethren, bee made strong in the Lord, and in the power of his might.* In the preceding words the Apostle had declared divers duties : now in the conclusion, he discovers where all their strength lay for the Acting those great duties; not in themselves, not in their habituall graces, but in the Lord Christ, it was wholly in their glorious head. Be strengthened in the Lord, and in the power of his strength, not in the power of any inherent strength. In the doing of good, and departing from evill, learn to goe forth in the strength of Christ, look up to him, rest upon him

ἐν δυνάμει

ἐν Κυρίῳ, &c.

ἐν δυνάμει

validum Red-
do, corroboro,

him for quickning, exciting, assisting, corroborating grace: this is the way to be strengthened with all might, *Col 1.11.* It is the All-powerfull God, who is all our strength both in doing and suffering for him, *2 Tim. 4.17. 1 Tim. 1.12.*

The Apottles wrought all their extraordinary works in the glorious name, that is, power of Christ Iesus: In this name all Saints are to act the ordinary works of obedience at all times, *Col. 3.17. Whatsoever ye doe in word or deed, doe all in the Name of Christ:* Hee it is who worketh all our good works in us and for us, *Esay 26. He works in us both to will and to doe good of his own good pleasure,* *Phil. 2.* We depend upon him for the implanting and acting of all our graces: take heed of working in the strength of your own parts, gifts, inherent graces: habituall grace is but a creature, so called, *2 Cor. 5.17. Gal. 6.15.* Every man naturally is a god to himselfe; 1. They act all in their own strength, in the strength of their

own reason, wit, parts, gifts, as if themselves were principall in their actions. 2 They reflect all upon themselves: there is the seed of this in every mans nature, untill hee bee turned out of himselfe, and selfe-taken out by the spirit of Grace. 3 Walking in the spirit, imports acting in the glorious light of the spirit of Glory, in his guidance and leading: let us wholly give up our selves to him to be inlightned, led, acted by him in all things, *Rom. 8.* Hee it is who gives us eyes and light to discern the good way, (feet and might to walke therein: this is the first thing in an Evangelicall performance.

2. The second thing is an acting from Evangelicall motives from mercy and marvellous love manifested in us and upon us: every Act of obedience, mortification, and self-deniall must bee founded upon the glorious mercy, and matchlesse love of our God as the highest ground, inducement, encouragement and provocation: the grand predominant

nant prevailing motive that puts us upon duties upon all occasions, must be divine mercy and love in Christ, this is indeed the obedience of faith, *Rom. 16. 26.* The great motive that moveth the Lord to doe such great magnificent things for all his, is his own surpassing love towards them: Let the same divine love have the preheminance and principality in our doing service to God again: this is the highest, sweetest, strongest, most perswasive motive, because it hath most of God in it, it is Gods own Glorious motive; wee have a remarkable place, *Rom. 12. 1.* *I beseech you therefore, brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy and acceptable unto God.* Observe, what is the grand motive here proposed to presse and perswade Saints to holinesse and obedience. It is the miraculous matchlesse mercy of God, that bottomlesse depth and immense heighth of rich, glorious, superabundant mercy which the Apostle had declared in

the preceding Chapters.

2. Filiall feare must be acted upon this motive: *there is mercy with thee (O Lord) therefore shalt thou be feared,* sayes the Psalmist.

3. In Evangelicall Obedience there must bee an acting every duty with Evangelicall affections, as 1 From a principle of love to God. 2 With spirituall delight. 3 With holy fervour of spirit.

1 Every act of obedience must take its rise from an internall principle of love implanted in the affections: hence it is that love and obedience are so often put together in Scriptures, as, *Exod. 20. 5, 6. Showing mercy to thousands of them that love mee and keep my commandments,* Iohn 14. *If any man love me, he will keep my commandments.* To declare that love is the root from whence all holy Obedience must spring.

2. Faith worketh effectually by love as the internall inclining inducement to duty. This truth is clearly presented, *Gal. 5. 6. mistis*

ἡ ἀγάπη ἐνεργουμένη, that is, *Faith works efficaciously by love*, as the Originall imports. 1 Faith worketh love : 2 It worketh by love :

1 Faith, by discovering the superlative sweetnesse, freenesse and greatnesse of Gods love to us, begets a reflection of love. *Magnes amoris amor*. Love begets love, as fire begets fire, 1 *John 4*.

2 Faith worketh by love internally :

2 With a mighty efficacy as the Greek *ἐνεργῶν* word imports : it makes use of that pretious love which it produceth as a powerfull, provoking perswasive principle to all holy obedience. Love is as the spring that sets all the wheelles on work ; it carries and commands all the powers of the soule for God and his wayes. The motions of love are unresistible, her perswasions undeniable.

ἐνεργῶν
intus &
efficaciter
agere.
Eph. 1. 20.

3. Acting duties from an internall spring of love, is an hyperbolicall super-excellent way, as it is called, 1 *Cor. 12. ult.* compared with Chapter 13. *Behold I shew you a more excellent way*, an hyperbolicall way of excellency,

ὁδοῦ καὶ ὑπερβολῆς ;

But what is this super-eminent way ?

Read

Read Chapter 12. there the Apostle declares the meer nothingness of the highest gifts, the most magnificent gifts abstracted from love. The Sy-

riack word **מגביר** 1 Cor. 12. ult.

Magnificavit, &c.

signifies the magnificency and height of gifts, great magnitude of gifts. Love is more excellent than the most glorious magnificent gifts: punctually per-

1 Cor. 13.
1, 2.

use Chapter 13. 1, 2. *Though I should speak with the tongues of men and Angels; with all tongues, saith the Syriack*

version, **בבב** that is, with the highest excellency and exquisitenesse of all tongues, ver. 1. 2 *If I had all knowledge, speculative, propheticall, dogmaticall, and mysterious. 3 And Faith to work miracles; yet if I have not love, aſsing towards God, and man; I am nothing in all these. 2 He discovers the emptiness of the greatest works, if not acted from a principle of love, vers. 3.*

4. The most glorious actions not springing from this pretious root, are lost to us, and wee in them, verse 2.

If

If I should give all my goods to feed the poore, and my body to bee burnt to seale the truth, if I have not charity, I am nothing profited. I have no excellency, I have gained nothing, as the Syriack

ὁυδὲν ὠ-
φελῆσαι

word **ܐܠܠܐ** **ܐܝ** signifies: The meaning is this: that the most magnificent works, as works of mercy, in giving all our goods to refresh the poor Saints: 2 Works of Martyrdome, the giving up our bodies to the fury of the flames for the Gospell, if love be not the moving principle from which they are acted, they are no better than losse and vanity. Selfe-love is the predominant principle in formall Temporary professors: all their actings in duty take their rise from this bitter Root.

1. Selfe-love carries out their hearts in strong desires after a Christ, heaven, and happinesse, *Joh. 6. 35.* Our Saviour having discoursed of the precious bread of life, some that followed him, cryed out, *ever more give us this bread:* yet this was but meer selfe-love; for these men are said to *murmure at him*, ver. 35. 36.

When

When the apprehensions of wrath, hell and death are acting upon mens spirits, in this case they would give a world, if they had it, for a Christ; but this is not from a reall conjugall love to the person of a Saviour; but from corrupt love to themselves and Salvation.

2. It is selfe-love that puts Temporaries upon reforming their visible conversation. The word declares to them a necessity of turning from iniquity, if they will have assurance of pardoning saving mercy, *Esay 55. 7, 8.* Hereupon they cast away those pollutions which formerly they embraced, and cease from those enormities that formerly they Acted, *2 Pet. 2. 21.* When sinners are conscience-sick, their hearts are deaded to their dearest defilements, and most pleasant pollutions, as old men are to youthfull pleasures, *Eccles. 12. 2.* But when conscience is quiet, they return to their former filth.

3. Selfe-love is the principle from which these men doe performe duties; the word of God presents and prescribts these and these duties to be done, which formerly

formerly they have slighted : when self-love is stirred and acteth strongly, it perswades men to doe any thing; see an eminent example *Deut. 5. 27.* The *Israelites* promise and professe to heare and doe whatsoever the Lord should command : yet all this was but self-love ; the bent and frame of their spirits was another way, *vers. 29.*

2 Evangelicall Obedience must be performed with a spirituall delight and alacrity, *Psal. 40. I delight to doe thy will O God,* and *Psal. 119, 35. Make mee to goe in the path of thy commandments, for therein doe I delight,* therein is my will and delight **כי בו הפצתי**

The more of the will and affections is in doing good, the more pretious is the work, *Rom. 7. Paul* professeth his delight in the law of God, as concerning the inner man : so farre as the heart is purified and spiritualized, it delights in a holy, spirituall law ; It is the character given of all Christs people, *Psal. 110. 3. They are a free willing people.* **כי עמך נדברתי ביום חילך** that is, *Thy people shall bee voluntaries, of a princely spirit in the day of thy power :*
this

נָדַב * this is the propriety of the Originall *.
 Spon- When the power of the most High
 taneus, vo- comes upon mens spirits, over-comes
 luntarius, and over-powers them, then they doe
 magnifi- freely offer up themselves to the ser-
 cus, prin- vice of King Jesus; then are they of a
 cept, cu- royall spirit, and act freely as Princes:
 jus pro- all their services are free-will offerings.
 prium de- All carnall persons are of a servile spirit,
 bet esse, they are haled and driven to duties as
 esse muni- slaves to their work; but Saints are
 ficum; a men, of another spirit; duties come
 נָדַב Spon- from them as water from a fountaine;
 te volun- not as fire from a flint; they solace
 tate dare, and delight themselves in that sweet
 offerre. communion and converse that they en-
 joy with God in their performances:
 the fruition of God in the duty is the
 object, matter, and rise of their joy,
 and delight in the duty. Freeneffe and
 cheerfullnesse of spirit is one maine in-
 gredient in a Gospell performance.
 First, it is a duty pressed in many pla-
 ces, to act willingly, and cheerfully, as
 first, in all our spirituall motions to-
 wards God, and in his wayes, *Psal. 100.*
 יְהוָה *1. Serve the Lord with gladnesse, with*
 בְּשִׂמְחָה *alacrity, 1 Chron. 28. Serve God with*

a perfect heart, and willing minde.

2. It is requisite in shewing mercy, *Rom. 12. 8. 2 Cor. 9. 7.*

3. In doing service to men, *Col. 3.*

24. *Whatsoever ye doe, doe it heartily, as to the Lord.*

2. *Alacrity* in service is exceeding pretious and pleasing to God; *If there bee first a willing mind, God accepts of a man according to what hee hath; and 2 Cor. 9. 7. God loves a cheerfull giver,* ἡλαρόν δούλω ἀγαπᾷ ὁ Θεός: sincerity, and alacrity of spirit are lovely, and delightfull to the Lord, *Hee loves truth in the inward parts, Psal. 51. He loveth a cheerfull giver,* with a love of complacency; hee loves to see his people act freely and rejoycingly in all obedi-entia, acts towards God and man; observe, it is not said God loveth an abundant giver, but a cheerfull giver; hee looks more upon the cheertulnesse of the giver, than muchnesse of the gift; wee have an eminent text, *Luke 21. 1, 2, 3, 4.* That poore widdow who cast in but two mites into the treasury, is said to cast in more than all the great men who cast in money abundantly,

dantly, vers. 3. *Of a truth I say unto you, that this poore widdow hath cast in more then they all.*

Obj. But how can this be, when as the rich men cast into the offerings of God abundantly; she only two mites?

Answ. Shee cast in more affection, more alacrity, royalty, and reallity of spirit, than the rich men; one mite given from a free princely spirit, is far more in Gods account, than many talents from a servile, selfe-seeking spirit.

The great God takes speciall notice of the least mite, offered to him, of the least duty performed in alacrity of spirit, and singlennesse of heart; what man of eminent place would accept of a farthing tendred to him?

3 Uncheerfulnesse and sadnesse of spirit in duties is highly offensive to God; hee threatens, *if his people will not serve him with joyfulnessse and cheerfulnessse of heart for all the good things they enjoy, they shall serve their enemies in hunger, nakednesse, and want of all things,* Deut. 28. God would have nothing from the people for the building of the Tabernacle but what came willingly.

4 Wee

4. Wee shall finde the Saints greatly admiring, and rejoycing, when they found this free and princely frame of spirit, in their actings, and offerings: *What am I* (saith David) *or what is this people, that wee should offer thus willingly? of thine owne, Lord, have wee given unto thee, 1 Chron. 29.* And it is said, *the people rejoyced, when they had offered willingly, and cheerfully, to the work of the Tabernacle.*

The third Evangelicall affection in Evangelicall performances, is a holy, heavenly fervour of spirit in acting: every Saint is a burning shining light; shining in a holy life, burning with Christian zeale. This odor of spirit is pressed, *Rom. 12. 7.* τὸ πνεῦμα ζέοντες τὸ κυρίῳ δουλοῦντες: that is, *bee not slothfull in businesse, but fervent boiling hot in spirit, in spirituall affections, in doing service to the Lord.*

Sloth, flightnesse and luke-warmnesse is abominable in the service of God. Read *Revel. 3. 15, 16.* It was one speciall end, that Christ had in dying for his, *that hee might purifie unto himselfe a peculiar people, zealous of*

Zeo Fervor, à iono literæ ζ Ζεω, το sceth: because when

liquor boyles, it makes an hissing noise

Ζηλωτής, *good works*, Tit. 2. 14. The Greek
 qui præ
 fervore a-
 moris Ri-
 valem ferre
 nequit, &c.
 Passor.
 2. Item
 accensus
 Zelo.

1 Zeale.

2. Jealousie.

1. Zeale is a burning, boyling heat
 and vehemency of affections proceed-
 ing from indignation about those
 things that are unworthily acted a-
 gainst persons that are deare unto us.

2. Jealousie is a feare least the
 thing that we love, should be common
 to another.

The Redeemed of the Lord are all
 Zelots. 1. *A zealous people*; 2. *A
 jealous people*; They are zealous of good
 works. 2. *In good works*.

1. They are carried on in the work
 of the Lord with an holy *Impetus*,
 force and activity of spirit: the bent,
 byas and inclination of their hearts is
 strongly for all good, and against all ill.
 As sinners are acted in sinfull wayes
 with an impetuoufnesse, eagernesse and
 violence of affection: so Saints are put
 on with a holy violence and vehemency
 of spirit in all holy wayes. The in-
 tensivē love of God, and zeale for his
 glory is like a bias upon their spirits;
 yea,

zeale, like a mighty spirit in them, which carries them through all difficulties, oppositions and contradictions of sin and sinners. *Though they cannot dispute for the truth, they can dye for the truth,* as the Martyr said. Saints are put on by a spirit, *a spirit of zeale* in Gods work : spirits are strong and active.

2. They are possessed with an holy fervour of spirit in acting good ; *they are zealous of good works* ; the Greek word *ζηλωτης* comes of *ζηλος* which signifies *estus animi*, a mighty intensive burning heat of spirit, like to that which comes out of the mouth of a furnace or oven ; the heat of an oven, is a collected compacted heat, not scattered ; and therefore it is the stronger, more fierce and fiery : the Saints are of fiery spirits, full of fervour and zeale in the works and wayes of God ; *they pray with fervent spirits.* James 5. *Hear with burning hearts.*

Zeale is the intention, heighth and concentration of all holy affections :

1. When the strength of our desires and delight, is spent in doing Gods will.

2. The intention and inflammation of our love is fixt upon God.

3. When the heighth of our indignation is carried against those things that are offensive to him whom our soule loveth.

4. When the perfection of our hatred falls upon all false wayes.

2. The people of Christ are jealous with a holy jealousie; they cannot endure that any creature or lust should be joyned in the society of their love or service with the Lord.

The fourth thing that concures to make up an Evangelicall obedience, is an Evangelicall end; an acting unto Christ, not unto selfe, *2 Cor. 5. 14, 15. Rom. 14. A living to the Lord*; there must be a single, sincere respect to his glory in all our actions, *1 Cor. 10. 31. Whether yee eat or drink, or whatsoever ye doe, doe all to the glory of God*: This should be our highest aime even in our lowest works.

Christians must act from Christ as their Alpha or Beginning, unto Christ as their Omega and end, *Revel. 1*. It is

Note.

a glorious golden Gospel Rule, to set

up Christ as our *Alpha and Omega*, our first and last in all acts of obedience, see *Revel. 1. 11, 17. & 2. 8. & 22. 13.*

Ὁ ἀρχὴ
καὶ ὁ
ἐσχάτος.

1. The Lord Christ must be our first in every good work, *Ioh. 1. 15, 30. he was my first*; so it is in the Originall *πρῶτος μὲν ἦν*, in every duty or undertaking, yea, in our common actings, the first thing that wee fix our eyes and thoughts upon, must bee the Lord Christ; what glory will come unto Christ thereby, how will he bee advanced by this act of mine; not what profit, credit, contentment will fall upon our selves thereby: The first and highest thing that we propound in every action must bee Christ; this was *S. Pauls* great designe, *That Christ might be magnified by him, whether in life or in death*, *Philip. 1.*

It is the property of unsanctified persons to act for themselves and from themselves; selfe is first in every action: all their fasting, praying, acting in their callings, is for themselves, to set up selfe some way or other, not unto God, *Zach. 7.* they subordinate Religion it selfe to their own corrupt ends; their

highest project and earnest expectation is that selfe may be magnified by them ; the ayme of the Pharisees in praying, fasting, giving almes, &c. was to set up themselves in the esteems of men ; *they did all to be seene of men*, Matth. 6.

Happinesse and heaven is the highest thing that unsound hearts can fix upon ; if they desire grace and holinesse , it is because they look upon it as a bridge to carry them to heaven, not for any beauty that they discern therein.

I grant that men may and ought in a secondary place , to eye that glorious recompence of reward which is set before them in the Gospel, as a gracious encouragement to quicken them to service and suffering : thus did *Moses*,

פרו (a) *Heb. 11.* but our first and highest ayme
 ישוה must be the glory of the great God :
 לו שוה this is the best end and the most per-
 Equari, fecting end ; it is mans perfection to
 adæquari advance Gods perfections.
 convenire

שוה There is a meere emptinesse in all
 composu- actions done for selfe, because there is
 it, disposu- nothing of God and of Christ therein,
 it, propo- *Hof. 10. 1.* Israel is an empty vine,
 suit ex he (a) bringeth forth fruit unto him-
 ulu Chal- selfe
 daico.

life: the words in the Originall are full of signification; *Israel* proposeth fruit to himselfe, his fruit is according to himselfe, he orders all for himselfe: *Israel* is an empty vine, and he brings forth empty fruit; they beare a kinde of fruit, they performe some outward service, but it is like to themselves, empty fruit; it is empty of all that is truly spirituall and Evangelicall; so farre as men act for themselves, there is a meer vacuity in all their actions; their service is as no service in Gods account.

2. Christ must *BE OVR FIRST* in every duty, in regard of actuating, exciting and quickning grace, *Ioh. 15. 5.* he must first act in us, before we can act towards him; he it is that draws forth those supernaturall abilities which he hath implanted in every act of obedience; we are not sufficient of our selves to act our graces in one good thought or work, unlesse there be first a higher power in the work.

2. Christ must *BE OVR LAST* in every act of obedience, *Rev. 1. 11.* 'tis glory and royall prerogative, *to be our*

first and last in all we doe; Christ is our last in these two respects:

1. He is the first actor in all our services, and the last actor in them; his heavenly hand is first in all our performances that are accepted; he it is that purifies and sanctifies all our prayers and performances, he covers all the defects and defilements that adhere thereunto, he perfumes them with sweet odours, and so presents them unto God, and procures acceptance for them.

If the purest prayers of the greatest Saints should come up before God, as they come from themselves, they would rather be abhorred then accepted: Wo to *Abraham, Isaac, Jacob*, and the holiest men, if themselves should be last in their services: because there is more matter of condemnation, then of justification in their most righteous works: when the Saints have done their utmost in duties, Christ takes them, sweetens and sanctifies them, he is the last in all their services, in regard of gracious acceptation.

2. Christ is then our last, when we doe freely reflect the whole glory of all the

the

the good we doe upon him ; we must cast all our services down at his glorious feet, and say as *David* did, *1 Chron.* 29. *of thine own Lord have I given thee* ; the work is thine, the heart, strength and gift is thine, thine is the glory ; acknowledge Christ to be all in all ; our good works, and our selves nothing in all ; let us strive to act every duty with all our might, and when all is done, look upon our selves as *unprofitable*, *Luk.* 17. and upon all our works as *filthy ragges* as they come from us, this is the mystery of Gospel performance.

Christ is willing to give us himselfe, heaven, happinesse, any thing, but his glory, and that he professeth *he will not give to any other* ; the comfort and benefit of all our services shall be our own, but the glory and praise must be Christs : The Church is advanced to *stand at his right hand*, *Psal.* 45. but the Crowne must abide on Christs head, the Principality must bee his in the Kingdome.

5. The fifth thing that compleats this Evangelicall obedience is this ; *every duty must be performed by way of thank-*

thankfulnesse, not for life and righteousnesse.

First, All our services must be offered up to the God of our mercies, as living, spirituall *Sacrifices of thanksgiving*, as reall acknowledgements of reall mercies; as praises acted and really expressed.

Secondly, Our aime and expectation in every spirituall performance, must be the enjoyment of spirituall communion with our God.

Thirdly, Take heed of five legall ends that many propose to themselves in duties, As

I. We must not tender up our services as our righteousnesse before God; in this lies the difficulty, to be constant, and conscientious in every duty; and yet not to rest and rely upon duty for life and righteousnes, *Phil. 3. 3. We are the true circumcision, that worship God in spirit, and have no confidence in the flesh;* that is in legall performances; the Law in its pure legality is called flesh, and the Gospel spirit, *Gal. 3. You that have begun in the spirit, will yee be made perfect in the flesh? will yee expect perfection*
in

in the Law and works thereof?

A spirituall worship is utterly inconsistent with resting upon any legall work; it is not any work of Law or Gospel, no, nor faith it selfe, that can be our righteousnesse; the expectation of life from works of the Law, turns the Law into a legall Covenant, puts us under the Law, and puts a sword into the hand' of the Law to slay us for the least deviation and defect, be it but in one thought.

2. Our services must not be tendered to God as requitals of benefits received. Not to acknowledge Gods mercies, is high ingratitude; but to recompence him is impossible: First, because we have nothing of our own to give unto God; all the good we have or can doe, is the Lords; *of thine own have I given unto thee*, sayes one of the greatest Saints, *1 Cor. 2.9.* Secondly, the all-sufficient God cannot receive from the creature, to speake properly; nothing can be given to an infinite all; this is a clear truth from *Job 35. 7. 8.* אַם (a) faith *Elihu*, (a) *If thou be righteous, צדקה* what givest thou to him? or what receiveth מדהתן : 17

veth hee of thine hand? there is a parallel place, *Psal. 16. 2.* *Thou hast said to Jehovah, thou art my Lord, my goodnesse is not upon thee, thou hast said;* This is spoken by the Prophet, either to himselfe, Thou O my soule sayest; so the Chaldee explains it, and the Greek, to make it plaine, translates, *I have said*, and so the Syriack and Arabick versions: Or secondly, it may be spoken to the Spouse and Church of Christ, as the language of all Saints;

(b) טובתי
בר
עליך
The words in the (b) Hebrew are variously rendred by Translators: First, the Greek expounds them thus, *Of my goods thou hast no need*: Secondly, the Arabick thus, *Thou O Lord hast no need of my good works*: Thirdly, the Chaldee sayes, *My good is not given but of thee*: Fourthly, the Syriack reads it, *My good is from thee*; but that which comes neerest the Originall, is this, *My goodnesse extends not to thee*: All the good that I doe, reacheth not to thee, it falls not upon thee, thou hast no neede of my good works, no benefit by them. God is infinitely above our highest services, praises & performances:

It is a more blessed thing to give then to receive : God gives all to the creature, but receives nothing from the creature; this is his perfection.

3. We must not think by our duties to make amends for the dishonour done to God by our disobedience; many poor soules resolve to set their good works against their bad, and thereby to make up the wrong done by their finnes.

4. Our services must not be offered up as our propitiations and peace-makers unto God; let us never think to make our peace, to purchase or procure pardon, acceptance, and admission into favour with the Almighty, with the utmost possibility of our actings, *Rom. 9. 15. 16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy : Our peace and pardon are founded meerly upon free grace, as the impulsive moving cause; and doe flow from the precious blood of Christ, as the procuring and meritorious cause thereof; He is our only peace-maker, propitiation and acceptation with God; read Ephes. 1. 5, 6, 7. Rom. 5. 1. 2.*

5. And lastly, We must not look upon our services and performances as the moving perswasive impulsive cause, that inclines God to doe us good; it is a reall truth, nothing out of God, nothing in the creature, can move him to act in wayes of mercy towards the creature; it is the peculiar perfection and royall prerogative of our God, to work from himselfe and for himselfe; both the first principle, and last end of all his actings are in himselfe alone; his good pleasure is the principle and moving cause; his glory is the onely end.

It is evident by the Scriptures: First, That all the actings of God in the dispensations of mercy to the creature are suited unto the eternall purpose of his will, *Ephes. 1. 11.* *It is said, that God works all things after the counsell of his own will:* All his acts of grace and mercy are originally founded upon the eternall determinate counsels of his own will, not upon the workings of mans will towards God.

Secondly, All the gracious supernaturall actings of the Saints take their
first

first rise from *the counsell of Gods will*: and therefore these cannot set Gods will on work to doe us good; mans actings in believing, repenting, duties of holy obedience, are the fruits and effects of Gods eternall Decree.

Thirdly, The good will and pleasure of God is the only efficient impelling moving cause of that precious mercy that wee receive; his free-grace and fatherly love enclines and sets him on work to doe good to his people, *Rom. 9.25. God hath mercy on whom he will*; that is, he calls, justifies, pardons and sanctifies men from his own blessed will as the first mover; we have a precious Text, *Matth. 11.25.26. At that time Jesus answered and said, I thank thee O Father Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so is thy good pleasure, or so it seemed good in thy sight, Luk. 10. 21.* What is it that moves God to reveale the glorious mysteries of his Kingdome, to poore simple ones, rather then to prudent politick men? is it, because they
have

have done more for God, been more in prayer, humiliation, and exact walking, then the other? oh no; the good pleasure of God was the only moving cause.

(c) See the Saints daily exercise, pag. 45. It is a precious speech of (c) Dr Preston, *That every prayer, as it hath a higher pitch of holinesse in affection, and stronger arguments in it, so it is a better prayer; not because this prayer shall prevaile with God more, or that the excellency of this prayer should move him.*

We are apt to think that by our prayers and performances we draw God nearer to us; and that the more we act towards God in duty, the nearer he is drawn towards us; whereas the truth is, we are drawn nearer to God, not he to us; as the *ship is pluckt nearer to the rock, not the rock to the ship*: all the change is in us, not in God.

Thus much for the making out of my second conclusion, that the Royall Law is a rule of Gospel Obedience.

My next work is to take off the grand Objections, that may seeme contradictory to the perpetuity of the
Morall

Morall Law so abundantly asserted.

Object. 1. It may be objected, that the Royall Law was to continue but till the comming of Christ, and then to be obrogated by him, who is the substance of all Laws: This Objection is founded upon those words, *Gal. 3: 19.* *Wherefore then served the Law? It was added because of transgressions, till the seed should come, to whom the promise was made:* which words seeme to import, that the Law was set up but till the comming of the promised Seed.

For the solving and dissolving of this doubt, and cleare understanding of this precious Text, there are these five *Queries* to be satisfied.

First, What seed is here meant?

Secondly, what promise it was that was made to the seed?

Thirdly, When this promise was made?

Fourthly, In what respects and considerations, the Law was to continue but untill the comming of the seed?

Fifthly, Under what notions it is perpetuall?

Quere 1. What seed it is, to whom the promise was made?

Ans^w. It referres to the person of Christ that *glorious seed*, that was first revealed and preached in that fundamentall promise, *Gen. 3. 15.* the Syriack translates it (d) THAT SEED, by way of excellency, *Vntill that seed should come unto whom the promise is made:* To this blessed seed, the Originall promise was first made, and in and through him, to all that are given to him.

Quere 2. What promise it was that was made to the Lord Christ?

Ans^w. There are three most eminent Evangelical promises recorded by *Moses:*

The first great Gospel promise was given to *Adam* in his lapsed condition, *Gen. 3. 15.* *The seed of the woman shall bruise the serpents head:* The other two great promises were given to *Abraham* and to his seed; The one, *in thy seed shal all the nations of the earth be blessed:* The other promise is, *I will be a God unto thee, and to thy seed after thee,* *Gen. 17. 7.* Now none of these promises were expressly made to Christ; but

but they were promises of the *Messiah*, and in him made to all faithfull Christians, who are *Eves* seed by nature, and in faith; and *Abrahams* seed by promise, though not after the flesh? as *S. Paul* distinguishes, *Rom. 9, 9.*

For a full resolution of this doubt, we must know that the great and precious promises given unto the Saints may be drawn up into these two heads.

1. The Originall fundamentall promise.
2. The dependent, appendent promise.

First, The first fundamentall, comprehensive promise, is the *Lord Jesus Christ*, who was the first promise that ever was given to fall on mankinde, *Gen. 3. 15.*

Secondly, He was the great promise of the old Testament.

Thirdly, He is the foundation upon whom all the promises are built.

Fourthly, He is the substance and truth of all promises; the center in whom all the promises of grace and glory doe meet.

1. The giving of Christ to us, is all grace

grace and glory given at once; this eminently held forth, *Rom. 8. 32. He that spared not his own Sonne, &c. how shall he not with him freely give us all things?* Gods giving of his Sonne to death for us, is the greatest part of the work done unto eternity; it is the chiefest execution of his eternall purpose and Decree; it is more then Heaven it selfe in the plenary possession of perfection; all the plenitude of life and light, peace and pardon, grace and glory prepared for the Elect unto all eternity, is not comparable unto the gift of Christ: If God hath given us this first promise, he hath therein laid a foundation for eternity; we need never feare the performance of secondary subordinate promises.

2. There are dependent, appendent promises; as the promise of life and all spiritualls that may make us fully and for ever blessed; These are annexed and super-added to that primitive fundamentall promise. The precious promise of Heaven and happinesse was made,

First, Unto Christ.

Secondly,

Secondly, In Christ.

Thirdly, For Christ.

Fourthly, For his sake fulfilled.

1. The promise of life eternall was first made unto the *prince of life* in our behalfe; the promise was primarily and principally made to Christ, *the glorious seed*, as Head of the Covenant, Angel of the Covenant, Heire of the promises, as Head of the Body, as our elder Brother; it is expressly said, *Gal. 3. 19.* that *the promise was made unto the seed which was to come*: We have a precious parallel place, *Titus 1. 2.* *In hope of eternall life, which God who cannot lie, promised before the world began, but hath in due times manifested his word through preaching, &c.* Observe first that the promise of eternall life was made before the world began, before any creature was in being.

2. This glorious word of promise, given from eternity, is manifested to man in due times, in times appointed.

Quest. What times were these?

Answ. The first manifestation was upon the first Sabbath in the evening, to fallen *Adam, Gen. 3. 15.*

Secondly, Then there was a clearer discovery to *Abraham* and the Prophets.

3. In these Gospel dayes we have an abundant manifestation and explication of that promise.

Object. But to whom was the promise of eternal life made, when as there was no Man nor Angel in being? can the promise be given to the Elect before they were?

Answer. To this I Answer, that the promise of life eternall was made unto *Jesus Christ* as head of the Covenant, as our glorious Surety: There was a trans-action between the Father and the Sonne from everlasting on mans behalfe; God made the Covenant of Grace and life primarily and principally with *Christ* for us; hence it is that *Christ* is called the COVENANT, *Esai. 49. 8.* and elsewhere.

Now in this gracious trans-action between the Father and the Sonne, there are two principall promises to be eyed, and observed; the one, was the Sonnes promise, to the Father in our
b-

behalf; the other was the Fathers promise to the Sonne for us.

1. The Sonne as our Surety promised, and under tooke these three things especially: first, he promised a plenary payment, and discharge of all the debts of his Elect; look whatsoever Justice, or Law could require at their hands, hee engaged himselfe to answer the demands thereof to the uttermost.

2. Our Surety promised to take away the spirit of enmity and hatred, which naturally possesseth and carries the hearts and minds of the Elect against God and his holy Law; and to bring them, and their affections to God againe.

3. Hee promised to purge out that pollution of nature, and perverseness of disposition, which is predominant in the Elect, as they stand in the old *Adam*; and to present them a pure holy people, without spot or wrinkle, *Ephes. 5.*

Now by vertue of this voluntary promise made by Christ, God requires and expects the payment of our debts

from him; he took off our finnes from us, resolving never to impute them to us, or to call us to account for them, by way of satisfaction; and hee laid them all upon our Surety, *2 Cor. 5. 19.* so that now God will not come upon the principall for the debt, but upon the Surety; the way of men is to charge, and sue the debt upon the debtor, who is called the principall; but Gods way is to require a plenary payment of the debt from the Surety only; hee knowes, if hee should come upon the principall, the debt would never bee discharged; this is eminently held forth *Psal. 89. 19.* where the glorious benefits of that federall transaction made between God and Christ, under the Type of Gods Covenant with *David* are presented to us: *Thou spakest in vision to thy holy one, and saidest, I have laid help upon one who is mighty:* As if God had thus said, I know the utter insufficiency that is in poore sinfull men, to pay their debts, they are indebted *ten thousand Talents*, but are not able to pay *one farthing*: But thou (O Sonne) art a
mighty

mighty substantiall person, thou hast undertaken the payment of their debts, thou art able to give an all-sufficient satisfaction, and to bring in an everlasting righteoufnesse for the sons of men.

Gods great design was to manifest and magnifie the *supereminent, magnificent riches of free-grace*, to the heigth; and to make the *Covenant sure*; and therefore there was a translation of the debt from the sinner to the Surety; the faithfull may now turne over the demands of justice and law to their glorious Surety: Gods laying the debt upon the Surety, is a full discharge of the debtor. Thus you have seen what was the promise and engagement of Christ unto God.

Secondly, There are three great things that God likewise promised to Christ for the Elect.

1. He promised a plenary pardon of all their finnes, the debt should be for ever blotted out, their finnes buried in the depths of the Sea of his mercy, and never more remembred against them.

2. He

2. He promised to own and accept of them as sonnes and daughters, heirs, friends, and favourites in his beloved Sonne; and to advance them to all the royall priviledges of sonnes.

3. He promised to give them an incorruptible *crown of life*, in the beatificall vision, and blisfull enjoyment of himselfe through all eternity.

2. As the promises of pardon and life were originally made unto Christ for us, so they are made in Christ, *2 Tim. 1. 1.* (a) according to the promise of life that is in Christ Jesus; the promises of life are founded upon Gods glorious love, Gods love to his, is originally founded upon Christ, and falls upon them in Christ, who is the first beloved of God; and therefore it must needs follow that all the promises of grace and glory, are both made, and performed to us in him, *Who is yesterday and to day, and for ever the same, Heb. 13. 8.*

(a) *κχι*
επαγγελι-
αν ζωης τ
εν χριστω
Ιησου.

First, The promises are made in Christ as the glorious head of the Church, and the great heire of all the promises.

Secondly,

Secondly, To those that are in Christ by a reall spirituall union; Divine promises are made to them only, that are made one with him. God considered all the Elect in a onenesse with Christ, when he made the first promise of life to him; the promises being all made to Christ naturall, they thereby become the peculiar portion of Christ mysticall, that is, the Church.

Providenciall mercies fall upon other creatures, but the promises of mercy are settled upon the Spouse of Christ as her dowry; we can have no propriety in any one Gospel promise, till first we have propriety in Christ himselfe; we can never look upon the *promise of life* as ours, untill we can look upon the *Prince of life* as ours; read 1 *Cor.* 3. last two verses, *Rom.* 8. 32. The Sonne is first given unto us, and with him all the promises; he is the first heire of all the promises, in him we inherit the promises; the Saints indeed are heires of the promise of life, and of life in the promise, but it is onely in and with him.

Thirdly, The promises of peace and
pardon

pardon, light and life, are made for Christ, for his sake; all that pardoning mercy, grace and glory, that is treasured up in the Gospel promise is given as a fruit of his purchase.

Fourthly, In him and for him they have there all accomplishment; *All the promises are Yea and Amen in Christ, 2 Cor. 1.*

For the close of this second Quere; if now it be demanded, what promise it is that was made to the blessed seed? I answer, It was that glorious promise of eternall life, that in our behalfe was made unto Christ, in that gracious compact that was between God and Christ from eternity; this will evidently appeare by comparing those two places *Gal. 5. 19.* with *Titus 1. 2.*

Quere 3. When was this great promise made unto Christ?

Answ. It was from everlasting, before the foundations of the World were laid, *Titus 1. 2.* That Text tells us, that *God promised eternall life before the world began; ante tempora seculorum*; before the being or existence of times and ages, that are made out
and

and measured by the motions of Sun, Moone, and Starres, that glorious life that reacheth to eternity was promised from eternity.

Quere 4. Under what considerations and respects, the Law was to continue but till the comming of Christ?

Answer. The Morall Law, as given to the Jewes, comes under a fourfold notion and consideration.

1. It must be considered as a guard of restraint.

2. As a severe School-master, constraining to duty.

3. As a Testamentary Covenant.

4. As a discovery of Gods minde and will, and a perfect rule of a holy conversation. First, it must be considered as a guard of restraint from transgressions, this is held forth in two different expressions in this chapter, Gal. 3.19.

and 23. verse 19. *Wherefore then served the Law? It was added* (b) *because of transgressions, untill the seed should come:*

The Syriack reads it thus, *For what end therefore was the Law? It was added for transgression: that is, as a glasse to discover transgression, as a bridle to re-*

straine

(b) *Tāv*
ἕνεκα τῶν
ἁμαρτιῶν
ὡς χείρ.

straine men from transgression, by its threats and terrors; and that this is really the sence and scope of these words, is evident from verse 23. *but before faith came, we were kept under the Law, shut up unto the faith, which should afterward be revealed*: In this verse there are foure phrases or terms to be opened by way of *Quere*, which will give much light to the point in hand.

1. What is meant, by the comming of faith, and faith revealed?

2. Who these were that were kept, and shut up under the Law? Whether the Jewes, or we Christians under the Gospel?

3. What is meant by keeping under the Law?

4. What by shutting up unto faith?

The first phrase to bee unfolded wherein lyeth the greatest difficulty, is what is meant by the comming of faith?

Answ. There are two Expositions especially given by Interpreters; some conceive this comming of faith to be the plenary revelation of those divine mysteries

mysteries, which formerly lay hid under the obscurity and vaile of legall types and shadowes; for the Fathers under the Law had justifying faith in Christ, as is evident, *Heb. 11.* but because the Doctrine of faith, the glorious Gospel did not shine in that cleareness, of manifestation as now it does; therefore the time of the New Testament is called the time of faith, comparatively, not simply. *The comming of faith* (sayes Calvin on the Text) *is the clearer revelation and manifestation of grace, after the vaile of the Temple was rent:* which wee know was done at the death of Christ. *Piscator,* by faith, understands *the time of the Gospel;* *Luther,* *the time of the Gospel and grace;* Thus faith is sometimes taken for the doctrine of faith, the Gospel that we believe, as *Gal. 3. 2. & 5.* *recieved you the spirit by the works of the Law, or by the hearing of faith preached? Gal. 1. 22. 1 Tim. 1. 19. & 3. 9. and 1 Tim. 4. 1. Iude 5.* a Metonymy of the adjunct for the subject.

Secondly, Others, by the comming of faith understand the *comming of Christ*

Christ in the flesh, in the fulnesse of time; antiquam venisset fides, simpliciter accipio, antequam venisset Christus in carnem: thus judicious *Parus*, that is, before faith came, I take it simply, before Christ came in the flesh; for faith is taken Metonymically for the principal object of faith, because no other signification of faith can have place here. Faith is variously taken in the Scriptures: First, for the habite or principle of faith: Secondly, for a plerophory or fulnesse of assurance: Thirdly, for the Doctrine of faith: Fourthly, for knowledge: Fifthly, profession: Sixthly, constancy in words: Seventhly, gift of miracles, &c. See *Pereus* on *Rom. 1.* but none of all these doe aptly suite with the verb ἐλθεῖν come.

But the Metonymicall signification commonly used, is most suitable to this place; by *faith*, here is meant the (a) thing believed (*Christ*) clothed with mans nature.

(a) πίστις, id est, τὸ πιστόν, Res creditor.

2. The coming of faith is the manifestation of God in the flesh to purchase and perfect mans redemption: There is the same expression, verse 25.

but

but after faith, what is, Christ came in the flesh, &c.

Secondly, There are two equivolent expressions, verse 23. 24. where the the Apostle speaks of shutting up unto the (b) faith which was afterward to be revealed, in fidem revelandam.

(b) Ἔἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

And vers. 24. The law was a School-Master unto Christ: (c) These two phrases unto faith and unto Christ, import one and the selfe-same thing, the latter being an explication of the former.

(c) ubi ἔἰς τὴν πίστιν, & ἔἰς Χριστὸν, idem valent Apostolo.

Christ is our faith, as he is stiled our hope, because our faith and hope doe objectively fix and feed upon him.

Thirdly, This exposition is clearely confirmed by that equipollent phrase, in verse 19. for that which is there called the *comming of the seed unto whom the glorious inheritance of life and immortality was promised*, is here called, the comming of faith, that seed was Christ, and therefore this faith spoken of, verse 23. is also Christ.

Quere 2. What those were that were kept under the Law, and shut up to the faith to be revealed?

K Answer.

Before the coming of Christ, the Law was given to the Jewes, as a *guard of watch-men*, or garrison of armed men to keep them in on every side, that they might not bee exorbitant, and break forth into by-paths of iniquity.

The Law before Christ was to the Jewes as a guard of armed men to enclose and keep them in, that they should not depart from God, and from their allegiance to him, unto the finnes, idolatries, and superstitions of the Gentiles, saith Master Perkins.

The Law was given to the Jewish Nation as a guard in two respects :
 1. It was as a guard to keep them in from sinne : 2. It was as a guard to keep off wrath, miseries and calamities from them.

For the first, The Law was set as a *guard* round about them, to keep them from running out into the crooked wayes of sinne, by its terrible threats ; the Law stood as that *Angel*, who met *Balaam* with a drawn sword, ready to fall upon them with temporall judgements and troubles, if they stept

out into forbidden pathes, in *Deut. 28.* you shall finde a whole army of plagues, curses, and crosses denounced against this people; if they disobeyed and went contrary to the *Law*, at the end of every by-path, the *Law* stood like an armed man, ready to fall upon them.

The metaphor that is used in the Text, speakes; thus much; look as a City that is besieged and beset with a guard of armed men, if any shall attempt to break out of the City, they runne upon the pikes and swords; so it was with the Jewes under the *Law*; they were hemmed in by the threats of the *Law*, as a guard, which way soever they turned from the obedience of the *Law*, the menaces of the *Law* stood at the doore ready to seaze upon them in their bodies, states, &c.

Secondly The *Law* was as a *guard* to keep off wrath, and misery from falling upon them, so long as *they walkt by rule*; so farre as the Jewish Church kept within the compasse of those *divine rules* prescribed in the *Law*; they had an inviolate safety, and security under the

the *Law*, as a *guard*; it was as a for-
 tresse or garrison of armed men to
 keep out curses, and enemies from
 breaking in upon them, See *Deut.* 28.
 therefore when they walked con-
 trary to those heavenly *rules*, troubles
 brake in upon them, even upon the
Saints themselves, and that for one
 miscarriage, as we see in *Moses*, *Aaron*,
David, *Iosiah*, and others, because they
 were kept under the *Law* as a *guard*.

Quere 4. What is meant by (e) shut-
 ting up unto faith to be revealed?

Answ. These words (I conceive) are
 added, as an explication of the former
 phrase, they may carry this sence; be-
 fore the comming of *Christ*, we Jewes
 were enclosed and shut up together under
 the *Law* as a guard, even as a Town that
 is begirt with a guard of warlike men
 untill the revelation and manifestation
 of God in the flesh; and this is the
 first notion, under which the *Law*
 must be considered, as given to the
 Jewish Church.

Quere 5. There is a fifth *Quere*
 to be added: What *Law* it is that is
 mainly intended vers. 19 & 23. Whe-

(e) Σοφ-
 κελεισ-
 μωσι.

ther Ceremoniall or Morall?

Answ. It is the *Morall Law*, as is evident by comparing these verses with vers. 17. 18. & 21. wherein these foure Arguments are presented.

Argu. 1. The Apostle speaks of that *Law* which in first appearance, and in strictnesse of termes, and legality of interpretation, imports a plain contrariety & contradiction to the nature and terms of the *Gospel Covenant*, confirmed in *Christ*, vers. 17. and this I say, that the *Covenant* which was confirmed before of God in *Christ*; The *Law* which was foure hundred and thirty years after, cannot dis-annull, that it should make the promise of none effect, vers. 18. For if the inheritance be of the *Law*, it is no more of promise; but God gave it to *Abraham* by promise.

Now the *Ceremoniall Law* properly, & *per se* carried no contrariety, but a sweet concurrence, and consent with the promise: It was the *Jewes* visible *Gospel*; there was an identity or onenesse of life, righteousness, and salvation held forth and shadowed out in their sacrifices, washings, and

and divers [other figures; that is revealed and offered in the *Gospel promise*.

Argum. 2. He speaks of that Law which cannot possibly discover, nor dispense that life, and salvation by doing, that is given in the *Gospel promise*, by grace, vers. 18. & 21. the aime and intent of the Covenant confirmed with *Abraham* was to declare, and convey life and salvation by *free-grace and promise*; but the *Ceremoniall Law* in respect of Sacrifices, Offerings, Purifyings, Passcover, &c. in their proper intention, and primary institution, did typically represent and seale up remission, righteousness, and redemption by Christ, these rites led them by the hand to the Prince of salvation.

Argum. 3. He speaks of that *Law*, which was given to discover sinne, and restraine from sinne, vers. 19. & 23. but this is properly the office of the *Morall Law*, see *Rom.* chapters 3 & 7.

Argum. 4. The Apostle speaks of that *Law* which was set up in the state of innocency, as a perfect *Rule of righteousness and life*; the primary purpose

and scope whereof was to give *life* by *working*, verse 21. *Is the Law therefore contrary to the promise of God? God forbid: For if there had been a Law given which could have given life, righteousness should have been indeed by the Law; This cannot be the Ceremonial Law.*

The Law
conside-
red as a
Schoole-
Master.

Secondly, The *Law* must be considered as a severe *Schoole-Master*, con-
straining to duty, verse 24. *Wherefore the Law was our Schoole-Master un:to Christ, that we might be justified by faith*: thus it is in the Originall, ὡς ὁ νόμος ἡμῶν ἡγούμενος εἰς Χριστὸν. These words (*to bring us*) are not in the Originall, nor in the Syriack version, but put in by the Translators; The Syriack renders the words thus, *Therefore the Law was a School-Master to us un:to Christ*: Calvin thus, *The Law was our School-master un:to Christ*: Tremelius thus, *The Law was a School-master to us un:to Christ*.

I finde much difficulty in the explication of these words, what light the *Father of lights* shall give in, I shall present unto you; For the clear understanding

standing of this Text, three Queries must be answered.

First, Who these are that were under the Law as a Schoole-Master? Secondly, How long the Law exercised and executed the office of a Schoole-master? Thirdly, What was the office of the Law, considered as a Schoole-Master?

Quere 1. Who these are that were under the Law as a Schoole-master?

Ans. They were Jewes, the Jewish Church under the Old Testament; the Apostle a Jew speaks in the person of the Jewes, the *Law was our Schoole-master*; the Law as a Schoole-master, was appropriated to the Jewish Nation, and cannot be applyed to Gentile Christians in these Gospel times.

Quere 2. How long the Law exercised and executed the office of a Schoole-master?

Answ. From the dayes of *Moses* to the comming of the *Messiah*; the Apostle sayes the *Law was our School-master unto Christ*; [that is, to the comming of Christ in the flesh; these two phrases, *unto faith*, verse 23. and

unto

unto Christ, verse 24. are equivalent, intending the selfe same thing; that this is the genuine sense, is evident from verse 25. *but when faith is come,* that is, Christ who is our faith and hope objectively (as hath beene shewed) *wee are no longer under a Schoole-Master.*

Quere 3. What was the office of the Law considered as a Pedagogue or School-master?

Answ. It had a double office; First, the Law was as a *teaching* School-master Secondly, as a *governing* School-master: First, the *Law Ceremoniall* was given to the Jewes as a *Tutor* or *teaching Schoole-Master*, to instruct them in the great mysteries of the *Gospell*: Secondly, the *Morall Law* was set up as a *Governing* School-master to drive them to their duty by its threats and inflictions, and to draw them to an orderly walking, by promises of temporall blessings.

The office of a *Pedagogue* or *School-master*, stands especially in these two things; First, to teach and traine up children in the mysteries of learning. Secondly,

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Secondly, to keep them in an orderly course, and to constrain them to diligence and exactnesse in their businesse, by threats, corrections, and promises.

First, The *Ceremoniall* typical Law of *Moses* was given to the Jewish Church as a *Tutor* or *teaching Schoole-master*, to instruct them in the means and manner of their eternall redemption and salvation by Christ, who was then to come. *Hebrews*, chapters 9. and 10. The Law *Ceremoniall* had a threefold end or use, in reference to the Jewish Church: It was given first to *direct* them in *divine worship*, for it contained divers Ceremonies and Rites instituted by God concerning his externall worship, *Levit.* 1. 2, 3, 4, 5, 6, and 7. Chap. Secondly, to *discern* and *distinguish* the people of *Israel* from all other people and nations: Thirdly, to *declare* and preach to their eyes the mysterious manner of their eternall salvation, and sanctification by the Messiah promised: the Rites and rudiments of the Law did directly and by Divine institution, point and hold out

out to their faith, that remission of finnes, and redemption which was to be obtained by the precious blood of Christ exhibited in the fulnesse of time: The *Law of Mosaicall Ceremonies* was the Jewes visible *Gospel*; they had but Jew-Gospel, spirituall promises in the dayes of *Moses*, in comparison of what we enjoy in these glorious Gospel dayes.

A great part of the Jewes Gospel did consist in visible types, figures, representations, externall acts, and performances; as *sacrifices, oblations, cleansings, &c.* in typicall things and persons, as the *Ark*, and *glorious Mercy Seat*, the *Rock* and *Brazen Serpent*, and *Manna*, &c. their Priests and temporall saviours, as *Moses, Ioshuah, Gideon, Sampson*, and others; these were visible types, and shadowes of invisible, evangelicall, spirituall, and heavenly mysteries; by these Divine Rites and representations, sinners were instructed.

1. That in themselves was nothing but wrath, guilt, defilement, and death.

2. That

2. That their justification from sin, deliverance from death, and wrath, was wholly in the blood of Christ, not in any act done by themselves.

3. That their life and righteousness, acceptation and sanctification, was to be expected and received from the *Prince of life and peace*; and that they were to be justified by faith and not by the Law; under carnall external Rites, spirituall graces were represented, *Rom. 4. 11*.

Secondly, The *Morall Law* was set up as a *Governing School-master*, to drive them to obedience, by its menaces and inflictions, and to draw them to an orderly walking by its promises of temporall blessings: It is evident by comparing *Gal. 3. 25*. with chap. 4. 1, 2, 3. that the *Law* was set over the Jewes as a *Governour*, and that they were under the Law as a *Schoole-master* from *Moses* untill the comming of *Messiah*.

The *Royall Law* is given to all Christians, as a faithfull Countellour, to discover Gods minde and will unto them; but if we look upon it as a *Governing Schoole-master*, it was peculiar

to the people of *Israel* under the Old Testament.

The Law was never intended as a Schoole-master to any Church, but that of the Old Testament; therefore under this notion, it is now out of office in all *Gospel Churches*, *Gal. 3. 25.*

The Law did exercise the office of a *Governing Schoole-master* over the *Jewish Church*, as over children in minority, by constringing them to duties of obedience, by its threatnings and terrors: Wee have an eminent Text, which makes much for the illustration and demonstration of this truth, *Rom. 8. 15. For yee have not received the spirit of servitude (f) any longer (or henceforth) unto feare; but ye have received the spirit of adoption, in whom we cry Abba Father:* In the explication of this Text, I met with much hardship and intricacy: to finde out the genuine sense, is a work full of difficulty; there are especially foure different interpretations of the learned upon these words.

(f) Thus
learned
Pareus
reads the
words.

1. The first interpretation is this,
*The Christian believers have not now
received*

received the spirit of servile feare and terror, that fell upon the Israelites, in the publication of the Law upon Mount Sinai; when the sight was so terrible that Moses himselfe said, I exceedingly feare and quake.

Heb. 12. 21. and thus Piscator explains the Greek word *παλιν* *palin*, againe; namely, ye have not received the spirit of servile feare as once the Israelites when the Law was promulgated, Exod. 19.

Piscator
in locum.

Beza sayes, That the Apostle in these two verses, explicates by what right the appellation of sonnes of God is given to believers, because (saith hee) they receive the grace of the Gospel, wherein God doth manifest himselfe, not formidable againe as in the promulgation of the Law, but a gracious loving Father in Christ; so that we may call him Father with great confidence, the holy Ghost sealing up this adoption in our hearts by faith.

Beza upon
this Text.

These learned men (as I conceive) referre this word (againe) to the formidable promulgation of the Law upon Mount Sinai, when the Israelites
and

and *Moses* also were possessed with a spirit of feare, terror, and trembling, and not to the manner of mens conversion ; so that here he opposeth that *spirit of bondage and feare*, that attended the publication of the Law, to that *spirit of confidence, freedome, and joy*, that now accompanies the promulgation and dispensation of the grace of the Gospel.

The second Interpretation.

2. By the *spirit of bondage and feare*, divers of the godly learned amongst us (whom I reverence) doe conceive, is meant those feares and terrors that are wrought in the hearts of men by *Gods Spirit*, in the Ministry and preaching of the Law, from the apprehension of their sinnes and wrath deserved ; *ye have not received the spirit of bondage again* ; which may seeme to import that once they had it, and by the *spirit of adoption*, the assurance of adoption wrought by the same Spirit of God.

Mart. *By these two Spirits, understands two degrees of conversion* : Calvin *understands the Ministry, and operation of the Law and Gospel*.

The third Interpretation.

3. There is a third interpretation, that may fitly be applyed to this Text ;
the

the Apostle seemes to compare the present condition of believers, being now *under grace*, with their former condition, when they were *under the bondage of the Law, before conversion*. Carnall persons are posselt and acted by a spirit of bondage, a servile spirit, and whatsoever they doe, is from a slavish spirit; all their obedience and abstinence from sinne takes its rise from this spirit of bondage; servile feare of wrath and hell, constraines them to duty, and restraines them from sinne.

4. Others of the learned doe conceive that *two divers estates of the Church, as namely, of the Fathers, who lived under the Law, and of the faithful now under the Gospel, are compared, or set one against another.* The fourth Interpretation.

Origen from that place, *Mal. 1. The Sonne honours his Father, and the Servant his Master, &c.* and from *Gal. 4. The heire so long as he is a child, differs nothing from a servant, &c.* hee calls the spirit of bondage, that portion of grace that's left the heire during his minority, under the bondage of the Law and feare of a Schoole-master, and such

was the condition of the Fathers ; but the spirit of adoption, he calls the Spirit of the Sonne of God, shed abroad from Christ upon the heires of ripe yeares, assuring them of their adoption.

Pareus, a man eminent for learning and judgement, speaking of the opinion of the learned, who by these two spirits understand two degrees of conversion, one whereof the spirit works by the Law, the other by the Gospel ; that he terrifies men that are to be justified, first by the threats of the Law, breaking and humbling them with the whips and stroaks of conscience, whereby they despairing in themselves, doe flie unto Christ; and this say they, is the spirit of bondage and feare, that is of servile feare and trembling, &c. prefers the opinion of Origen, sententia Origenis magis probanda est, the opinion of Origen (saith Pareus) is rather to be approved of, who rightly illustrates this obscure place by another place, that is clearer, in Gal. 4. 1, 2, 3. where the Fathers in the Old Testament are compared to an heire in his child-hold, who though he be a sonne, differs little from a servant, because he remaines subferula pædagogi,

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pedagogi, &c. in feare under the rod of
a School-master till he come to ripe age ;
such were the Fathers under the Law ,
who though they were sonnes, yet they
received the spirit of bondage to feare,
that is , such a portion of the grace of
the spirit, that might be sufficient to little
children for salvation ; but it left them
under the servile feare of a Schoole-
Master , by whose rod they were driven
to their duty ; but we (now under the
Gospel) are compared to heires grown up
to full age , that we are set free from
the Pedagogy of the Law , into the li-
berty of Gods Sonnes, who therefore doe
receive the spirit, not of servile feare as
of old the Fathers , who were heires in
minority ; but the spirit of adoption, that
is, the grace of the spirit, plenaryly powred
out from Christ as sons grown to matu-
rity, yeelding holy obedience to God free-
ly, without a School-master, that is, with-
out the feare of the Law, not being put
on by legall threats.

These two estates of the Church,
are not opposed by way of contra-
riety, but analogically different, ac-
cording to the lesser, and greater

proportions of grace given.

The Saints under the *Old Testament* did receive the spirit of adoption in that degree and measure of grace, that Saints under the *New Testament* now doe; indeed they were sonnes and heires as well as we; but they were in the state of childhood, put under the Schooling of the Law, by whose threats and rods they were kept in feare and awed as servants; but Saints in these *Gospel times* receive the spirit of adoption as sonnes and heires of a mature age, who are put on to duty by a free princely spirit, a spirit of love.

There is now a farre more abundant effusion of the spirit of sonneship upon the Saints, since the triumphant ascension of our blessed Saviour, *Eph. 4.* there is a larger dispensation of a Gospel spirit in these Gospel dayes.

Chrysostome hath this strange assertion, of the *people of the Jewes*, that lived under the Law, *That they did not receive the holy Spirit*: Whereas it is evident, first that the Fathers and faithfull of the *Old Testament* had the
Spirit

Spirit of Christ, because they were his, Rom. 8. 9. They were acted with a free spirit, so farre as was sutable to heires in infancy.

Secondly, Some particular man, as *Abraham, Moses, David, Daniel,* and others, had more eminent and evident degrees of the *Spirit* then others of the Saints; but the *Spirit of adoption* was not then given to Saints in that abundant measure, and evident manner, as now, in these Gospel dayes.

First, The *Spirit of Christ is the great promise of the New Testament, Joel 2. Zach. 12. 10. Ezek. 36. 26, 27. Acts 2. 38. 39. Iohn 7.*

Secondly, The *Spirit of adoption* is now *powred forth* upon the faithfull, *Esay 44. 3. 4.* Which imports an overflowing fulnesse; the promise is to *believers*, that *out of their bellies shall flow rivers of living waters; this is spoken of the Spirit of life, which they that believe shall receive, Iohn 7.* Under the New Testament, the Spirit is powred out like floods upon the Saints; *I will poure out floods upon the dry ground, saith the Lord, &c.* Under

the Old Testament, the Spirit fell upon the Saints like drops of raine, and therefore, they are said to receive the spirit of bondage in comparison of New Testament Christians.

Thus you have the different Interpretations that are given of these words; now any of these may stand with the Text; for this Scripture hath a comprehensive sense: As for the second Interpretation which is commonly received, I conceive that sinners must first be sensible of their sinfull, lost, undone condition, as they stand in themselves, by the *convincing work of the Comforter, Ioh. 16. 8. 9.* they must *travell* under the burthen and bondage of sinne, before they can *come to Christ*, for righteousness and rest, *Math. 11. 28.* but I conceive the fourth and last Interpretation, to come nearest to the sense and scope of this place: Namely, that the Apostle doth here oppose the state of the Fathers under the Law, unto ours under the Gospel, and the words are thus to be read, *ye have not received the spirit of bondage any more or henceforth to fear*, thus they are rendered

dred by *Pareus*, &c. he thus paraphra-
seth upon them; the Apostle sayes,
*ye have not received the spirit of ser-
vitude unto feare, that is, the* (a) *spirit
of servile feare, which is the feare of
stripes and punishment, proper to ser-
vants and slaves, because ye are no longer
under the Law, but under Grace; the
Greek word* *παλι*, (saith he) *ought to
be read* *amplius* (b) *any longer or hence-
forth, not againe, or the second time, as if
they formerly had sometimes ceast to
feare, but that now they were freed from
feare, by the grace of Christ, that is, by
the large manifestation and communi-
cation of grace in him.*

(a) *Spiri-
tus servi-
tutis ad ti-
morem,
pro spiri-
tu servilis
timoris,
Pareus.*

(b) *Παλι
debet
reddi (am-
plius) non
rursus auc
iterata vi-
ce, &c. Pa-
reus.*

If we parallel and compare, *Rom. 8.*
15. with *Gal. 4. 1. 2, 3, 4, 5, 6, 7.* as
Origen doth, this will evidently appeare
to be the sence and scope of the words;
*This I say, the heire as long as he is a
childe, differs nothing from a servant,
though he be Lord of all, but is under
Tutors, and Governors, untill the time
appointed of the Father, &c.* Now for
the clearing of our assertion from these
parallel places, two things must bee
premissed.

Dr Willet
on the
Epistle to
Rom. p. 7.

First, That the occasion of writing this Epistle to the *Romans*, seems almost to have beene the same that the Apostle took to write to the *Galatians*, which was this; the believing Jewes dispersed among the Gentiles, did think that the Ceremonies and observations of *Moses Law*, were still to be retained; whereupon; arose great stirres between the believing Jewes and Gentiles; the Jewes despising the Gentiles, and urging the Rites of *Moses Law* as if they had been helpfull to justification. The Gentiles insulted too much over the Jewes, and gloried overmuch in their Christian liberty, and exemption from *Moses Law*, &c. the Apostle to compound this dissention, writes this Epistle.

It is observable, that in both these Epistles, the Apostle beats down *justification by works*, the observation of *Mosai-call Rites & dayes*, *Rom. 14. 6.* *Gal. 4. 10.*

Secondly, The Apostle writes this Epistle that was directed to *Rome*, to the Jewes as well as to the Gentiles, *Rom. 1. 7.* St Paul writes to *all in Rome that were Saints*; Now it is evident that
many

many Jewes were at Rome, *Act. 28. 17. 23. & 24.* and *Rom. 2. 17.* the Apostle expressly mentioneth the Jewes, and their circumcision, &c.

Secondly, When the Apostle saith, *ye have not received the spirit of bondage,* it is manifest that he speaks in the person of the Jewes, especially by the close of the verse, *ye have received the spirit of adoption, in whom $\kappa\alpha\tau\alpha\lambda\omicron\upsilon\sigma\iota\varsigma$ we cry Abba Father;* this is the person the Apostle speaks in, *Gal. 3. 23. 24.* we were kept under the Law, the Law was our School-master, *vers. 25.* we are no longer under a School-master, *Gal. 4. 3.* in all which places it is evident that hee referres to the Jewes only.

Now both these Texts being paralleld, doe evidently make out thus much, that the condition of the Church under the Old Testament was a condition of servitude, in comparison of that freedome that the Saints under the Gospel doe enjoy; observe the expression, *Gal. 4. 1. 2. The heire while he is a childe differs nothing from a servant, though Lord of all;* that is, it is ordained by the Civill Lawes of men, that the Heire who

who is borne to the inheritance, and for the present, is really Lord of his fathers lands and goods; yet all the time of his child-hood, he is in the state of a servant, that is, he serves under Tutors and Governours, is beaten, and compelled to obey their Lawes and Rules, to be in subjection; and in this respect the Heire differeth nothing from a servant; in the third verse, he applyeth it to the Jewish Church, under the Law, *so also we as long as we were children, were in bondage under the rudiments of the world, as long as we were* (c) *Infants, little children, as the Greek word* (*Nepioi*) *properly imports, &c.*

(c) Οὕτως
καὶ ἡμεῖς
ὅτε ἦμεν
νήπιοι.

Quere. But what was the bondage of the Jewish Church under the Law?

Answer. They were under a twofold servitude: First, they were in bondage, under the Law of externall Rites and Ceremonies: Secondly, they had a spirit of bondage or servile feare, arising from the schooling and severity of the Morall Law.

First, They were under the bondage, and burthen of *Mosaicall Rites, and rudiments,*

rudiments, which S. Paul calls (d) the rudiments of the world : Paul speaks this in contempt of the Ceremonial Laws being now abolished (as Luther observes) which albeit they profited never somuch, yet they consists only in outward things, as meat, drink, apparell, places, times, the temple, feasts, washings, sacrifices, &c. which bee but meer worldly things, ordained by God only for the use of this present life, but not to justifie and save before God.

(d) Τα
σευχῆα το
νῶτον.
Luther on
Gal. 4. 3.

The Jewes were strictly tyed to all spirituall morall duties, that wee now are; and besides them, to many externall services, abstinences, observations, to a number of Rites, and ordinances; their service was full of cost and difficulty, and yet full of obscurity; there was a *vaile* upon the face of all evangelicall truths; these Mosaicall Rites were but *shadowes of heavenly things*, as they are called, shadows of those substantiall Gospel truths and mysteries that we now behold with open face.

Secondly, They were possessed with a *spirit of bondage*, or servile feare arising from the schooling and severity of the

the *Morall Law*, as the *Heire* in his childhood is possessed with feare of the rod, which constraines him to submit to the orders, and instructions of Tutors, and Governours; so, while the Church was in her infancy and childhood, the Law was set over the Iewes as a School-master with a rod in his hand; there were a number of terrible threats annexed to the Law, *Deut. 28.* to keep them close to the duties of obedience; they were restrained from sinne, and constrained to well doing, partly by a spirit of servile feare, and partly by a spirit of love.

The subservient Covenant which God entred into with the people of Israel in Mount Sinai, was given (saith learned Cameron (c), that thereby he might as with a curb, reſtraine them from their impieties even untill that time wherein he was purposed to send the spirit of adoption into their hearts, and govern them with the law of liberty, or with a more free spirit.

(c) *Theſis*
42, in his
poſitions
of the
threefold
covenant.

The Iewes under the Law, must be considered under a double notion, as they are presented, *Gal. 4. 1.* First, as
heires:

Text is to be rendred, as appeares by the subsequent words, which speaketh it twice, *that they*, that is, the *Israelites heard the word, the word of the Gospel, or the word of promise*, verse the first; and thus the Syriack version reads it, *For unto us also was the Gospel preached as also unto them.*

Quere. Who were these to whom the Gospel was preached, the same Gospel that was peached to *Paul* and the present *Hebrewes*?

Answ. It referres to the third chap. verses 17. 18, 19. They were the people of *Israel* that came out of *Egypt*, and dyed in the Wildernesse for their unbeliefe; the conclusion is, *so we see that they could not enter into rest because of unbeliefe, Heb. 3. ult.* They rejected the offer of life and salvation, which the Gospel declared to them; by *rest*, is meant eternall rest, chap. 4. 1, 3 *For we who have believed, doe enter into rest*; we have already the beginnings of that *glorious rest* and *life* in our spirits; so that believing, *Israel* had the same Gospel-substance in the spirituality of the promise, that we have.

It was an absurd assertion of *Chrysostome*; that the people of the *Jewes*, only used corporall purgations, and had a promise only of temporall blessings, as of a land that floweth with milk and honey.

I grant, that spirituall celestially mysteries were obscurely, as through a vaile, represented to them. 1. Much of their Gospel lay in types and figures. 2. They had but few Gospel promises, but abundance of Law precepts; little Gospel but much Law; many temporall promises, but few spirituall; wee have abundance of spirituall promises (which are called *better promises*, Heb. 8.6) but few promises of temporalls.

Secondly, The faithfull under the Old Testament, were saved by the free-Grace of God in Christ, as well as the Apostles, Primitive Christians, and we; this is clearely asserted, *Acts 15. 10. 11.* *Why tempt ye God, to put a yoke upon the neck of the Disciples, which neither our fathers nor we were able to beare? but we believe, that through the grace of our Lord Jesus Christ, we shall be saved, even as they; that is, even as our fathers of old were saved by the grace*
of

(g) Σωθῆ-
ναι καθ'
ὅν νόμον
κακίνοι.

of Christ; we believe to be saved after that manner or way that our fathers were; thus it is in the (g) Original.

The scope of these words is to hold out these three things: First, the salvation and justification by the Law of *Moses*, is impossible, both under the Old and New Testament. Secondly, the Fathers under the Law were justified by the free Grace of God in Christ, and not by the Law. Thirdly, the way of life and justification is one and the same in all ages; all the faithfull from *Adam* to the worlds end are justified by the grace of God in Christ and no other way; the Fathers believed the promises, embraced them, and were justified by faith, *Heb. 11.*

Thirdly, Believers under the Old Testament, as sonnes and heires, had reall title to the inheritance.

Fourthly, They had the *spirit of grace* dwelling in them, and were partly put on to performances, by a spirit of love, and life implanted.

Fifthly, The believing Iewes did spiritually feed upon Christ, when they did eat

eat of the *Manna*, & drink of the *Rock*,

Sixthly, Under the promise of terrestrial *Canaan*, they looked for a celestial *Countrey*, as the Apostle shewes, *Heb. 11. 16. They sought for a heavenly Countrey.*

2. But if the Jewes be considered as *little children*, in a state of bondage, they were kept in from sinne, and driven to good duties, by the feares, terrors and threats of the Law, as a severe School-master.

To cleare up this truth, take notice of these five things:

1. The Law published on Mount *Sinai*, had this in its aime to restrain from sinne by the *terror* of its *promulgation*, and appendent threats, *Exod. 20. 19. 20. Let not God talk with us, least we die; then Moses said to the people, fear not* (that is, be not dismayed) *for God is come to prove you, that his feare may be before you, that you sinne not*: God came, in that dreadfull publication of the Law, for this end, that his feare might be upon them, that they might not twerve from the Rule, as the * Hebrew word imports.

M

* לבלתי
החטאו. 2. This

2. This was the end of those *threatnings* annexed to the Law, that thereby the people of *Israel* might be deterred from disobedience, and quickened to the duties delivered in the Decalogue; *the subservient covenant* (that is, the Law) *was made, that men might be compelled to obedience; for it doth naturally beget to bondage* (saith Ma-

(a) In his

Treatise
intituled
bounds of
Christian
freedome.

ster (a) *Bolton.*)

(b) Σινῶ
εἰς δουλείᾱ
αὐ γεννῶ-
σα.

3. The Law given on Mount *Sinai* did naturally produce a spirit of bondage, in the *Jewes*, *Gal. 4. 24.* It is said, that the *Testament made on Mount*

Sinai (b) *gendereth unto Bondage*; the Law did not make them heirs, but bond servants, it beget in them a spirit of servile feare.

4. This servile feare wrought by the Law, brought them into a state of bondage, all their life time; we have an eminent Text, *Heb. 2. 15.* it is made one end of Christs comming, *That he might deliver all them who for feare of death were* (c) *held under bondage all their life*; it is evident, first, that these words have reference chiefly to the *Jewes* under the Law; secondly, to the

(c) * Ενο-
χοι ἦσαν
δουλείας.

the Elect that had redemption by the *Messiah*: thirdly, that servile feare holds men under bondage: fourthly, that many redeemed ones under the Law were under the spirit of bondage (d) all their life long.

(d) Διὰ
 αὐτὸς τὸ
 ἦν

5. It is expressly brought in as one maine end of those punishments inflicted upon offenders in *Israel*, for the breach of the Law, that all *Israel* hearing thereof, might feare to act the like impieties. *Deut. 13. 11. And all Israel shall heare and feare, and shall doe no more as this evill thing in the midst of thee*: In the precedent words, it is ordered: 1. That false Prophets enticing to Idolatry must not be spared, but put to death: 2. The brother, childe, wife, or friend, that enticeth to Idolatry, must not be spared or concealed, but stoned to death, to the twelverse: now the end of these dreadfull inflictions, was, that all in the Church of *Israel* might bee kept from the doing of the like evils, by the feare of the like suffering denounced in the Law; in the Hebrew, its *All Israel shall feare and shall not* (e) adde to doe as this

See chap.
 17. 13. and
 19. 20.

וְלֹא (e)
 יוֹסִיף
 לַעֲשׂוֹת
 כַּדָּבָר

this evill word: that is, any such evill thing as this is; and thus you have seene how the Morall Law was set up over the Jewes, as a governing *School-master* in the dayes of the *Old Testament*: but now when the spirit of grace shall bee powred out upon the Jewes, in the latter dayes, *Zach. 12. 10.* they shall then feare the Lord and his goodnesse, as it is prophetically foretold, *Hos. 3. 5.* *Afterward shall the children of Israel returne, and seek the Lord their God, and David their King, and feare the Lord and his goodnesse in the latter dayes*; In their returning condition they shall seek God in Christ: by *David*, is meant Christ, who the Jewes shall now own and acknowledge as their King: The words in the * Hebrew are emphaticall: *They shall feare to the Lord and to his goodnesse*: 1. Their feare flowing from mercy, shall carry them to the God of mercy; slavish feare draws sinners from God, makes them flie from him, as we see in *Adam, Gen. 3.* *Cain, Gen. 4.* and others: 2. The *terminus ad quem*, the center upon which their feare shall rest, is *Iehovah* and his goodnesse. 3. The

* ופחרו
אל יהוה
ואת
טובו:

3. The Law as given to the Jewes on Mount *Sinai*, must be considered as a *Testamentary Covenant*; it is evident, that the Morall Law was delivered to the Jewes, 1. as a *Covenant*, 2. as a *Testament*.

First, It is expressly called a *Covenant* in divers places, as *Exod. 19. 4. 5.* Now therefore if you will obey my voice indeed, and keep my *Covenant*, then you shall be a peculiar people, *Deut. 4. 13.* The Lord declared to you his *Covenant*, which he commanded you to performe, even ten *Commandements*, and he wrote them upon two *Tables of stone.* *Ier. 31. 31. 32.* Behold the dayes come, saith the Lord, that I will make a new *Covenant* with the house of *Israel*, and with the house of *Judah*, not according to the *Covenant* I made with their *Fathers* in the day that I took them by the hand, to bring them out of the Land of *Egypt*, but this shall be the *Covenant*, I will put my *Laws* into their hearts, &c. *Heb. 8. 7. 8. 9.* for if the former *Covenant* had been faultlesse, then had there been no place for another: Observe, The Law of the ten *Commandements*, which was written in two

The Law
a Testa-
mentary
Covenant
to the
Jewes.

Tables of stone, was set up as a Covenant for *Israel* to performe.

Secondly, The Law was given as a Testament ; it is expressly called a Testament, *Gal. 4. 24.* For these mothers

(a) Δύο are the (a) two Testaments, the one διαθήκαι. which is *Agar Mount Sinai*, which gendreth unto bondage ; The Law given on *Mount Sinai*, is here called a Testament ; there is a parallel place, *Ephes. 2.*

12. The Gentiles are said to be strangers to the (b) Testaments of promise ; There were two Testaments given to the *israelites* ; the one was purely of grace, given to *Abraham* and his Seed ; secondly, the other upon *Mount Sinai*, 430 year after, *Heb. 9. 4.* And the Ark of the Testament wherein were those (c) Tables of the Testament ; The golden Ark is here called the Ark of the Testament, as also *Rev. 11. 19.* The Ark of the Testament of the Lord : because the Tables of the Testament were laid up in the Ark ; so the Law written in the two Tables of stone,

(b) Ξένοι & διαθήκων. were two Testaments given to the *israelites* ; the one was purely of grace, given to *Abraham* and his Seed ; secondly, the other upon *Mount Sinai*, 430 year after, *Heb. 9. 4.* And the Ark of the Testament wherein were those (c) Tables of the Testament ; The golden Ark is here called the Ark of the Testament, as also *Rev. 11. 19.* The Ark of the Testament of the Lord : because the Tables of the Testament were laid up in the Ark ; so the Law written in the two Tables of stone,

(c) Αἱ πλάκες & διαθήκης. Testaments ; The golden Ark is here called the Ark of the Testament, as also *Rev. 11. 19.* The Ark of the Testament of the Lord : because the Tables of the Testament were laid up in the Ark ; so the Law written in the two Tables of stone,

(d) οὗ καὶ τῆν διαθήκῃ. was the Testament of Christ : Therefore that which is called a Covenant, *Jer. 31. 31. 32.* is stiled a (d) Testament

Heb.

Heb. 8. 8. 9. Not according to that Testament which I made with their Fathers, in the day that I took them by the hand, to lead them out of the Land of Egypt, because they continued not in my Testament, saith the Lord. Thus it is in the Originall; this word Testament, is more Evangelicall, then Covenant.

The second thing to bee opened, wherein is the maine difficulty, what kinde of Covenant the Law was, and which heighthens the difficulty, is the variety of opinions among the godly learned. Now I finde a threefold distinction, of a threefold Covenant given by Divines, as they are drawn up by Mr *Samuel Bolton**.

1. Some distinguish the Covenants into, First, *A Covenant of nature*: Secondly, *A Covenant of Grace*: Thirdly, *A mixt Covenant, consisting of nature and grace.*

2. Others hold forth a threefold Covenant under these notions: First, *The Covenant of nature, or that Covenant that God made with man in innocency*: Secondly, *The Covenant of the promise*, as some; or *the Covenant of grace*, as

* See Mr *Boltons* Treatise intituled the true bounds of Christian freedom, pag. 128. 129.

others : *Which was made with Adam after his fall, in these words, The Seed of the woman shall break the serpents head: Gen. 3. 15. and renewed with Abraham, Gen. 15. but more clearly, Gen. 18. 18. In thy seed shall all the Nations of the earth be blessed: Thirdly, The Covenant of works, which was made with the Jewes, as they interpret those places, Exod. 19. 4. 5. Deut. 4. 13.*

Thirdly, There is a third distinction of Covenants: 1. *The Covenant of nature made with Adam in his uprightnesse: 2. The Covenant of grace made to us in Christ: 3. The subservient Covenant, which they say, was the Covenant made here to the Jewes, meerly by way of subserviency to the Covenant of grace in Christ: a preparing Covenant, to make way for the advancing of the Covenant of grace in Christ; which as a Covenant is gone, though the subserviency of it doe still remaine.*

Fourthly, Others there are that hold, that there were never but two Covenants made with man; one of works, the other of grace; the first, in innocency; the other, after the fall; but yet
this

this Covenant of grace, was so legally dispenced to the Jewes, that it seemes to be nothing else but the repetition of the Covenant of works; in respect of which legall dispensations of it, the same Covenant under the Law, is called a Covenant of works; under the Gospel in regard of the clearer manifestations of it, it is called a Covenant of grace.

Quere. But what kinde of Covenant was the Law?

Ans. I shall endeavour to cleare up this intricate question two wayes:
1. Negatively: 2. Affirmatively.

1. Negatively, what it was not.

First, The Law given upon Mount *Sinai*, was not intended to be a Covenant of works to the Jewish Church; many look upon the Law, under the notion of a Covenant of works, but that is but a meere notion.

That the Law was not given to *Israel*, as a Covenant of works, may bee demonstrated by divers Arguments.

Argum. 1. This would have disannulled the precedent promise, and overthrown Gods purpose and designe;
there

there was a Gospel Covenant established with *Abraham*, and his Seed in Christ 430 yeares before the promulgation of the Law, *Gal. 3. 17.* In this gracious Covenant, life is freely and fully promised to believing: now if the Law which came after should have come in as a Covenant of works, proposing life to mans personall working, this later must needs have made void the former Testaments.

The Gospel declares and dispences life by the obedience of a Surety; the Covenant of works by personall performances; these two contrary dispensations can never stand together.

Secondly, It was the great design of God from eternity, to magnifie and manifest the freeness and riches of his grace, and pardoning mercy in bringing sinners to life by Christ; and therefore the setting up the Law as a Covenant of works, would have been destructive to the decree and designe for free-grace.

Argum. 2. If the Law had beene given by *Moses* as a Covenant of works,

works, here would have been a contradiction in Gods a&ings towards his people, and in the Covenants themselves; if God should have set up a Covenant of free-grace with *Abraham* and his Seed, and afterward a Covenant of personall works with *Abrahams* Seed, this would have declared inconsistency in Gods a&ings and inconstancy in his word.

Argum. 3. The Law established as a Covenant of works, would have carried a cleare contradiction to the Covenant before confirmed in Christ; life by free promise, and life by personall doing, are directly and diametrically opposite and inconsistent; it is evident *Gal. 3. 21.* that the Law did not stand in opposition, but in subordination to the Gospel; *Is the Law contrary to the promise? God forbid.*

Argum. 4. Had the Law been set up as a Covenant of works, lapsed man would have beene tyed to impossibilities: As

1. The establishment of a pure Covenant of Works with mankinde, under a state of enmity and wrath is
one

one impossibility: For 1. The Covenant of Works imports strength and integrity of nature, to act according to the intention of the Covenant: 2. It imports a state of friendship between the Covenanters: The Covenant of Works is a covenant of friendship (saith learned *Ameſius*); the Covenant of Grace, is a covenant of reconciliation; sinners are naturally enemies to God, and a Covenant of Works can never make them friends and lovers of a holy God.

2. The Law cannot give life and righteousness to sinners by working; there is another impossibility; reade *Gal. 3.21*. The Law was never given to any but just persons, such as *Adam* before his fall.

3. Sinners can never answer the condition of a Covenant of works; there is a third impossibility; sinners in their naturals are without strength, *Rom. 5. without life*, *Ephes. 2*. Their highest strength is below the least duty and lowest condition of that Covenant; what power and principle can be in dead men to act for life?

Argum.

Argum. 5. Had the Law been established as a Covenant of Works, then all the Jewes had been cut off from all hope of salvation, by the Grace of Christ, and cast into a necessity of perishing: 1. Because the Covenant of Works once violated, admits of no *renovation*; sinners are not capable of the conditions of this Covenant. 2. It admits of no *Repentance*, that is purely Evangelicall. 3. It admits of no *Remission*, no righteousness by a Surety, it exacts personall righteousness to sinners; a Covenant of Works is impossible, and yet inexorable; but it is evident by Scriptures, that the believing Fathers *were saved by Grace*, and received pardoning mercy as well as we; as it is plainly asserted, *Acts 15. 10. 11.* They had sundry promises of mercy and pardon, and they often pleaded Gods Name of Grace and Mercy for pardon.

Argum. 6. The Law given upon Mount *Sinai*, had abundance of Gospel mercy wrapt up in it: As first, It was given in the *band of Christ*, *Gal. 3. 19.* Secondly, The very first words
speak

speak the greatest Gospel Grace and goodnesse, the love and affection of a Father in Christ, *I am thy Lord thy God, Exod. 20. 1.* This is the whole Gospel spoken at once. Thirdly, The Preface speaks our *Redemption* by Christ, in that typicall deliverance of *Israel* out of *Egypt*. Fourthly, It was given upon Gospel grounds, as hath been demonstrated. Fifthly, The Law holds forth God's *shewing mercy to thousands*, as in the second precept; but the Covenant of works is without mercy, or compassion. Sixthly, Every act of obedience to the Law must be founded upon mercy revealed in the Gospel. Seventhly, The Law was published with Gospel gracious purposes, for mercifull ends and uses, and therefore cannot possibly be a Covenant of Works to *Israel*.

- *Argum. 7.* Lastly, the Law promulged on Mount *Sinai* is often called a Testament, as *Heb. 9. 4. & 8. 9. Rev. 11. 19. Gal. 4. 24. 25.* as hath beene shewed; this word Testament is more Evangelicall then the word Covenant; in innocency, *Adam* was under a Covenant,

nant,

nant, but not under a Testament ; man was never under a Testament, till under the Gospel ; there is no Testament properly without the death of a Testator ; it is the last Will of a dying Man ; Legacies are freely bequeathed from a Father to children in a Testament.

2. The Law published on Mount *Sinai* cannot be a mixt middle Covenant, consisting partly of works, and partly of grace, in reference to eternall life, I thus demonstrate.

Ans. 1. Life and righteousnesse is given to sinners, in the heighth of free-nesse ; it is wholly and solely of Grace, *We are saved by Grace without Works, Ephes. 2. and Rom. 3. 24. we are justified * freely by Gods Grace, and Rom. 3.* *Wee conclude that a man is justified without the works of the Law : The Fathers were saved by grace in the same way that we are, Acts 15. 11.*

Argum. 2. The free-grace of God, and mans personall works, are utterly inconsistent and incompatible in point of eternall salvation ; the Apostle saith expressly, *if it be of works, then not of grace ; if of grace, then not of works :*

* Δορεθ'ν
τη σωτη
χρειη.

works : The joyning of mans works with the free-grace of God in point of justification, quite overturns his Grace and overthrowes mans salvation ; for it cuts off from grace ; it is *a falling from grace* ; the great design of God, is, to save man by meere grace.

Thirdly, The Law delivered upon Mount Sinai, *was not a Covenant of Grace* ; it is the opinion of divers learned men, *That the Law was not a Covenant of Works for salvation, but it was the same covenant for nature and kinde under which we now stand, even the Covenant of Grace, though more legally dispensed to the Jewes, and it differs not in substance from the Covenant of Grace, but in degrees say some, in oeconomy and externall administration say others, that the Covenant of the Law and Gospel are both Covenants of Grace, and have a onenesse in nature and kinde, and differ only in oeconomy, and divers administrations of them ; they alledge Luk. 1. 72, 74, 75. To performe the mercy promised to our fore-fathers, to remember his holy Covenant ; What was that ? you see, say they, in vers. 74. for*

See Ma-
ster Samuel
Boltons
Treatise
fore-cited.

for substance the same with ours; *That he would grant to us, that we being delivered out of the hands of our enemies, might serve him without feare in holinesse and righteousnesse all the dayes of our life.*

Now that there cannot be an identity and unity in substance, nature, and kinde betweene the Law and Gospel, is evident, by these demonstrations.

Argum. 1. Gods promises in the Law are conditionall; obedience must be performed by *Israel*, if they expected the blessing promised, *Exod. 19. If you will obey my voice indeed and keep my Covenant, &c. Deut. 28. 1, 2.* But the promises of the Gospel are most free and absolute without dependence upon any condition to be performed by us. God promiseth, *That he will be our God and we shall be his people*; Faith it selfe is not properly the condition whereupon salvation is given; but first, the *hand* that receives what is freely given, *Ioh. 1. 13.* Secondly, the *evidence* that declares our title to salvation, *Heb. 11. 1, 2. John 3. 16, Rom. 5. 1.*

Argum. 2. If the Law and Gospel were one Covenant of Grace, then the inheritance should be by the Law; but this is contradicted by the Text, *Gal. 3. 18.* For if the inheritance be of the Law, it is no more of promise, but God gave it to Abraham by promise; the dispensation of life eternall is all of grace and promise, not by works at all; the Law cannot make heires, but bond servants, *Gal. 4. 25.*

Argum. 3. If the Law were given as a Covenant of Grace, then the Fathers under the Law, and the Faithfull under the Gospel, should have been saved in a different way; they in a way of doing, we in believing; but it is evident that there was never but one way of salvation since the fall, and that is, by the Grace of God in Christ, *Act. 15. 10. 11.*

Quere. But what kinde of Covenant was the Law? how may we look upon it, as given to *Israel*?

Answ. I conceive that the Law given upon Mount *Sinai*, was first an *additional* Covenant: secondly, a *conditionall* Covenant, for temporals in the

in the Land of *Canaan*.

First, It may fitly be called an additionall subordinate Covenant, as is evident by these three things.

1. The Law was given to *Israel* as a Covenant or Testament, *Deut. 4. 13. Gal. 4. 24.*

2. The people were then under a higher Covenant, even a Covenant of Grace, when the Covenant of the Law was delivered upon Mount *Sinai*; see *Gen. 17. 7. 8. Gal. 3. 17. 18.* The Jewes stood under two Testaments at the same time, *Gal. 4. 24, 25. Ephes. 2. 12.* They were under a Gospel Covenant, for blessings spirituall, and eternity of life in heaven.

Secondly, Under an additionall Covenant, for temporals and long life in the Land of *Canaan*: two Covenants were in being at the same time; there was never any Church or people under two Covenants together, but that Church of *Israel* from *Moses* to the *Messiah*.

3. The Law was added to the Promise, to the Covenant of Grace, *Gal. 3. 19.* it was put unto, taken to, or put under the Promise, as the ^{*}Greek word *Προστίθηται ὑπο τὴν ἐπαγγελίαν* _{μὲν}.

Small) word imports; the * Syriack reads, *it was added, or put to the promise*: the Law was not set up as a solitary compleat Covenant to stand by it selfe, as it was in mans entire nature; therefore the Law was a kinde of additionall Covenant to *Israel*; The Law was given as a Covenant, and this Covenant was added to a precedent Covenant, confirmed in Christ; *Ergo*, an additionall Covenant.

Quere. But how was the Law added to the Promise?

Ans. I will cleare up this truth:
1. Negatively: 2. Affirmatively.

First, Negatively, it was added not by way of identity, as one essentiall substantiall Covenant with that Promise; no:

2. Not by way of ingrediency or composition, as a part of that gracious Covenant confirmed before with *Abraham*; for then there would have been a contrariety, and inconsistency in the materialls of the Covenant; one part would have contradicted the other.

3. The Law was not added by way
of

of complement to make any addition to the perfection of the Promise; the Gospel was compleat as a Covenant without the Law.

4. It was not added by way of contrariety, for then the Law would have disannulled the Promise.

Secondly, Affirmatively : 1. The Law was put to the Promise, by way of subsequence ; in the publication of the Law , the great fundamenall Promise of the Gospel is first declared, and then the Law followes, as added to the promise, *God spake all these words , and said, I am Jehovah thy God: thy God to pardon, save, and sanctifie thee ; this is the summe and substance of the Gospel-Covenant, thou shalt have no other Gods before me, &c.* in order of publication, the Law was added to the Promise.

2. The Law was put to the Promise, to declare that the ground and grand motive wherenpon our obedience to the Law must bee built , is conteyned in the Gospel Promise.

3. The Law was added by way of subordination to the Gospel, and subserviency,

serviency to the Covenant of Grace ; hence it is, the Law is called a subservient Covenant by *Cameron* and others.

Secondly , The Law given upon Mount *Sinai*, was a conditionall Covenant, for temporall blessings in the possession of *Canaan*, where in God Covenanted to deal with the *Israelites* in their temporall estate , either for temporall blessings or temporall miseries, according to their works of obedience to the Law of *Moses* or disobedience against it.

I confesse, I have formerly looked upon the Law as a subservient Covenant, and so called it as it is held forth by learned *Cameron* and others of eminency.

2. I grant, that it may in some respect be called a subservient Covenant, or rather a Covenant of subserviency, because the Covenant of the Law had within its compasse a subserviency to the Promise.

3. But to speake of the Law properly, in propriety, and strictnesse of termes, according to its federall nature, it is not so fitly stiled a subservient

Covenant, which I thus demonstrate.

First, Because subserviency is not the; formalitity and essentiall nature of this Covenant made with *Israel*: for first, if subservinency had been essentiall to it, then it could not have beene abolished as a Covenant, and still abide as subservient; whatsoever was essentiall to the old Covenant is quite done away: Now they that hold the Law to be a subservient Covenant, do affirme, that as a *Covenant* it is gone, but the *subserviency* of this Covenant doth still remaine.

Secondly, It is granted that the Law, as a subservient Covenant, was peculiar to the Church of *Israel* under the old Testament; and that we are delivered from the Law as it was a subservient covenant. Now I demand, how the Law could be peculiar to the Jewes as a subservient covenant, when as it stil retains its subserviency in these Gospel times.

The Law was given at first, to advance the Covenant of Grace, to make it more desirable; and in this office, it is no lesse usefull now then at first: therefore if subserviency had bin the essentiall

forme, constituting this Covenant of the Law, it must still have remained a subservient covenant to us, as well as it was once to *Israel*.

Thirdly, Subserviency was not essentiall to the old Covenant, because it was subservient not as a Covenant, but as a Law; it is the property of a Law to discover sin, to accuse and condemne for sinne, and to terrifie from sin, &c. therefore subserviency could not be the federall nature of the Law.

Argum. 2. There is not a fulnesse and adequation in this terme (subservient) answering to the Covenant it selfe; this name doth not hold forth the nature of this Covenant, which stands more in conditionality of temporall promises, then in subserviency to spirituall promises.

The Gospel is called the Covenant of Grace, and of the promise; because life is freely given by meere grace and promise; the covenant of nature is called the covenant of works, because life is therein offered to mans personall works.

But the Law may fitly be stiled a
conditio-

conditionall Covenant for temporals, because temporall blessings were promised, and dispensed upon condition of their obedience to the Law; this condition is often held forth. *Deut.* 28. 1, 2, 3. &c.

Quere. But what was this conditionall Covenant?

Answer. It was a temporary testament for temporall dispensation, wherein God promised to *Israel*, length of dayes, and plenty of earthly blessings in the Land of *Canaan*, upon condition of carefull conscientious obedience to the Law of *Moses*. In this *conditionall* covenant, there be nine or tenne things to be cleared up, to beget a right understanding of the Law.

As first, the good things promised and dispensed by vertue of this Covenant; these were first, long life in the land of *Canaan*. Secondly, temporall blessings and mercies for the filling their lives with comfort and contentment, sweetnesse and satisfaction in the possession of that good Land: *long life* is promised in the Land of *Canaan* to them

them that *honoured their Parents*; in the fifth Commandement, and *Deut. 4. 40.* the children of *Israel* were commanded to *keep Gods statutes, &c.* That it might goe well with them and with their children after them, and that they might prolong their dayes upon earth, &c. We have divers expressions to that purpose; so in *Deut. 28.* we may see variety of temporall blessings engaged to them that kept this conditionall Covenant.

As first, preferment above all Nations, *vers. 1. 2.* Secondly, blessings in the City and field, *vers. 3.* Thirdly, blessings in their children, ground and cattell. Fourthly, in their basket and dough. Fifthly, in their comming in, and going out. Sixthly, victory over their enemies, *vers. 7.* Seventhly, plenty of goods, &c. reade *vers. 8. to 13.*

The second thing, is the condition of this Covenant of the Law, and that was a carefull constant performance of all works of obedience to the Law, *Deut. 28. 1, 2, 3. &c. Levit. 26. 3.* *If thou shalt obey diligently the voyce of the Lord thy God, and observe, and doe*

doe all his Commandements which I command thee this day, then the Lord thy God will set thee on high, above all Nations of the earth, ver. 2. And all these blessings shall come on thee, and overtake thee, if thou obey the voyce of the Lord thy God, blessed shalt thou be in the City, &c. This condition is often repeated in this chapter, and in other places; if you consent and obey, you shall eat the good things of the Land, saith the Prophet: Observe, 1. Abundance of blessings in temporals, is promised to *Israel* in *Canaan*: 2. These promises are conditionall, relating to their obedience; Divine dealings and dispensations towards them, in temporall mercies, were suited to their actings towards God in way of duty; this made the Law delivered on *Mount Sinai*; 1. A Covenant peculiar to the Church of *Israel*: 2. A Covenant really distinct from the covenant of nature made with *Adam* in pure nature; and from the covenant of mercy established with *Abraham*: For the rectifying of our apprehensions about this conditionall Covenant, two things must be

be remembred, First, that this conditionall Covenant did not constrain the Saints to compleatnesse of perfection, for the communication of temporall blessings; for then they would have been bound to impossibilities; reallity of endeavours, diligence, and delight in a constant conformity to all *Mosaicall Lawes* was the condition required; yea, had the people of *Israel* carefully performed externall works of righteousnesse, as well as brought in their oblations, they might have had externall mercies for this life; because the Jewes were under an outward Covenant, for outward mercies; but now under the Gospel Covenant, men cannot expect those externall mercies, upon externall performances, as they might under the Law; this may help us in the understanding of many places in the Old Testament, as that in *1 Chro. 15. 2.* *The Lord is with you, while yee bee with him; and if yee seeke him, he will be found of you, and if ye forsake him, he will forsake you:* So long as the Nation kept close to this conditionall Covenant,

venant,

venant, the Lord was with them in externall protection, prosperity and providentiall mercies; but when they forsook this Covenant, God forsook them in outward dispensations.

2. The strength whereby the Saints acted according to the Law, was not communicated from that conditionall Covenant given by *Moses*; but from that Evangelicall Covenant given to *Abraham*; and therefore the great Gospel promise was set before the Law, to teach the people: 1. To look beyond the Law, for strength to obey that Law: 2. To live upon higher principles then the Law in their obedience: 3. To act from higher provocations, then promises of the Law.

The third thing, in this conditionall Covenant, is the mutuall stipulation and obligation between the parties covenanting; God engaged himselfe to give them variety of temporall blessings upon their carefull conscientious observation of his rules: and the people engaged themselves *to heare and doe whatsoever God should command them*, Deut. 5.27.

* Ἐγγύς
ἀφανισμῶς.

The fourth thing to be opened, is why this conditionall Covenant is called the *old Covenant*; in *Heb. 8. 13.* it is called the old or former Covenant; *In that he saith, a new Covenant, he hath made void the former; but that which is out of use and waxeth old, is nigh to vanishing or * disappearing.* It is evident by comparing vers. 8. & 9. with 13. that this old Covenant, is the Covenant given upon the Mount, when *Israel* came out of *Egypt*, and it is called *old* in reference to the Gospel Covenant, which was to succeed in these Gospel dayes, vers. 8. 9. 10. not because this is the first, or most ancient Covenant (as some surmise) for the promise was in being from *Adams* dayes, and established with *Abraham* 430 yeares before this conditionall Covenant had any existence.

It is called the *old Covenant* for these reasons: First, because it was of a declining, decaying nature, drawing towards an end; *it waxeth old, Heb. 8. 13* Secondly, it was to suffer abolition at the exhibition of the *Messiah*, in respect of its federal administration; it

it was to disappiare at the appearing of the glorious *Sun-rising*; this conditionall Covenant was to vanish at the comming of the substantiall Covenant, *Esay 40.8.* Thirdly, in respect of succession of a *better Covenant* and more glorious dispensations and administrations that were to take place, in these dayes of grace; the defectivenessse of this Covenant made way for another; see *Heb. 8. 7.* for if that * former (Covenant) had been * *Ei γὰρ blamelesse or perfect, there would have ἢ ὁρίστη been no place sought out for another. ἐκείνη ἴσθαι Gualth. thus reads the words, for if ἀμεμπτος that former had been such that nothing ὁρίστη, could have been desired therein, &c. primus prior.*

Quere. But wherein did this deficiency of the old Covenant consist?

Ansiv. We must know that this old Covenant was perfect in its kinde, as a conditionall Covenant; but it had not all that perfection and excellency which is in the new Covenant; therefore that is called a *more excellent Covenant, stablished upon more excellent promises, Heb. 8. 6.* the old Covenant was

was deficient in three things: 1. It had not strength enough to carry through the work that it called unto; the Law engaged to duties, but conveyed no strength in duties: 2. It had not righteouſneſſe enough, to cover the defects and defilements of mens performances: 3. This conditionall Covenant promiſed no higher good then what was poſſeſſeable in the Land of *Canaan*.

A fifth thing conſiderable, is that temporall bleſſings were made over, and diſpenſed to the Jewes under the Law, in a peculiar manner and meaſure, as never to any people or nation, but they. I will clear up this in five or ſix particulars.

Fiſt, All manner of earthly bleſſings were engaged, and given to the Jewes by a peculiar diſtinct Covenant and Teſtament; there was a Covenant entred with *Iſrael*, conſiſting wholly and onely of temporall promiſes in the Land of *Canaan*: The Covenant of the Law was once able to convey temporall and long life to the Jewes, though not eternall life; but now it cannot

spirituals and Evangelicals; *first seek*

(a) Ταδ-
τα πάν-
τα ὑποστ
θήσεται
ἡμῖν.

*ye the Kingdome of God and his righte-
ousnesse, &c.* that is, *first* make sure of
righteousnesse and life by Christ, and
then necessaries for this life shall
bee cast in, as the (a) Greek, and

ܐܘܪܝܢ ܕܡܢ ܕܢܝܢܐ
ܕܡܢ ܕܡܢ ܕܡܢ

(b) Syriack words im-
port, they shall be cast
into spirituals; as when
you buy wares at the

shops, paper and pack-thred are cast in-
to the bargain: Fourthly, temporals for
this life, are promised to the glorious
life of Christ in us; we have a preci-
ous place, *1 Tim. 4. 8. Godlinesse is pro-
fitable to all things, having the promise
of the life that now is, and of that which
is to come:* The promise of this present
life, that is of necessary supplies for this
momentary life, is made to godlinesse,
to the spirituall work of grace, to Christ
his Image formed and ading in us;
*Christ is called the great mystery of god-
linesse, 1 Tim. 3. 16.* and his glorious
likenesse put into our spirits, is called
godlinesse; men are now under no pro-
mise for this present life, untill that
new spirituall life be in them; it is the
glorious

glorious *prince of life*, living and dwelling in us, that gives us title to outward comforts for this life, and to spirituall blessings for the life to come: The old conditionall Covenant had promises for this life, but none for the life to come; but now the promises of both these lives, are given to godlineffe.

Thirdly, The *Law* given to *Israel* upon Mount *Sinai* was a peculiar Covenant for temporals in *Canaan*; if we look into *Deut. 28.* from vers. 1. to 14. we shall finde that the promises of that conditionall Covenant, were only for temporall blessings in *Canaan*: God there promiseth upon their obedience; to *blesse them in their ground, cattle, basket, dough, with victory over their enemies; to command the blessing to be with them in their store-houses, and in all that they set their hand unto,* vers. 8. and verse 9. he promiseth such an abundant blessing upon them in *Canaan*, that all *Nations of the earth should see it and bee afraid of them*: This is meant of temporall dispensations; for spirituall were invisible to

meere heathens, verse 11. hee promi-
seth to make them plenteous in goods and
children, in corne and cattle, in the Land
of Canaan, and vers. 12. to open his
treasure of earthly blessings for them;
and vers. 13. to set them above all Na-
tions.

* See Mr
Boltons
Treatise
intitu-
led the
bounds
of Christi-
an free-
dome.

Learned men that hold the Law to
be a subservient Covenant, do say, that
the *subservient Covenant was temporary,*
and had respect to Canaan, and God's
blessings there, in obedience to it and
not heaven, for that was promised (say
they) by another Covenant. Cameron
confesseth, That by some this difference
is added between the Old and New Co-
venant; that whereas in either life is
promised, in the old Covenant life is pro-
mised only to be lived in the Land of
Canaan, but in the new Covenant a
life in heaven; so that this is one
specificall difference, which they make
between the old and new Covenant;
The one, promiseth life in Canaan; the
other, in heaven. Thus it is evident,
that the Law given to Israel was a
peculiar Covenant for temporals;
therefore wee finde such variety of tem-

tem-

temporall promises in the Old Testament, and but few in the New Testament; this is called a *better Covenant*, established upon better promises, Heb. 8. 6. It is a spirituall gracious Covenant, made up of spirituall eternall promises; the Saints now have lesse in temporals, but more in spirituals; the Jewes had spirituall promises of grace and glory, (as hath been shewed) but they had very few in comparison of us.

Fourthly, The people of *Israel* under the *Law* might expect more large and liberall dispensations of earthly blessings, then Saints under the Gospel can; the Jewes had a distinct Covenant and peculiar promises for a plentifull enjoyment of all temporall blessings, in a *Land flowing with milke and honey*: as first, God gave them many promises of *long life*, upon condition of obedience, *Deut. 5. 33. yee shall walk in all the wayes that the Lord your God commanded you, that ye may live, and that it may be well with you, and that you may prolong your dayes in the Land which ye shall possesse*, *Exod.*

20.12. *Prov. 3.1,2. My son forget not my Law (saith God to his people) but let thine heart keep my Commandements; for length of dayes and long life, and peace shall they adde unto thee: Secondly, plenty of riches is promised, Deut. 28.11. and the Lord shall make thee plenteous in goods, and in the fruit of the ground, &c. Psal. 112. 1.2. blessed is the man that feareth the Lord, &c. plenty and wealth shall be in his house; as Montanus reads it. Prov. 3.9.10. Honour the Lord with thy substance, and with the first fruits of thine increase; so shall thy barnes be filled with plenty, &c. Prov. 15.6. in the house of the righteous is much treasure; yea, Deut. 28. 12. the Lord promiseth to open his good treasure of earthly blessings to them; the heaven to give raine to the Land, in due season, &c. and they should lend unto many Nations, and not borrow themselves; by the opening of his treasury, God would give them such an over-plus, such an over-flowing fulnesse of temporall blessings, that they should bee above all Nations in temporals, and lend to many Nations,*

if they obeyed the commandements of the Lord God, Deut. 28. 12. 13. Thirdly, The Jewes had the promise of abundance of earthly things for their children after them; they were commanded to observe Gods statutes, that it might goe well with them and with their children after them; in outward prosperity there is a large promise, Psal. 112. 1. 2. to righteous men, that their seed shall be * mighty men, great men upon the earth: All these temporall promises were performed to the righteous and their seed, in such a constant sure way, that the Prophet David declareth it as a tryed truth, an experiment collected from long observation, that he had never seen the righteous nor his seed forsaken, in temporall dispensations, Psal. 37. 25. I have been young and now am old, yet I never saw the righteous forsaken, nor his seed begging bread; ver. 26. but he is ever mercifull and lends, his seed inheriteth the blessing. Now in these Gospel times, wee may see hundreds of righteous men and their seed wanting bread; how often is it the case of the children

* גבור
בארץ
יהוה
זרעו

of Saints to ask bread, in a state of poverty; they are so far from being mighty men on earth, that they are often miserable men in respect of temporals; but it is evident, that the Prophet speakes expressly of the times under the Old Testament, wherein temporall blessings were dispensed by a peculiar distinct Covenant; that if men walked obedientially, they were sure of outward blessings for themselves and their seed also; the scope and sense of this Text (as I conceive) is this, that righteous men walking by rule, were never forsaken in temporall necessities, but they and their seed had bread enough of their own, if not abundance; *in times of famine enough* was promised.

It was a great judgement in those dayes for men or their children, to be left so farre as to begge bread; it was a part of that dreadfull calamity denounced against old *Elies* house, for the iniquities of his children, *1 Sam. 2. last v.* *That every one that was left in his house should come and crouch to the Priest for a piece of silver, and a morsell*
of

of bread, and should say, put me I pray thee into one of the Priests Offices, that I may eat bread. The Jewes under Law walking by rule, might expect from God long life in *Canaan*, and plenty of all earthly comforts for themselves, and their children. They had divers promises and a particular Covenant to pleade for the same, *Psal. 37. 4. 11. 19.* *Doe good, &c. and verily thou shalt be fed; delight thy selfe in the Lord, and he shall give thee thy hearts desire.*

But now under the Gospel, Saints cannot expect that abundance and variety of temporals: 1. Because that conditionall Covenant for temporals is now abolished, and *made unprofitable*, by the comming in of a greater Covenant, *Heb. 8. 6. 13.* 2. That conditionall Covenant was never given expressly to any people or Church, but the Jewish Church, and it was to continue but while the Church was in her *Infancy* and minority; a *worldly sanctuary*, *Heb. 9.* and *worldly rudiments*, *Galath. 4.* and worldly blessings were suitable to a Church in childhood; but

now the Church being grown up to a riper age, we have a spirituall Covenant, spirituall promises, a more spirituall worship and administrations, and a greater plenitude of *spirituall blessings in heavenly things*, Ephes. 1. 3.

Many pretious Saints in these dayes, when they shall look upon, and consider those many promises of the plentiful possession of all earthly blessings, which in the Old Testament are made to righteous men and their seed, that if they walked obedientially, they should be plenteous in goods, riches, children, outward peace, and all outward enjoyments, and that their *seed* after them *should be mighty men upon earth*; and then reflecting upon their present condition in temporals, shall finde a contrary dispensation, as namely, plenty of crosses, losses, troubles, and straites; and oftentimes even a want of necessities, that they and theirs are necessitated to ask a piece of bread and a piece of silver; they may be apt thereupon to question their spirituall estate, and draw strange conclusions against themselves; that certainly, neither
their

their persons, nor pathes are pleasing to God, because they finde not these temporall promises literally performed to them.

Now to prevent all such mis-judgements in the Saints, and to rectifie their apprehensions about temporals; consider first, that those temporall promises of abundant blessings in the Land of *Canaan*, *Deut. 28.* as they were a part of that old conditionall Covenant, they were peculiar to the Iewes under the Law; for certainly, had they been directly intended for the Saints in these Gospeldayes, as they were once to the Iewes, there would be a reall punctuall performance thereof to us in all the particulars; but we see by experience that the Apostles and Primitive Christians, and thousands of Saints since, have gone through many and great troubles, plenty of wants, losses and crosses, in outward things; the Apostle saith, *that God hath chosen the poore of this world, to bee rich in faith.* Secondly, but if those temporall promises *Deut. 28.* be considered as a part of Gods Word, so they were

written

Rom. 15.

written for our learning, as the Apostle sayes; and they teach us these two lessons: 1. That Saints walking by rule, may still expect a supply of temporals, so farre as they are good for them, and may stand with conformity to their glorious Head in suffering. 2: That whatsoever they enjoy in the creature shall be blessed to them, and *work out good unto them.*

Fifthly, As the promises of temporals under the *Gospel* are few; so they promise but *litle* in temporals to the Saints; see *Math. 6. 31, 32, 33.* *Be not carefull, saying, what shall we eat, or what shall we drink, or wherewith shall we bee clothed? for the worldly gentiles (as the Syriack reads it) seek all these things for themselves; but your heavenly Father knowes that all these things are necessary for you; but first seek ye the kingdome of God, and all these things shall be cast in:* What things? meat, drink, clothing, necessaries; here is no promise of abundance of great things in this world; it is given as the character of the Heathens, worldly Gentiles, to seek great things on earth;

we

we are allowed now, to ask no more but *daily bread, food convenient for nature*, and stations, places, and relations; ye wee are commanded, *having food and rayment, to bee contented*, 1 Tim. 6.

Sixthly, whereas in the Old Testament, there was a bequeathing of plenty of temporall enjoyments to the obedient; now in the New Testament there is a bequeathing of plenty of troubles, turmoiles, losses, and crosses *to all that will live godly in Christ*, 2 Tim. 3. *Ioh. 16*. When our Saviour was to leave the world, what was the legacy that hee bequeaths to all his? *peace, in the prince of peace*, but *troubles in this world*; he doth not say, ye shall have riches, honours, and great things in this world, but in the world ye shall have troubles; *my peace I leave with you, not as the world gives, &c.* Yea, the Lord Christ declares to his followers a necessity of leaving Parents, Husband, Wife, Children, goods, lands, houses, yea and life too for his sake, when the truth and these come in competition. I grant indeed, that
Christ

Christ promiteth a hundredfold in this life, to them that forsake all to follow him, *Mark. 10. 29. 30.* But mark, it is a hundredfold with persecutions; this hundredfold is not in temporals, but in spirituals, as inward peace and joy, Divine discoveries, and declarations of divine love.

The sixth thing to be opened, is the essentiall differences between this conditionall Covenant, and the Gospel Covenant.

Diff. 1. They differ in their termes; the conditionall Covenant speaks thus, Doe what the Law commands and bee blessed in the Land of *Canaan*; the Gospel Covenant runnes thus, Believe and live for ever in Christ.

Diff. 2. They differ in their proper fruits and operations: As first, the Law naturally begets unto bondage; the Gospel, unto freedome; the one makes bond-servants, the other heires and free-men. Secondly, the Law restraines from disobedience, and contraines to duty by a servile spirit; the Gospel drawes from sin, and sweetly inclines to holinette by a princely spirit and

Son-

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Son-like disposition : Thirdly, the Law given on Mount *Sinai* speaks terror and trouble to the sinner; the Gospel Covenant speake glorious rest and refreshment to burthened soules.

Diff. 3. The Law and Gospel differ in their efficacy : 1. The Law discovers sin, and condemns corruption, but it cannot cover sinne, nor cure corruption in us; the Gospel dispenseth pardoning mercy and purifying grace, 2. The Law strictly prescribes duty, but conveyes no power to performe duty; but the Gospel gives strength to a^d what the Law commands, in a Gospel way; the Law is weak, and the sinner weak; the sinner cannot observe the Law, nor the Law assist the sinner; see *Rom. 8. 3.*

Diff. 4. They differ in the good promised; the conditionall Covenant promised length of life, and abundance of earthly blessings in *Canaan* : The Gospel Covenant promiseth spirituality of glorious life, in grace, and eternity of blisse, plenitude of perfection, a paradise of purest pleasures in celestial glory.

Diff.

Diff. 5. The Gospel Covenant hath a priority in time, and preeminence in duration; the Law was given 430 yeares after the promise, *Gal. 3. 17. 18.* the conditionall Covenant was temporary, the Gospel everlasting, *Gal. 17. 7.*

Diff. 6. The Law is feminally written in every mans heart, *Rom. 2.* but there is not the least seed of the Gospel in mans nature, till it be written, and revealed by Christ.

Diff. 7. If sinners be cursed and cast by the Law, they may appeale from Law to Gospel, and finde mercy; but if they be cast and condemned by the Gospel for the neglect of salvation, there is no escaping; see *Heb. 2. 3.* from justice to mercy appeales are granted; but from mercy rejected there is no appeale; the sentence of the Gospel is farre more dreadfull then the sentence of the Law, *Job. 3. Mark. 16. 15. 16.* hee that believeth not, is condemned already, that is, he is sealed up under condemnation by unbeliefe; Divine wrath abides upon unbelievers, *John 3. last v.* disobedience against the
Law

Law condemns sinners; but unbelieve locks them up under condemnation; if condemned persons refuse a pardon, they must needs die: Thus much of the difference betweene Law and Gospel.

The seventh thing, is the consent of the Law and Gospel.

Consent. 1. Both Law and Gospel were given by one gracious hand, they both come to the Saints in the *hand of a Mediator, Gal. 3. 19. Heb. 8. 6.*

Cons. 2. The Law and Gospel doe both intend one and the same end, which is righteousness and life; they are two different pathes carrying to the same end; it is essentiall to the Law to give life in entire nature; it is essentiall to the Gospel to give life in mans depraved nature; the Law justifies perfect men, the Gospel justifies sinfull men: It is the Divine demonstration that is brought in to prove the Law not to be contrary to the promise, *Gal. 3. 21.* because the Law of it selfe hath an aptnesse and ability to justifie the doers thereof, in entire nature, as the Gospel to justifie believers;

See Ma-
ster Key-
holds lear-
ned Tract
of the use
of the law.

Is the Law then against the promises of God? God forbid; for if there had been a Law given, which could have given life, verely righteousnesse should have bene by the Law; and the doers of the Law shall bee justified: If Adam had continued in all things commanded in the Law, the Law of it selfe would have given righteousnesse and life eternal to him and his, in that terrestrial Paradise on earth; as now the Gospel raiseth sinners to righteousnesse and life eternal, in that celestiall Paradise, which is above; mans sinne hath made the Law unpassable as a way of life; and unpossibile as a Covenant of life.

Conf. 3. The righteousnesse that the Gospel reveales and reaches out to us, is the righteousnesse of the Law materially; it is the righteousnesse of the Law fulfilled by Christ; not a personall righteousnesse; it is the obedience of the Surety, whereby sinners are made righteous, *Rom. 5.* That righteousnesse whereby we are justified before God, must bee legally in the Surety in the utmost latitude and longitude of legall perfection; it is a
righte-

righteousnesse of the Law materially; though not a righteousnesse out of the Law, nor formally by the Law, *Phil.* 3. 9. *Rom.* 8. 4. 5. & 10. 4. it is the compleat righteousnesse of the *Sunne of righteousnesse*, performed in our stead, that is our righteousnesse before God.

Conf. 4. Both Law and Gospel require a spirituall universall obedience, and holinesse; *The grace of God which brings salvation, &c. teacheth us to live soberly, righteously and godly*, as the Law prescribes, *Tit.* 2. 11. 12. The Law presseth obedience, as the effect and consequent of Gospel redemption, *Exod.* 20. 1, 2, 3. The Gospel calls for obedience, and walking in Gods statutes, as the end of Gospel regeneration, *Ezech.* 11. 19. 20. Thus much for the consent of Law and Gospel.

The eighth thing to be made out, is the principallity and prerogative of the Gospel above the Law of *Moses*; there is a glory given to the Law, *2 Cor.* 3. but the Gospel, like the *Sunne in the Firmament*, exceeds in glory: 1. There was a manifestation of glorious Majesty, and mercy, wisdom, and purity,

in the publication of the Law: 2. The literall knowledge of the Law was glorious among the Iewes, both in their own valuations of themselves, and in estimation of the Nations round about.

Prehemi-
nence of
the Gos-
spel.

But the Gospel hath a super-eminency, and super-excellency of glory, in divers respects.

Preb. 1. The Gospel is full of the *spirit of glory*; it is stiled the *ministry of the spirit*, *the Law was the ministration of the letter, written and graven in stones*, 2 Cor. 3. 7. All the knowledge that the Law dispenseth, produceth no reall change in mens hearts; but leaves their hearts as hard and unyielding as the tables of stone on which the Law was written, which still remained stones: but there is spirit and life in the Gospel: First, it is called *Spirit*, as the Law is called *flesh*; *the Spirit quickneth*, 2 Cor. 3. Gal. 3. Secondly, the Gospel is called the *ministration of the Spirit*, 2 Cor. 3. 8. The Spirit of glory is received by the ministry of the Gospel, and not by the Law, Gal. 3. 2. The Spirit works mightily and marvellously

vellously upon the spirit, for the renewing, raising, rectifying, reforming and refreshing our spirits by the Gospel; there is abundance of Spirit goes along with Gospel truths.

Preb. 2. The Gospel is full of glorious power; the Law weak, *Rom. 8. 3.* the more Spirit is in any thing, the more strength.

1. The Gospel hath a sinne-remitting, acquitting vertue: First, it is the promulgation of free and full pardon of the most prodigious pollutions and prevarications to believing repenting sinners, *Esay 1. 16, 17, 18. Esay 55. 7, 8.* Secondly, the Gospel declares and dispenseth an infinite everlasting righteousness, the righteousness of *Jehovah*, God-man, which alone is all-sufficient to acquit sinne-guilty soules, and to make them accepted before Gods Tribunal. It is the surpassing glory of the Gospel, that it brings in such a glorious righteousness, which is able by its merit to satisfy the demands of Justice and Law to the utmost mite, and to give in sweet satisfaction and support to conscience, notwithstanding

the utmost rigor of the Law; therefore the Gospel is called the *ministration of righteousness*, 2 Cor. 3. 9. the Law is called the *ministration of condemnation*, vers. 9. The Law concludes men under sinne, and condemnes them for sinne; it discovers misery without a remedy, it passeth sentence without mercy. Now it is more glorious to pardon then to condemn, to save then to destroy; *It is the glory of a man to passe over an offence in a brother*, Prov. 19. it is the height of Gods glory to passe by offences in sinners; pardoning mercy is called the *riches of his glory*, Rom. 9. 23. If the Law bee glorious in sentencing, how exceeding glorious is the Gospel in saving? mark that Divine inference, 2 Cor. 3. 9. *If the ministration of condemnation be glorious, much more doth the ministration of righteousness exceede in glory.*

* Πολλῶ
μαλλόν
ἀξιολύει
ἢ διακο-
νίζε τὴ δι-
καισύνης
αὐτοῦ.

2. The Gospel hath a *transforming* power, it metamorphoseth men and women, it puts another spirit into their spirits, and puts them into another world; the Gospel changeth men into the glorious Image of God; this

is

is sweetly held forth, 2 Cor. 3:18. *Wee all as in a glasse beholding the glory of God, are transformed into his Image by the Spirit of the Lord:* Observe, first, the Gospel is a discovering glasse, it sets before us the glory of Gods grace and mercy in Christ; the discovery of Gods glorious mercy and love, is the scope of the Gospel: Secondly, it is a transforming beautifying glasse; this cleare christall glasse hath a changing vertue, to make beautiful; it takes away the deformities of the soule, and puts a new face of beauty and brightnesse, grace and glory upon our spirits; it makes the blackest soules beautiful; soules that are as black as hell, to be *faire as the Sun*, through the *Sun of righteousness*; Oh! what would not proud persons give for a beautifying glasse! The Law is a discovering glasse, it presents the deformities and defilements of mens soules, but it cannot transforme them into glory; this is the peculiar prerogative of the Gospel; nothing can really reforme and renew us, but the Gospel accompanied with the glorious

Spirit : Thirdly, the glory of Gods grace and goodnesse presented in this glasse is the great transforming changing object ; *We all as in a glasse beholding the glory of God are changed, from glory to glory* ; that is, from one degree of glorious grace unto another ; grace is glory begun, and glory is grace perfected. Fourthly, the spirit of glory by presenting the glory of God, in the glorious Gospel, begets this glorious change in us ; the all glorious Spirit fills us with glory, through this glorious glasse ; therefore the Gospel is called the *ministry of the spirit* ; because the Spirit of grace goes with the doctrine of grace in the production of grace. The Gospel which is the promulgation of grace , makes men gracious, not the Law ; the glorious Spirit of God conveyes grace by the Gospel ; therefore the Gospel is called *the Kingdome of God* ; because by the dispensation of Evangelicall truths , the Kingdome of God comes into our spirits ; thereby the King of glory erects his spiritnall Kingdome in our hearts. It is called *the Kingdome of heaven* ;
because

The Law
never con-
verts a
man, saith
Dr Sibbs,
on 2 Cor. 8.
9. p. 64.

because thereby heaven is let down into our soules, and our soules lifted up to converse in heaven.

In the preaching of the Gospel the Law is so written and engraven in the heart, that it changeth the very frame of our hearts; it turnes hearts of stone into hearts of flesh; it works such an apparent change as is visible to our selves and others, *2 Cor. 3. 2. 3.* the *Corinthians* are said to be an *Epistle written, not with inke*, or dead letters, *but with the Spirit of the living God*. The Law was written with dead Letters in dead Tables of stone, which dead writing never altered the nature of the stones, to shew that the Law finds the heart stony, and so leaves it, without any change; but that living writing that the Gospel brings into the soule, makes such a mighty and manifest alterations in the whole man, that the internall writing in the Tables of mens hearts *is known and read of all men* that have seeing eyes, *2 Cor. 3. 2. 3.* the Gospels impression within begets a reall expression without, in their visible converlations; that holinesse which is engraven

engraven upon their words and works, speaks out that spirituall writing of Christ that is in their spirits, and themselves to be the Epistle of Christ.

Object. But the Law is said to convert soules, *Psal. 19. 7. the Law of God is perfect, converting the soule.*

Ans. 1. It is evident from, *2 Cor. 3. 6, 7, 8, 18.* that it is the Gospel that quickens and converts men, not the Law engraven in stones, which is but a killing, condemning letter.

2. The spirit of truth cannot speak contradictions; therefore the Law that this Text speaks of, is *the Law of faith*, the doctrine and declaration of grace, and so the Originall signifies, *Psal. 19. 7.*

תורה יהוה חמימה משיבת נפש

* Heb. *The doctrine, declaration, or word*

Chald. *of Jehovah is perfect, converting the soule: The Arabick translation*

Syrie. *reads it, by it thou convertest soules:*

Arabi. *for conversion is the proper work of omnipotency by the word. The*

word * *torah* used in *Psal. 19.* in the

& *תורה* *Doctrina, instructio, dispositio, lex vel verbum dei,*

vide Schinler & Buxtorf. תורה docuit, ostendit, indicavit, significavit, &c.

four Orientall tongues, signifies most properly and primarily doctrine or word of God ; as the learned in those tongues observe.

3. The Gospel hath a sinne-destroying power ; it is the sharpe sword of the spirit, Eph. 6. that cuts down our sinfull corruptions, and slayes the old man in us ; the Law slayes the sinner, but cannot slay the sinne ; the Gospel saves the sinner, but kills the sinne : 2. This is that mighty spirituall weapon, that casts down the strong holds of sinne and Satan of selfe-righteousnesse : 2 Cor. 10. 4. 5.

4. There is a soule-solacing supporting vertue in the Gospel ; it makes glad the heart by its glad tidings, Psal. 119. 8. the Law terrifies and troubles the conscience by its threats and charges.

Preh. 3. The Gospel is full of glorious life ; it hath a soule-raising, a soule-reviving vertue ; it is the ministry of life ; for the spirit, that is the Gospel quickens, 2 Cor. 3. 6. we must not think that the Gospel hath any power in it selfe to change or quicken the
the

the soule, but it is the outward meanes; whereby the all-powerfull spirit infuseth life into the soule; there is a mighty power goeth along with the ministry of the Gospel, whereby poore dead soules are raised from death to life. The Law is the ministry of death; first, it kills sinners, passeth a sentence of death upon them, *Rom. 7.* Secondly, having slaine men, it leaves them dead, it can neither discover nor dispence life unto them; the Law cannot put life into a dead soule, as the

*Et in vobis
in vobis
in vobis
in vobis
in vobis*

word in the Originall signifies, *Gal. 3. 21* for if there had been a Law given, that had been * able to make alive or quicken; It is the same word used in other places, for the raising of dead bodies, and dead soules to life againe, *1 Cor. 15. 22. Ephes. 2. 4. 5. Joh. 6. 63.* and

Law †

thus the word is rendered in the † Syriack translation; which is the best of translations.

*Vixit. in
Aphel, vi-
vificavit, in
vitam re-
stituit.*

could see me, he

The Law cannot bring sinners to life; *Moses* did not bring *Israel* into *Canaan*, but *Jesus* or *Joshuah*; this was typicall.

Preh.

Preb. 4. The Gospel hath a surpassing glory in respect of prehemineny and perpetuity, *2 Cor. 3. 11.* *If the old Covenant which is done away, were glorious; how much more glorious is the new Covenant that remains? If that which is made unprofitable, were glorious, &c. the Covenant of the Law was made old by the comming in of the new Covenant, Heb. 8. and by it removed as a thing grown weak and shaken, Heb. 12. but the Gospel Covenant is perpetuall, it abides for ever, it can never be shaken; it is called the everlasting Gospel, Revel. 14. a Covenant of eternity, Gen. 17. 7.*

Preb. 5. The Gospel hath the prehemineny above the Law of *Moses*, in preciousnesse, plainnesse, and perspicuity of doctrine, and dispensations, *2 Cor. 3. 12. We use plainnesse of speech, &c.* There was much obscurity, darknesse, and difficulty in the Law, and ministry of *Moses*; Divine mysteries were veiled: The Gospel hath a transcendent surpassing excellency in three or foure respects, expressed in *2 Cor. 3. ver. 13. 14. 15.*

1. The Law of *Moses* was full of terror to sinners; it chargeth sinne upon the conscience, condemnes for sinne, and fills the soule with trouble and trembling, amazement and astonishment from sinne apprehended; the glory and light that shone in the ministry of *Moses*, was so dazling, and amazing, that the people were not able to stand before *Moses*, nor stedfastly to behold his face: There was no beholding the face of *Moses* without a vaile; and therefore he put a vaile or covering upon his face, *Exod. 34. 33.* This was typicall, & held forth this Gospel mysterie, that the face of the Law is dreadfull, inaspicable without a vaile; sinners cannot look upon the face of the Law without a covering; as without a vaile the people could not heare nor behold *Moses*; therefore *R. Menachem* here observes, how the former Ancients of *Israel*, at the reading of the Book of the Law, covered their faces and said, hee that heares from the mouth of the Reader, is as he that heareth from the mouth of *Moses*: So unlesse the Law of *Moses* be vailed, hath

hath as it were a new face upon it, that is, the *covering mercy seat* (as it is called in the Hebrew) the righteousness the *Messias*, to interpole between Divine Justice, and the charge of the Law; sinners are not able to stand before the Law, nor to behold the face thereof, and live; the Law slayeth the sinner that looks upon its face without this glorious covering; the righteousness of Christ must be put upon the face of *Moses*, to cover the charge and accusation of the Law; or else there is no communing with nor comming neare *Moses*.

2. The Law and ministry of *Moses* was full of obscurity, *the children of Israel could not see to the end of that which is done away*: that is, they could not discern the full drift, scope and meaning of Mosaicall administrations; the mysteries of the *Messias* were veiled under Mosaicall Rites and rudiments; there was as it were a vaile put upon the face of all Gospel mysteries; mysteries were wrapt up in mysteries; the eternall mysteries of the *Messias* lay hid under the externall my-

mysteries of *Moses*, untill the appearance of the glorious Sun-rising: 1. Pardon of sinne was veiled under propitiatory Sacrifices, and sprinklings with blood: 2. Sanctification under washings with water, &c.

3. As there was an externall vaile upon Evangelicall mysteries; so there was an internall vaile upon the hearts of the Jewes; a vaile of blindness is over their minds, as is evident to this day; they still dote upon *Moses* and reject the *Messias*; they cleave to Moisaicall shadowes, and leave the maine substance Christ crucified.

But now the super-excellency of the Gospel shines forth in these privileges: First, the light thereof is full of comfort and sweetness; the grace of the Gospel doth not terrifie for sin, but triumph over sinne.

Secondly, It is full of clearnesse, and plainesse, evidence, and demonstration: 1. The Gospel hath a glorious perspicuity and plainesse in it selfe: it carries a Divine light with it, which manifesteth the mysteries that are in it: 2. The Gospel opens the mysteries of the Law;

it presents with all possible plainesse, what was the true proper end and meaning of *Moses* in all ceremoniall types and figures; we now *with open face* behold divine mysteries, not under vailes, **1 Cor. 3.18.**

Thirdly, It fills the conscience with confidence and boldnesse in the constant contemplation of the highest mysteries; Saints may now with much liberty of Spirit behold the glory of God shining in the Gospel, whereas the Jewes could not behold the glory of *Moses*.

Fourthly, The Gospel changeth the very frame of our hearts, it formeth the glorious likenesse of Christ in us, and transformeth us from one degree of glory to another, by that mighty Spirit of glory, who puts forth his glorious power by the glorious Gospel, **2 Cor. 3. 17.18.** the ministry of *Moses* was ineffectuall, it wrought no spirituall change; men remained unrenewed though *Moses* were read daily.

Preb. 6. The Gospel hath a preeminence above the Law, in respect of facility and lightnesse; the yoke of the

The glory of the Gospel

Gospel is easie and pleasant, in comparison of the yoke, 1. of the morall Law, 2. of the Ceremonall Law; First, the morall Law as it comes to all unbelievers is an iron yoke, an unportable burthen; It exacts a personall perfection of obedience from unbelievers; they are under the charge and rigor of the Law as a Covenant of works till they come over to a Saviour; the Law speaks to such in this dreadfull language; observe the Law and live; transgresse the Law and die; they are bound to doe all, and yet can doe nothing at all.

A perfect personall performance of the Law is a yoke unsufferable to the strongest Saints; it is a yoke that neither *Abraham*, nor *Moses*, *David* or *Daniel*, *Peter* or *Paul*, neither Patriarches no Apostles, were ever able to beare, as is confessed, *Acts 15. 10.* Secondly, The Law gives no power to performe the lowest duty: Thirdly, It discovers no pardon or propitiation for the least sinne; the voice of the Law to sinners, is deadly, *the soule that sinneth it shall die.*

But

But the service that the Gospel requires of the Saints, is a delightfull yoke, a light burthen, as Christ declares, *Matth. 11. 30. my yoke is easie, and my burthen is light*; the obedience that the Gospel calls for from the Saints, is easie, delightfull, and desirable in these respects.

First, The Gospel promiseth and gives whatsoever it prescribeth; look whatsoever God requires of his by way of duty, hee hath promised to give them in sutable supplies of super-naturall ability; As for instance, First, he calls for a spirituall obedience to all his commands; and he promiseth *to write his Lawes in the hearts of his people, to make them able to walk in his statutes*, Heb. 8. 9, 10. Ezek. 11. 19, 20. and chap. 36. Secondly, as the Lord requires newnesse and onenesse of heart; so he promiseth to give this onenesse, and newnesse of heart, *Ezek. 11. 19*. Thirdly, as he commands us to repent, to mortifie sinne; so hee hath *sent his Sonne to give repentance*; and he hath promised, *to subdue our*

iniquities, for us, Micah. 7. 19. Fourthly, God commands us, to love him with all our heart; and he promiseth to circumcise our hearts that we may love him, with all our heart, Deut. 30. Fifthly, he calls for a spirituall knowledge of God, in Christ; and he hath given his promise that all his shall be taught of the Lord, and know him from the greatest to the least.

Secondly, Under the Gospel, sincere desires and reall resolutions, have their acceptance and reward; whatsoever good the Saints doe unfainedly purpose and desire to do, Gods accepts and accounts of it as done by them, and accordingly rewards it. I will give you three evident proofes, *Heb. 11. 17. by faith Abraham when he was tryed, offered up Isaac, and he that had received the promises offered up his only begotten son; it is expressly affirmed in the Text, that Abraham did offer up Isaac, yet we know he did not actually doe it, but intentionally; Isaac was not slaine, but Abrahams purpose was to doe it, and God reckons it as done; David had a purpose to build an house for God,*

God,

for God; the Lord commends and rewards this purpose of his, as if it had been really acted by him; saith he, *thou doest well, in that it was in thine heart, &c.* and thereupon promiseth, *to build him an house*, 2 Sam. 7. so Psal. 32. *I said, I will confesse my sinne to the Lord, and thou forgavest the iniquity of my fault*: David had no sooner sincerely resolved upon confession but his sinne was remitted: The Gospel often accepts of affections for actions, endeavour for the deed: It is a comfortable truth, God looks more to what his people doe in truth desire, and strive to bee in his wayes, then what they can here attaine unto; There is an unlimited largeness and latitude of holy desires in gracious persons; their desires are as large as the Law; they mount up to the top of heavenly perfection; they desire *to doe the will of God on earth, as it is done in heaven*; their performances, by divine grace are many, their endeavours more, but their desires infinite and endlesse: God beholds in all his, a constant striving after plenary

Q 3 perfection,

perfection, in the mid'st of all their imperfections.

Thirdly, Truth of heart goes for perfection under the Gospel; it is evident, that upright men, righteous, and perfect men, are termes equivolent, in the Scripture phrase expressing one and the same thing, *Psal. 27. 37. Marke the perfect and behold the upright man, Psal. 32. 11. rejoyce in the Lord ye righteous, and shout for joy, all yee that are upright in heart, Psal. 97. light is sown for the righteous, and gladnesse for them that are upright in heart, Phil. 3. as many as are perfect, let them be thus minded; This perfection is purity of spirit, and reality of endeavours after compleat perfection, Job 1. God calls Job a perfect and upright man; hee looks upon all the faithfull as perfect: 1. As they stand in Christ: 2. In extension of desires.*

Fourthly, The least spirituall good is accepted and rewarded under the Gospel, and many failings past by and pardoned through Christ; Under the Law, abundance of good is lost under the least evil;

evil;

evill; the Law pronounceth a most unmitigable curse, and dreadful sentence of condemnation, upon the smallest swerving from Gods will revealed, *Gal. 3. 10.* Suppose it were possible for men to keep the Law compleatly, for a hundred yeares together: if at last they should faile and offend, but in one wry thought, all that good they have done is forgotten by the Law, themselves, and all their righteousnesse utterly lost; the Law casts a man, for the least declining from the rule.

But under the Gospel, a number of defects in the Saints, and defilements in their duties, are mercifully covered; *two mites* are graciously approved, *Luk. 21. 2, 3.* *A cup of cold water given to a Saint, royally rewarded, a man is accepted according to what he hath, &c. If there be first a willing mind: and in some cases, the will accepted for the deed; we have a precious promise, Mal. 3. 17. And they shall be to me, saith the Lord of hosts in that day, &c. for a treasure, or for jewels, and I will spare them, as a man spareth his own sonne that serveth him; Observe, the Saints are Gods*

peculiar treasure, his precious jewels, his own proper goods, as they are here stiled; first, the Hebrew word *segullah* signifies any thing that is most precious, rare, and marvellous deare; that which Kings use to lay up in their Treasures; as we may see, *1 Chron. 29. 3. Eccles. 2. 8. 9.* This kind of most precious things, the Greeks call † *kimelia*, because they are laid up and kept in Treasures.

סגול *
peculium,
proprium,
singulare
thesaurus,
facultates,
res chara.

† Κεμή-
λια Pisca-
tor in Ps.
135. 4.

2. As it signifies the peculiar Treasure of Kings, so also ones own proper goods, that he loves and keeps in store for speciall use.

3. This word signifies in speciall, a certaine kinde of ornament in which three most precious jewels are inclosed, in a triangular forme, and St Paul renders it, in the Greek * *periousion*, that is, most deare, and precious riches that we treasure up.

* Περύσιον
Mollerus
in Ps. lxxv.
135. 4.

This word *segullah* is used, *Psal. 135. 4. the Lord hath chosen and set apart Jacob for himselfe, and Israel for his peculiar treasure.*

First, The people of God are the peculiar treasure of the King of Kings,
great

great Kings have their peculiar Treasure, there is nothing in this world, that God hath selected, and set apart for his peculiar treasure, but his precious people; he doth not account the earth with all its fulnesse, to be his peculiar riches and treasure. The possessions and glorious things of this world he often gives to his enemies; God doth not reckon the earth good enough to be his own peculiar treasure; nor great enough, to be his peoples treasure; himselfe is their treasure; the Scripture mentions two treasures, that the great God hath; his mercy to his people, and the people of his mercy; mercy is Gods peculiar riches and treasure in heaven; his people are his peculiar riches and treasure on earth.

Secondly, God exerciseth much sparing, pardoning mercy towards his people; he spares, and pitties them as a tender true hearted Father spareth and pittieth his son that serveth him: the Apostle saith, *Rom. 8. that God spared not his own sonne, but gave him to death for us; but he will spare his people; hee spared not Christ from suffering,*

suffering, that he might spare his people in a way of compassion; marke, God spares and pities his children, as a man spares and pities a sonne, not a servant; as a man spares a sonne that serves him, not a rebellious child. There be three things, wherein a Fathers pity and kindnesse shewes it selfe, unto an obedient sonne.

1. Hee spares him in point of service; he passeth by, and beares with many slips and weakneses, when hee seeth a willingnesse in his child, to perform service to the utmost of his strength; thus our heavenly Father is pleased to pardon, and passe by many infirmities and faylings in his people; when the bent of their heart is for God, and his wayes. We finde that King *Jehoshaphat* had many great slips and mis-carriages: As first, he joyned himselfe in friendship with *Ahab*, *2 Chron. 18.3*. Secondly, and went to battle with him, against *Ramoth Gilead*; notwithstanding the Lord had declared the contrary by *Micaiah*, *2 Chon. 18.27, 28*. Thirdly, after he had beene reprov'd for it by the Prophet

phet *Iehu*, 2 *Chron.* 19. yet he made friendship with *Abaziah*, 2 *Chron.* 30. 25. Fourthly, hee married his sonne *Iehoram* to *Ababs* daughter, 2 *Chron.* 21. 6. Yet the Lord esteemes of *Iehoshaphat*, as a good man all his dayes; he turned not aside from doing that which was right in the eyes of the Lord, 1 *King.* 22. 43. *Iehoshaphats* heart was sincerely set for God in the maine, 2 *Chron.* 19. 3. and it is recorded of him, that he prepared his heart to seek God, and his heart was lift up, or encouraged in the wayes of God; that is, his spirit was carried up very high, in lifting up Gods name, 2 *Chon.* 17. 6.

So the people did not eat the Pasche over in *Hezekiahs* time, as it was written, they had not cleansed themselves according to the purification of the sanctuary; yet God healed and forgave them at *Hezekiahs* prayer, 2 *Chron.* 30. 18, 19. Gods mercy in Christ, covers all the miscarriages of his people, *Psal.* 65. *unrighteous words have prevailed against me* (saith the Psalmist) *but thou O Lord wilt mercifully cover our trespasses*; so it is in the Hebrew.

2. A Father pities his child most in sicknesse and suffering; if there bee any thing in the house better then ordinary, then it is brought out: so when the Saints are in troubles, tryals, sufferings, Gods love and pity breaks forth more abundantly; he is nearest in time of trouble; Saints enjoy most of God when they have least of the creature; he reserves his cordials for times of fainting; *his power is made manifest in their weaknesse.*

3. A Father gives the inheritance to his sonne; he may bequeath common legacies to his servants and others, but the inheritance is for the Sonne only; so God hath settled the inheritance upon his children, a glorious *immortall incorruptible inheritance*, 1 *Pet. 1.*, an inheritance of endlesse life; a heavenly Kingdome prepared and reserved in heaven; where God will entertaine his people with the heighth of unconceivable kindnesse and sweetnesse, to all eternity; this inheritance is in Christs his keeping and possession, till we come to the plenary possession of it, God hath an entire inheritance,

rance, a Kingdom, a crown for every child of his; *Christ is gone to prepare a place for all his*, and he keeps it for them, *Ioh. 14.* Common mercies, as riches, honours, earthly enjoyments, God gives to the children of this world, but the inheritance is onely for his children.

Secondly, The yoa^k of the Gospel is easie, in comparison of the yoa^k of Mosaicall Rites and Ceremonies, imposed upon the Jewish Church under the Law. As first, the service and worship of God was burthensome in respect of a number of observations, ordinances, injunctions, and abstinences whereunto they were strictly tied; besides all morall duties, they were to appeare before the Lord in the place of his publike worship, thrice a yeare every male: Secondly, it was a costly service in respect of their many sacrifices, oblations, feasts, &c. *none must appeare empty before the Lord*; from this burthen and bondage of these Mosaicall Rites and observations are Christians fully freed in these Gospel times.

The

The ninth thing to be opened, is the mercifull ends for which the Law was given on Mount *Sinai*.

The Law in its primary intentions had a fourefold end or use: 1. It was given to be a directing Rule: 2. A discovering glasse: 3. A bill of inditement: 4. A bridle of restraint.

First, The Law was given to the Jewes as a Divine rule, whereby they were to square and order all their actions; thereby the Lord *shewed them what was good*, what was *his acceptable will*, to be done by them; from this straight rule of holinesse, they were charged, *not to turne aside either to the right hand or to the left hand*, Deut. 28. 14. Iosh. 23. 6.

Secondly, The Law was given to be a discovering glasse: First, to manifest the spots of mens soules, and errors of their wayes, *by the Law comes the knowledge of sinne, and I had not known sinne but by the Law*, saith Paul, Rom. 7. 7. Secondly, the Law discovereth the defects and defilements of their duties; in what a distance they stand from perfection. This discovery of sin
is

is not properly, and *per se*, the work of the Law, but of the blessed Spirit, by the Law; men cannot see their finnes in the glasse of the Law without the light of Gods Spirit, *Ioh. 16. 8. 9.* First, The Law discovers sinne in it selfe, what is sinne properly; but the Spirit onely can fully and effectuallly discover sinne in us, *hee convinceth men of sinne, Ioh. 16.*

The Apostle saith, *the Law entred that sin might abound*, that sinne might appear *out of measure sinfull*, in its breadth, depth, length, and heighth; that the finnes of men might appeare abundantly great and numerous; and that so the super-abounding of free-grace might appeare, and be advanced to the heighth in forgiving such abundance of sinne, *Rom. 5. 20.* Thus the Law presents sin in its greatnesse: 2. It is the Gospel that expressly declares men to be sinners, see *Rom. 3. 9.* it is that, that tells us, that *we have all sinned and are deprived of the glory of God, Rom. 3. 23.* It is a position of learned * Cameron, that *the Covenant* * *Thef. of grace discovereth sin primarily, for it* ^{68.}
doth

doth exprefly teach that men are finners.

Thirdly, The Law was given as a bill of inditement and arraignment; to accufe and afright, caft and condemne, terrifie and torture finners:

1. The Law evidenceth guiltineffe:
2. It ftops their mouths, infomuch that they have not a word to fay for themfelves, *Rom. 3. 19. now we know that whatfoever the Law faith, it faith to them that are under the Law, that every mouth may be ftopped, and all the world become guilty before God:*
3. The Law paffeth fentence and judgement upon finners, condemns them for finne, and declares them to be under wrath and death:
4. It concludes them under fin fhuts them up in prifon, *Gal. 3. 22. the Scripture concludes all men and all their actions under finne;* the Law having pronounced men to be cursed, condemned creatures, lyable to all the wrath and woe denounced in the Law; it fhuts them up under guilt, without any power or poffibility in themfelves to efcape or get out of this cursed condition, *Gal. 3. 10. therefore the Law is called the miniftration of death*

death and condemnation, 2 Cor. 3:9. the Law leaves us under the depth of misery, without the discovery and dispensation of life and mercy in Christ: 5. Hereupon the Law fills the conscience with terror and trouble, astonishment, amazement, from guilt apprehended, and wrath applyed: Thus the Law by charging, condemning and terrifying for sinne was in some respects subservient to the promise; for this made that mercy which the promise discovers to be more desirable and welcome to a weary soule. Oh how surpassingly sweet is the mercy of the Gospel to sinners, scorched and scourged with the menaces of the Law! when they see themselves condemned by the Law, how precious will a Gospel pardon be unto them? when they see their defiled, dead and undone condition, as they are under the Law, by the convincing work of Gods Spirit, and the utter impossibility to have life by the Law of works; thereupon they are compelled to flie for sanctuary and salvation, to the *Prince of salvation*. The Law was given in the state

of innocency, for a way to life and happinesse: now when sinners come to see this old way impassable and impossible; oh then how precious is that *new and living way*, discovered in the Gospel! free-grace subordinates the Law in its threats and terrors, and makes it subservient to it selfe.

Fourthly, The Law was given to the Jewes to be a bridle of restraint, to keep them in, from running out into false, forbidden wayes, as hath been largely proved already.

The tenth thing to be cleared up, is the divers Texts that seem to import and imply, that the Law of *Moses* was given for a Covenant of works; the Law is often declared and delivered in that legality of termes, that it seemes to stand in a direct opposition to the Covenant of grace, and therefore cannot be any way subordinate, or subservient to grace. 1. Some Texts promise life in the Commandements: 2. Others by them: 3. Others to the keeping of them, *Levit. 18. 4, 5. ye shall keep my statutes, and my judgements; which if a man do, he shall live IN them,*
Ezech.

Ezek. 20. 11. Gal. 3. 12. *the Law is not of faith, but he that doth them, shall * live* * Ζήσας εν
 IN them: 1. These places promise life αυτοίς.
 in doing: 2. Others by doing the Law,
 as Rom. 10. 5. 6. For Moses describeth
 the righteousnesse which is of the Law,
 that the man who doth these things,
 shall live BY them, Rom. 2. 13. for not
 the hearers of the Law, but the doers
 of the Law shall be justified: 3. Life is
 promised to the keeping of the Law,
 as Matth. 19. 16, 17. saith that young
 man unto Christ, good Master what
 shall I doe, that I may inherit eternall
 life? Christ answers him, vers. 17.
 If you will enter into life, keep the
 Commandements; and doe this and
 live.

Answ. 1. It is evident, that the
 ayme and intent of these Scriptures,
 is not to establish the Law of works,
 as a way of eternall life, or righteous-
 nesse by that Law, for these ensuing
 Reasons; because justification by the
 works of the Law would have beene
 a manifest contradiction, 1. To Gods
 purpose: 2. To his promise: 3. To
 his publications: 4. To the workings

of each glorious Person in the Trinity.

1. Justification by works would have contradicted and dis-annulled the eternal purpose of God, which was to raise fallen man to a glorious endless life, by free-grace in Christ for the magnifying of the riches and freeness of his mercy.

2. It would have been a contradiction and contrariety to his promise; the very first promise that ever was given to man in a fallen estate, was life and salvation by the glorious seed, *Gen. 3. 15.* This promise was often renewed to *Abraham*; yea, it was expressly declared to him, that in the *blessed seed all nations of the earth should be blessed*; the Apostle expressly shewes, that the Law is not contrary to Gods promises given to *Abraham*, *Gal. 3. 21.* and this he proves from Gods oneness and unchangeableness in his purpose and promise, *vers. 20.* for if God be one and the same, *yester-day and to day and for ever without the least shadow of change*; and he having promised righteousness to *Abraham* and his Seed by believing; then

then it must needs follow, that justification by the Law is an impossibility.

3. Justification by works of the Law would have contradicted divine publications in the Gospel: for first, God hath expressly declared, that no man since *Adams* fall, can have life and salvation by the Law of works, *Gal. 3. 11. but that no man is justified by the Law, is evident, for the just shall live by faith; or no man is justified* * *in the Law, as* * *Ev vō*
 the Originall hath it, and verse 21. it *μω ἐδείξ*
 is declared, that there *was never any* *δινεῖς*
Law of works given that could give life to sinners; if life had been possible, or possessable by a Law of personall works, there would have needed no more Lawes, but that of Moses. It is brought in as a conclusion, which is manifest and undeniable, that by the works of the Law, no flesh living shall be justified: Secondly, God hath declared, that who ever are under the works of the Law, they are under the curse, &c. Gal. 3. 10. the least swerving brings us under the sentence of death. Thirdly, God hath declared life,

righteousnesse and salvation to bee by Christ alone; *he is Iehovah our righteousnesse*, Ier. 23. *he is made unto us righteousnesse*, 1 Cor. 1. 30. *salvation is onely in his name*, A&S 4. Eph. 1. 7. Rom. 3. 24, 25. *Christ is the Prince of life, with him is the fountaine of life*, Psal. 36. *in him is the fulnesse of life*, Ioh. 1. from and through him alone life falls upon us, Rom. 6. last. Ioh. 6. 27. without onenesse with him, there is no life to be had, 1 Ioh. 5. 11. 12. *he that hath the sonne, hath life; and he that hath not the sonne, hath not life.* Fourthly, God hath expressly promised life to faith, not as a personall work, but as an empty hand apprehending and applying that righteousnesse which was wrought by Christ, and is imputed to us, Rom. 4. Gal. 3. 11. the Position propounded is this, *that no man is justified by the Law; that is, in doing the Law; the Argument proving the same, because the just shall live by faith.*

4. Iustification by personall performances is contrary to the precious actings of each person in the glorious Trinity:

Trinity:

Trinity: As first, it is contrary to the eternall purpose of God the Father; he hath predestinated all his, *in Christ*, to obtaine salvation through Christ, *Ephes. 1. 4. 1 Thes. 5.* It was never in his minde and thoughts to give life to sinners by a personall doing of the Law.

Secondly, It is contrary to the saving work of the Sonne of God: for

1. It is the peculiar office of the Prince of life to give life by his death, righteousness, by what he hath performed:
2. Iustification by the Law frustrates and makes voide the end of his sending and sealing; which was *to save sinners*: It dis-annulls his death, and crosseth his commission, which is to give life freely and fully, to all that come to him, *Ioh. 6. 27. 37.*
3. It robs and dis-robes him of his royall titles; Christ is called our life and light, our propitiation and peace, righteousness and redemption, rock and root, salvation and surety, our acceptation and Advocate with God; the ALL of all his in life and death, and all the good that is

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wrought

wrought in them and by them.

Thirdly, Iustification by works is contrary to the applying work of the holy Spirit ; tis his precious work ,
 1. To convince of the insufficiency of mans personall righteousnesse , of the necessity and alone sufficiency of Christs righteousnesse : 2. To create in us new principles of light and life , that wee may act living works : 3. To seale up, and assure life to believers, *Ephes. 1.*

Answ. 2. The true intention of those Texts, *doe this and live, and the man that doth these things shall live in them;* and such like expressions, is to shew ,
 1. What man was once able to doe :
 2. What unbelievers are still bound to doe. 3. What legalists goe about to doe. 4. What sinners cannot now doe. 5. What we must seek for in our Surety.

For the first, in the state of innocency, the Law was set up in *Adams* heart , as a compleat rule of life and righteousnesse ; and mans nature was filled with that power, purity, and perfection, whereby he was made able to doe this Law and live ; man was
 then

then strong, and the Law strong; God gave man strength to fulfill the Law, and the Law strength to give life unto man; for God never appoints any thing to an end, but he gives it a surableness and servableness thereunto; but the stock of *Adams* naturall graces was in his own keeping; and so he quickly played the prodigall.

Secondly, These legall expressions declare what unbelievers are still bound to doe, if they will have life, that is, to fulfill the Law; they are in bondage to the rigor of the Law; they are under the Law in respect of that dreadfull charge, doe and live; and not doe and die: all unbelievers are bound to performe the Law personally, if they will enter into life; they that are not in Christ, can plead no priviledge from his fulfilling the Law.

Thirdly, These legall expressions shew, what Legalists goe about to doe, they set up the Law to themselves, as a rule of justification; they would doe that they may live; they
make

make their services their saviours; their prayers and humiliations, their peacemakers; they strive to patch up a righteousness out of their own performances; the end that they propose to themselves in their praying, fasting, conscientious walking, is that thereby they may inherit eternall life; this is charged upon the Jewes as their great sinne, and that which kept them off from submitting to Christs righteousness, *Rom. 10. 2, 3.* *They went about to establish their own righteousness, and did not submit to the righteousness of God:* And this was the practice of that legall young man, who came to Christ, *Matth. 19. 16, 17.* he desires to know, *what he must DOE, that he might inherit eternall life?* It is evident by Christs answer to his demand, and his reply to that answer, that he expected life by the Law, and salvation by his own services.

1. Observe how Christ answers him, *if thou wilt enter into life, keepe the Commandements;* he sends him to the Law for life, not to the Gospel; when any burthened broken-hearted sinners

sinners came unto Christ, hee puts them upon believing; he calls them to himselfe, *Matth. 11. 28.* but when Pharisaeicall justitiaries come to him, he bids them doe what the Law commands and live.

2. Observe the Reply that this Legalist makes to the proposall of life upon doing, *all these have I kept from my youth*; as if hee had thus said, if keeping the Commandements be all that is required to life eternall, then I am in the ready way to heaven, and doubt not of salvation, I have kept the whole Law from a child.

Fourthly, The intent of these legall prescripts is to discover what sinners cannot now possibly doe in themselves; that 'tis now impossible for them to doe and live; when the Lord sends men to the Law, and sets them upon doing for life, his aime was not to set up the Law as a rule of righteousness and salvation, but thereby to convince selfe righteous persons of their own impotency, and utter inability to fulfill the Law, and of the impossibility of entring into life by the

Law of works. By these legall expressions, the Lord is pleased to unbottompome poore sinners, to make them see how infinitely short they fall of that perfection that the Law requires, for admission into life.

Fifthly, the intention of these legall prescripts, is to shew what we must seek for in our glorious Surety; for the Law must of necessity be fulfilled, either by our selves or by a surety; the aime of these legall expressions is to declare these two things: 1. That it is impossible for sinners to have life, by their personall doing the Law: 2. That tis as impossible for them to have life without a perfect performance of the Law, either personally or by a Surety; and therefore one maine thing intended in these prescripts, *doe this and live*, and such like, is to discover, that there is no life and righteousnessse for the Sonnes of *Adam*, without the perfect observation of the Law, either personall in themselves, or imputed from another; the keeping of the Law is impossible and yet possible; impossible in our selves, possible

sible in our Surety, *Rom. 10. 4.* *Christ is the end of the Law for righteousness, to every one that believeth*; he becomes that righteousness to us that the Law requires; sinners will never come over to **Christ**, till they be convinced of the impossibility of raising themselves to life by all that they can possibly doe; therefore the *Israelites* were pressed so strictly to doing, as if they had been to have life thereby; that they by Divine light seeing their own insufficiency to doe, might daily runne to **Christ** by believing.

Thus you have seen, first, that the Law was given upon Mount *Sinai*, as a Testamentary Covenant: Secondly, that it came to *Israel* as a conditionall Covenant for temporals in *Canaan*. For the close and further clearing up of this precious point, it may be demanded, whether the Ceremoniall Law of *Moses* were not a part of that Testamentary Covenant given upon the Mount? The ground of this Quere is this; the Apostle in *Hebrews*, chap. 9. and 10. seemeth to bring

bring in the severall sacrifices and services, that were performed by vertue of the Ceremoniall Law, as appertaining to the old Covenant given upon the Mount, when *Israel* came out of *Egypt*, chap. 8. 8, 9. 13. Secondly, it is expressly said in our English Translation, *Heb. 9. 1.* That *the first Testament or Covenant had also ordinances of Religion or Divine Services, and a worldly sanctuary*; and thus *Gualt. Pareus* and others reade the words. From hence it may be objected, that Mosaicall Rites and Services were a branch of that old Covenant mentioned, chap. 8. last v.

Ans. For the solving and satisfying this doubt, and cleare understanding the nature and compasse of the old Covenant: First, I will give you the true reading and sense of that Text, *Hebr. 9. 1.* Secondly, how farre the Ceremoniall Laws and services did pertaine to the old conditionall Covenant.

1. That Text *Hebr. 9. 1.* is variously rendred by the learned; the Syriack version thus reads it, *moreover in the former*

former, were precepts of ministry and a worldly holy house: The Syriack inserts neither Tabernacle nor Covenant; Tremelius reads the words according to the Syriack.

2. Pareus, Beza and others, put in the word (Covenant or Testament) but it is in another letter, as not being found in the Originall.

3. Others reade it thus, therefore the former Tabernacle had &c. our former English Translation reads it, the first Testament or Tabernacle, in the margin; but the Interlinear translates it, Tabernacle, as the Originall word.

4. The words according to the Originall runne thus, therefore verily the former Tabernacle had also Ordinances or orders of worship or Religion.

* Εἶχε
 μὲν ἐν κτ
 ἢ ἑρώτη
 σκηνῇ δι-
 καιώματα
 λαβείας,
 &c. and
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 Greek
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This first Tabernacle is often spoken of in this 9 chap. as vers. 1. 6. 8. By this former Tabernacle, vers. 1. 8. I conceive is meant Mosaicall administrations, consisting of sundry services and sacrifices, rites and rudiments, ordinances and observations, which were peculiar to a worldly sanctuary or holy house,

as

as the Syriack translates it emphatically; this worldly holy house, is that Tabernacle that was framed, vers. 2. wherein were those holy places or roomes, *the holy and most holy*, *Levit. 21. 23. Heb. 9. 2, 3.* The scope of this ninth chapter is to shew how the Ceremonies and Sacrifices of the Law are abolished by the eternity and perfection of Christs Sacrifice.

The second thing, is, how farre the Ceremoniall Lawes and Services of the Sanctuary, did appertaine to the old conditionall Covenant given on the Mount?

Answe. The Ordinances and Injunctions of Ceremoniall Lawes must be considered under a twofold notion; either as precepts prescribing the performance of such and such duties: or secondly, as they carried a typicall representation and relation unto Christ, and had spirituall promises of pardon, purification, atonement, and acceptation annexed to them, *Levit. chap. 4. and 5.* there are divers promises of pardon and acceptance made to them that brought their Sacrifices and Offerings,

offerings, according to the directions of the Law. If the commands of the Ceremoniall Law bee considered as precepts prescribing the performance of certain duties, as Oblations, Sacrificings, Washings, &c. so they may be sayd to appertain to the old conditionall Covenant; which did bindethem to doe and observe whatsoever God should command them either in the Morall, Ceremoniall, or Iudiciall Lawes; if they would have temporall blessings. *In the old Covenant that God entred with the people on mount Sinai God required obedience of them to the Morall, Ceremoniall and Iudiciall Lawes upon promise of all temporall blessings in the possession of Canaan, as is granted by those that hold the Law to be a subservient covenant; see Deut. 28. 1, 13. If thou shalt obey diligently the voice of the Lord thy God, and observe and doe all his Commandements. &c. they must observe all Gods statutes and Iudgments, Ordinances and Commandements; if they would have temporall blessings. Now ceremoniall services were enjoyned as*

well as morall duties ; and the people engaged themselves to doe whatsoever God should command them, *Deut.* 5. for though the Morall Law or Ten Commandements be expressly called the Testament and Covenant, that God commanded Israel to perform, *Deut.* 4. 13. yet this conditionall Covenant did tie them to the carefull observation of all ceremoniall and judiciall Lawes as well as morall. And thus if the ceremoniall Lawes bee lookt upon, as commanding certain services upon promise of temporals in *Canaan*, they did come under the old Covenant. But secondly, if the ordinances and injunctions of ceremoniall Lawes be considered as the jewes visible Gospell, that is, 1 as the Rites thereof had a typicall representation and relation to the Messiah 2 As they had speciall spirituall promises of pardon and purification, acquittance and acceptance, made unto them : Vnder these notions (I conceive) they could not bee any part of the old conditionall Covenant ; for this would have turned the Covenant of the Law into a Gospell Covenant, and brought

Law

Law and Gospell into one mixt Covenant, dispensing temporals upon condition of working; and life eternall, upon free promise, to beleeving.

But that the Law was not given as a Gospell Covenant, I have already shewed; for then righteousness would have been by the Law; and the Law engraven in stones would have been both a ministration of death and condemnation, and of life and righteousness also; which two are utterly inconsistent. There was but one Gospell from the beginning, and therefore all promises of pardon and acceptance given to the jewes must needs belong to the Covenant confirmed with *Abraham*; and all the Sacrifices, Cleansings, Purifyings, Passover, &c, as they represented and sealed up righteousness, remission, and purity by Christ, they were annexed to that gracious Covenant. Thus much for my third generall, that the Law was given to Israel as a Testamentary Covenant.

Fourthly, the Law given to Israel must be considered as a discovery of Gods minde and will, and a perfect

Rule of a holy conversation : in this Law God shewed them what was holy and good ; it containd divine Rules whereby they were to order their conversation, *Psal. 50. last.* this Law was given to be a light to their feet, and a lantern to their steps in their walking, *Psal. 119.* thereby God guided the feet of his Saints.

Quære 4. Now for a full answer to the fourth *Quære*, under what considerations and respects the Law given upon mount *Sinai*, was to continue but till the coming of the *Messias*; if we look upon the Law, 1 As a guard of restraint, set round about the jewes to keep them from breaking out into false ways, by its terrible threats, *Deut. 18. 2* As a severe Schoolmaster, constraining to duty, by a spirit of bondage. 3 As a conditionall Covenant for temporals in the land of *Canaan*; in all these three first respects, the Law published on the mount, is now taken away, in respect of all beleivers that are under grace.

For the first, that the Saints are now freed from the Law, as a bridle or guard restraining from sinne, by its threatnings

threatnings and terrors, is evident from *Gal. 3. 19. 23. the Law was added as a bridle of restraint from transgressions untill the glorious Seed came; and verse 23. but before faith came, wee were kept under the Law, as with a guard or garison; as the word properly signifies. by the coming of faith, is meant the appearance of Christ in mans nature: the Law was set as a guard of restraint about the jewish Church untill the rising of the Sunne of righteousness, and no longer; the Law of Moses was never intended for a bridle or guard of restraint to beleevers, in these dayes of grace; Saints are now restrained and kept in from sinne, not by slavish terrors and threats; but by the glorious love of God shed abroad in their hearts, and mercy manifested; they are drawne out of sinne by the golden cords of love: and kept from sinne by a strong guard of love and peace, *Philip. 4. 7. 2 Cor. 5. 14. 15. Tit: 2. 11. 12.**

Secondly, If the Law be considered as a severe Schoolemaster compelling to duties, by a spirit of slavish feare; so

it was peculiar to the jewish Church in their Childhood, *Gal. 3. 24. 25.* it is expressly said, that the *Law was the jewes Schoolemaster, unto Christ: but after that faith is come we are no longer under a Schoolemaster.* The Law was to exercise the office of a Schoolemaster over the jewes, but till the coming of the promised Messias; and then to be out of office: the Apostle speaking in the person of all beleivers, in these dayes of grace, faith, *we are no longer under a Schoolemaster, and we have not received the spirit of bondage to feare any more. Rom: 8. 15.* we are now no longer as little children in bondage: but as sonnes growne up to a riper age; there is now a larger effusion of the spirit of adoption, of a Gospell spirit, in these Gospell times. *Gal. 4. 7.* we are no longer servants under the rod of a Schoolemaster, as the jewes, chap: 4. 1. 2. acted by a servile spirit: but we are as sonnes acted by a free sincely spirit: see *Gal. 4. 7. wherefore thou art no more a servant, but a sonne.* The Saints are still servants of God, but they are now freed from
the

the spirit of servitude, under the schooling of the Law ; which made the Jewes, though heires, differ little from servants in that respect, *Gal. 4. 1.* Saints are now put on to duties by a more free, filiall, royall spirit ; they are constrained to obedience by the love of Christ, not by the Law of *Moses*, *2 Cor. 5. 14, 15.* the spirit of love is the predominant, prevailing principle in the Saints ; not a legall spirit.

Thirdly, If the Law be looked upon as a conditionall Covenant for temporalls, so it was peculiar to the Jewes ; and is now as a Covenant abolished and vanished, by the bringing in of a better Covenant, *Heb. 8. 7, 8, &c. 2 Cor. 3.* It is a speciall part of our glorious liberty, wherewith the Sonne makes us free, *Iohn 8.* that all beleivers are now freed from the Law of *Moses*, 1. as a guard of restraint : 2. as a constraining School-master : 3. as a conditionall Covenant. But, 4. If the Law be considered, as a discovery of Gods will, and perfect rule of a holy conversation, it still stands in force in these Gospel dayes ; and is

that *new commandement given by Christ* to all his subjects, *John 13.* and this is no other but that old commandement, which was from the beginning, brotherly love; which is called the *fulfilling of the royall Law*, *Rom. 13. Iam. 2.*

Quere 5. The fifth and last *Quere* is, In what respects the Law is perpetuall and abiding, and still given to all the Saints in these dayes of grace?

Answ. I answer, The Law of ten Commandements still continues to them that are in Christ; first, as a *royall Law*, or *perfect Law of liberty*, *Jam. 2. 8.* & *Chap. 1. 25.* expressing the will of a heavenly Father to his children, the commands of a Husband to a wife: it contains the royall Statutes of King Iesus, which hee hath written to all his subjects. The commands of Christ in the Law, and the conjugall love of Christ to his, may well stand together: a King may command his wife as a subject, and yet love her as a wife. All the Saints must be looked upon as the peculiar people, subjects and servants of Christ, as well

as his spouse and free-men : they are both the creatures, and new creatures of Christ ; the work of his heavenly hands. God hath given a law to every creature, whereby they are carried on in their proper motions : the law of the fire is to ascend ; of the stone, to descend : the sea hath its law which it cannot transgresse ; therefore *all things* are said to *serve him*, according to that law, *Psal.* 119.

The Law given upon Mount Sinai must be considered both as a temporary Covenant to the people of Israel, and 2. as a standing Law to all the people of Christ. Now as a conditionall Covenant it is quite taken away, *Heb.* 8. last verse ; but as a royall Law, declaring the glorious will of the King of kings, it equally belongs to all Saints for ever : It is given anew by our great Law-giver, divinely interpreted by him, and strongly pressed in its spirituality unto his people, *Mat.* 5. The publication of the Gospel did not make void the Law, which is a perfect image of Gods holinesse. There was once Law without Gospel ; but
never

never a Gospel without Law: In the state of innocency there was Law without Gospel, the Gospel of Christ was not published till man was fallen; but there was never any time since the Promise was published that the Law did cease in point of duty. The things required in the Law of *Moses*, were duties before the Law was published on Mount Sinai; and still remaine duties in these dayes of grace. 1. The Morall Law was written in mans heart in Paradise. 2. The seeds of it are written in every mans heart from his birth, *Rom. 2*. Thirdly, It is spiritually, effectually, and habitually written in the hearts of the elect, at their new birth, *Heb. 8. 10*. whereby they are inclined and enabled to the duties revealed in the Law. There never was, nor shall be any time wherein beleivers shall be freed from the great duties of the royall Law. Love is the summe and substance of the whole Law: this love in its spirituality abides to eternity, *1 Cor. 13*. When the Saints shall be filled brim full with grace and glory in heaven, then shall the Law be
 most

most fulfilled by them. There is a glorious will of God to be done in heaven, *Mat 6.* and therefore what man can expect to be freed from doing this will on earth?

Secondly, The royall Law still continues as a representing glasse: 1. To set before us what is holy, just and good; it points out that good old way wherein all the Saints have walked, and must still walk; *Psal. 119. 35. Ephes. 2. 10.* Secondly, In this divine glasse Saints may see what are those false wayes which they must decline and detest; those forbidden fruits that they must not taste of: it declares what is offensive to their heavenly Father.

Thirdly, It still remaines as a royall rule of Gospel-obedience to the greatest Saints: it is the standing rule whereby they are to order and square all their thoughts, words, and wayes. The Law is not to beleevers a rule of righteousness or justification, as it was to *Adam* in innocency; no, but it is a rule of Evangelicall obedience, to be acted in Christ; as we have largely declared.

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clared. *Gal. 6. 16.* there the Saints are said to *walk by rule* : But what is it to walk by rule? It is to keep the Law Evangelically ; to order our wayes according to the royall Law , as will evidently appeare by comparing *Gal. 6. 16.* with *Acts 21. 24.* which place, according to the Originall, is thus to be read ; *but thou thy selfe * walkest by rule, and keepest the Law* : the Greek word properly signifies *to walk orderly*, according to a certaine rule , as I have formerly proved. So then to walk by rule, is to keep the Law in a Gospel way. Thus much for the first great Objection, which is made against the perpetuity of the royall Law.

* ἀλλ' ἐ-
σειχῆς καὶ
αὐτὸς ἔ-
νόμον φυ-
λάσσει.

Object. 2. I now come to the second Objection Against on, which is founded upon *Rom. 6. 14.* perpetuity *For sinne shall not have dominion over you ; for yee are not under the Law, of the Law. but under grace.* From whence it is concluded by some, that beleevers are freed from the Law as a rule of holy walking, because they are not under the Law.

Answer. For a full resolution in this doubt, and clearing of this Text, I will present

sent unto you, 1. The true scope and intendment of these words. 2. How farre justified persons are not under the Law.

First, In the words we have a gracious promise, and a Gospel ground or reason annexed to the promise: first, here is a golden promise given to all beleevers, that though sinne have its dwelling in them whiles they dwell on earth, yet it shall not have dominion over them; it shall be in a dying, decaying condition. Secondly, the reason that is given why sinne shall not be prevailing and predominant in the Saints, is, because they are not under the Law, but under Grace; they are under the reigne of free grace, the apprehension of forgiving grace, and promise of mortifying grace.

Secondly, The scope and intendment of this Text is to hold forth these two things: 1. that as many as are under the Law, are still under the power of sinne; that is, they that abstaine from acting sinne, meerly or mainly upon legall grounds and motives, as namely for feare of wrath and punishment

ment threatned in the Law, they are under the dominion of sinne. It is a precious note of Doctor *Preston* upon this Text, saith hee, *They that refraine sinne onely for feare of the Law and of judgements, sinne hath dominion over them: this is the case of them that refraine sinning onely for feare, and for the salvation of their soules, &c. and of such as repent upon some amazement.* It is an evidence that men are under the reigne of sinne, when they refraine iniquity, more for feare of the Law, then from feeling of Gods love and mercy. The Law by its threats and terrors may restraine men from visible enormities, and yet they still remaine under the power and pollution of sinfull corruption. When the apprehension of death, wrath and hell are before men, it is possible that they may not dare to commit former sins, though with *Balaam* they might have a house full of gold and silver; and yet the corruption of their hearts as un-mortified as ever.

There is a second thing intended in this Text, which is the main; that the
 spirituall

spirituall knowledge, apprehension, and assurance of Gods love, pardoning grace in Christ, hath a marvellous power, to over-power and overcome corruption in us. It is an observation of Doctor *Preston* upon this Text, that *the way to overcome sinne, is to get assurance of the love and grace of God, and that it is forgiven*; for so hee expounds that divine phrase, *ye are under grace*; that is, *they had assurance of Gods love, and that their sinne was forgiven them*;

1 The spirituall vision and apprehension of Gods glorious grace and love, transforms us into a holy heavenly nature, which conquers corruption, and resists whatsoever is repugnant and riseth up against the new life implanted.

2 Faith presenting divine mercy, and perswading of pardoning grace, hath an efficacy to purify our hearts, *Acts* 15. and to prevayl against all sinne.

The second thing to be cleared up, is, How farre justified persons are not under the Law?

Ans. There are divers respects wherein beleevers are not under the Law in these Gospell dayes: As first, they are not

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βασιλεύει

not under the Law as an acting Lord and Master : The Morall Law is a rule to the Saints, but not a rule over the Saints ; it is a rule to look upon in performing obedience, but not an overruling Master to compell them to obedience ; the *free grace of God reignes* as Sovereaign over the Saints, *Rom. 5. 21.*

Secondly, they are not under the Law as a co-acting schoolmaster ; it is no longer a rigid schoolmaster to whip them to duties. *Gal. 3. 25.*

Thirdly, Saints are not under the Law as an exacting Taskmaster ; the Law is like *Pharaohs* Taskmasters to all unbelievers, it calls for perfection of obedience to all its precepts, but it conveys no strength to perform.

Fourthly, justified persons are not under the Law as a condemning judge ; *there is no condemnation to them that are in Christ*, *Rom. 8. 1.* he hath taken off the sentence of the Law.

Fiftely, they are not under the Law as an imperious husband ; this is eminently held forth, *Rom. 7. 4. therefore yee, my brethren, are dead also to the Law,*

Law, by the body of Christ, that ye should be unto another, even unto him that is rayed up from the dead, that we should bring forth fruits unto God. In the first verse, the Apostle layes down this as a known principle, That so long as men live in themselves, in the old *Adam*, and not in Christ, they are under the dornainion of the Law, as their husband, *know ye not brethren, &c. that the Law hath dominion over a man, as long as he liveth?* Verse 6 there is this proposition, *we are now free from the Law*, that is, as a former husband.

This is the precious priviledge that is here presented to the Saints, that they are freed from the Law as a husband; there be three reasons given to confirm it, verse 4.

Reas. 1. Because beleivers are dead or mortified to the Law; and the Law is dead to them; and so they are set free from the power and dominion of the Law, as a woman when her husband is dead, is delivered from the Law of her husband. The Law hath no power over dead men, it hath nothing to doe with them; it can neither charge nor

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condemn them, the Law is dead to dead men, there is no Law against them: If a man be accused and cast into prison for any capitall crime, when he is dead, hee is free from the Law, it cannot proceed against him. The Apostle affirms that wee are dead to the Law, and the Law to us; the Law is compared to a husband, we to a wife: now either of the married persons being dead, the bond is dissolved; wee were all married to the Law in *Adam*, as a Covenant of works, being bound to yeeld perfect obedience to the Law, upon pain of perishing. It is a dreadful, dismall condition to bee married to the Law of works: For 1 the Law is a rigid husband, it stands upon exactest obedience in every point; it will not abate any thing. 2 It is a weak husband, *Ro. 8. 3.* it presseth duty without giving ability. 3 It is a mercilesse husband, it will not beare with the least fayling. 4 It is a bloody husband, the Law slayes and condemns all that are married to it.

Reas. 2. Secondly, The Saints are married unto Christ, and therefore
are

are free from the Law their former husband : they are mortified and made alive in the Prince of life, and so married unto him. Sinners must be dead, in, and to themselves ; sinfull selfe must be slaine in them before they can be free from the Law as a husband, and married to a Saviour. It is a glorious and blisfull condition to be married to the King of glory : 1. He is a mighty, all-powerfull Husband ; hee thoroughly cleanseth and changeth those that hee marrieth ; hee puts a new spirit into them, a new beauty and glory upon them ; hee stamps his owne glorious image upon their natures. 2. Christ is a mercifull Husband, hee pardoneth and passeth by many failings in those that are his ; hee breathes out nothing but love and sweetnesse ; acteth nothing but mercy and kindnesse toward them : *Psal. 25. All his wayes are mercy to his people.* 3. Hee is a meek Husband ; *Mat. 11, 29. slow to anger, forbearing much ; hee will not break the bruised reed.* 4. Hee is a soul-saving Husband ; the Lord Christ is eternall life and salvation

to all to whom hee is a Husband,

Reas. 3. The third reason of our freedome from the Law, is, from the end of our new marriage with Christ; which is, that *wee might bring forth fruit unto God*, Rom. 7. 4. So long as men are married to the Law of works, all the fruit that they bring forth is to the Law and to themselves; they act from legall motives, and for selfe ends: wee must first be dead to the Law, and married to the Lord of life, before wee can bring forth any spirituall acceptable fruit unto God. In verse 6. it is said, that *we are freed from the Law, that wee might serve in newnesse of spirit, not in the oldnesse of the letter*: that is, in a new, spirituall, Evangelicall manner, not in an old legall way.

Sixthly, Belcevers are not under the Law as a Covenant: they are freed from the Law 1. as a Covenant of works, given in *Adam*; 2. as a conditionall Covenant, as it was given to Israel on Mount Sinai. Thus it is evident that justified persons *are not under the Law*: and it is as evident, that *they are not without the Law*, 1 Cor.

9. 21. *I am not without the Law, as pertaining to God (saith Saint Paul) but I am in the Law through Christ.* The Law is in the Saints, *Psal. 40. Heb. 8. 9, 10.* and the Saints are in the Law; the Law is spiritually engraven in their hearts, and they continually exercised in the Evangelicall, spirituall observation of the Law, through the strength of Christ.

There is a third place which seemeth to make voyd and take off the Morall Law from justified persons; *1 Tim. 1. 9. The Law is not given to the righteous man, but to the lawlesse and disobedient, &c.* From whence it may be objected, that if the Law be not given to the righteous, then it is no rule for righteous men to walk by.

Object. 3.
Against
the perpetuity of
the royall
Law.

For the taking off of this grand Objection, and cleare understanding of this Text, first, I will give you the scope and drift of this place; and secondly, what I conceive to be the true sense and reading thereof.

Answer.

First, These words (*the Law is not given to the righteous*) have reference and dependance upon the 5, 6, & 7.

verses. In verse 5. Saint Paul declares what was the scope and summe of his preaching; namely, love, faith, and purity: *But the end or scope of preaching is love, out of a pure heart, &c. and faith unfained*: thus the words are to be rendred, according to the Originall; as is evident from the ^athird verse. The Apostle preached and pressed the great duties of the Law, in a Gospel way; whatsoever hee taught concerning the Law, he reduced to the Gospel. In verse 6. hee complains of certaine men who erred from these things, and from this Gospel method of preaching, and they taught vaine, unprofitable doctrines; they professed themselves to be *Teachers of the Law*, and yet they understood not the Law, &c. It is evident they were legall Teachers, strangers to an Evangelicall way of preaching and practice, *verse 7.*

But wee (saith Paul) know that the Law is good, that is, profitable, if a man use it lawfully; that is, if men have a divine skill to hold forth the Law, according to the true intention of the Law-giver, verse 8. In verse 9. hee
 layes

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 ραγγε-
 λιας
 sic reddi-
 tur, de-
 nuncies.
 παραγγε-
 λια, πρα-
 δεικτιο
 praecep-
 tum, finis
 praedica-
 tio is. Sic
 Passor in
 Lexic.

lays down a divine principle, which must be clearly known of all those that preach the Law: *Knowing this thing, that the Law is not set over the righteous man, but sinners, disobedient, &c.* against such onely is the Law intended.

The scope and drift of these words is this, that there is a precious, spirituall use of the Law, in these Gospel dayes, if it be preached and performed in a Gospel manner. The Apostle professeth that the scope of his preaching was love, which is the substance of the royall Law; and 2. faith with sanctification, which is the great work of the Gospel, *Ioh. 6. 29.*

Secondly, This ninth verse is thus to be read according to the Originall and the Syriack version; *Knowing this thing, that the Law is not set over the righteous man, but over the lawlesse and disobedient, the unholy, and the sinners, &c.* The word in the * Originall doth not signifie *to give*, but *to set or place*; *the Law is not placed over the righteous.* And thus to read the words, is most agreeable to the truth it selfe; for it is manifest, that the royall Law

εἰδὼς τὸ
τὸ ὅτι δι-
καιοῦ νό-
μος ἔκει-
ται.
* Κεῖμαι,
positus
sum, situs
sum, jaceo.

is given to righteous persons, in respect of the great duties therein contained:

1. It is that *new commandement* that is expressly given by King Jesus to all his, *Iohn 13.* as hath been already proved. 2. The Saints that were in Church-communion, are often pressed to the Evangelicall fulfilling the Law, to the keeping of Gods Commandements, *Roms. 13. Ephes. 4. 5, 6. Col. 3. 1 Iohn 2. & 3. chap. Iam. 1. & 2.* the precepts of the Morall Law are particularly pressed upon the Saints, as the first commandement, second, third, fifth, sixth, seventh, eighth.

Thirdly, If the Law of God be not given to righteous persons, as Gods will to be done by them, then it will follow; that they are wholly freed from all duties of love to God and man, from all duties of piety, justice, and sobriety; and so when the Saints shall performe any good works, God may say to them, Who required these things at your hands?

Fourthly, If there be not a Law given to righteous persons, then there is no transgression that can be charged upon

upon them ; for *where there is no Law, there is no transgression*, saith the Apostle. It is affirmed, that beleevers are *not under the Law* ; and therefore the Law is not placed over them : And this reading sweetly suits with other Texts, and quite takes off this grand Objection.

Secondly, The Apostles aime in vers. 7, 8, 9. is to take away the abuse and misapplication of the Law ; not the spirituall, Evangelicall use thereof. There is a threefold abuse of the Law :

1. When the Law is turned into Gospel ; when men shall set up the Law as a rule of righteousness and justification, and expect life, peace, and acceptance from the works of the Law done by them. 2. When the Law is set in the place of Gods love ; that is, when duties of the Law are acted upon legall motives and principles, and not from love and mercy discovered. Legall professors are constrained and carried on in a course of duty by the threats and terrors of the Law, and a naturall desire of happinesse ; but justified persons are put on to duties by the

1.

2.

the

Luther on
Gal. 5.

the strength of love, not by feare or force of the Law: they are not under the constraining power of the Law; they obey willingly, freely, and from a spirit of love: *The righteous* (saith Luther) *lives in such wise that hee hath no need of a Law to admonish or constrain him.* But the Law is set over unbelievers, in respect of the compulsory power thereof; they obey unwillingly, and are compelled by the terrors of the Law; it commands over them as over servants and slaves. Calvin paraphrasing upon these words, *the Law is not set over the just*, hath this precious note; *By the just are not meant those that are every way perfect, but such, the desire of whose hearts carries them to doe righteously in all things: for this desire is a law to such; so that they need not the government of the Law to hold them to a righteous course.* It is an eminent speech of Mr. Perkins on Gal. 5. 23. *Spiritually men are a voluntary and free people* (saith hee) *erving God freely without constraint; so as if Christ would not give them life everlasting, yet would they love him, and desire the advance-*

ment

ment of his Kingdome: on the contrary, if God would not punish sinnes against the Law, as adultery, drunkennesse, and such like with eternall death, yet would a Christian man abstaine from these things, because hee knowes that they displease Christ, and hee is governed by another spirit, to which they are contrary.

By the Law sometimes is understood the threatnings of the Law; and in this sense the Law is given to carnall men onely, to bridle and restraine them from many sinnes, and to constraîne and whip them to many duties.

The third abuse of the Law is, when the edge of the threatnings thereof is turned against righteous men, to the wounding and sadning of their spirits: That dreadful wrath and dismall woe that the Law threatens, is taken off from them by their Surety; against such there is no law, Gal. 5. Whatsoever the Law speaks by way of accusing, threatening, condemning, it speaksto unbelievers, that are under the Law; as is evident, Rom. 3. 19. It is a notable speech of a learned Iesuite, *Cornelius à Lapide*, *They abuse the Law* (saith he)
that

that apply the threatenings thereof against the righteous: that is, against faithfull Christians, that are by Christ justified; for this is not the end of giving the Law, that Christians that are under the Gospel, and have the spirit of grace and love, to doe voluntarily that which the Law requires, should be threatned with the punishments herein set forth: but that the Jewes, who stood thus for the Law, and so were still in a servile condition and under it, should have the threatenings of it applied to them, &c. his meaning is, that the threats of the Law should not be applied to beleevers, to drive them to duties.

Thus much for the first branch of the second Use which is to be made of the doctrine of Gods pardoning mercy, That mercy is then exalted, when wee act from mercy as the grand engagement unto duty.

Secondly, We must advance the glorious mercy of God by working from mercy, as the spring of all our spirituall acts. 1. All the actings of our graces, as love, trust, feare, holy desires, &c. 2. all our actings in
duties

duties of obedience and mortification must take their first rise from the knowledge and apprehension of Gods love and pardoning mercy in Christ; it is a precious note of Dr. Sibbs: *all our goodnes and comfort comes from this originall, the knowledge of Gods love to us: when that is in us, this is the spring of all other graces, of all duties; it sets all graces on worke.* All our a&tings towards God must flow from this sweete spring, divine love and mercy apprehended and applyed.

Dr. Sibbs
on Iohn
17. 26.

Thirdly, Gods mercy is then exalted when it is as a golden cord and banner to draw us under the government of Christ; love and mercy really apprehended hath an attractive adamantine vertue, that is, it drawes the soule strongly and unresistibly to the Lord Christ; *Ier. 31, 3. I have loved thee with an everlasting love, therefore with mercy have I drawne thee* (saith God to his elect ones.) Mercy manifested is the banner and cable whereby God drawes us out of our selves, to Christ and his waies.

I. The discovery of Gods rich mercy
and

and grace in the Gospel, is as a banner displayed, *Cant. 2. 4. he brought me into the wine cellar* saith the spouse, *and love was his banner over me*, that is, Christ drew me into a spirituall communion with himselfe and filled me with sweet soul-raising comforts, as with precious wine, but it was his love displayed as a banner that drew me unto him. A banner is a flag or ensigne spread abroad: the use of a banner displayed is to draw souldiers under their colours, to their Captains, *Numb. 2. 2. Gods glorious love and mercy laid open in the Gospel, is as a banner displayed over us, and thereupon it hath a gathering drawing vertue, to bring us under the sweet government of God in the Gospel, because there we are under his love, and his love displayed is like a banner.*

2. The surpassing, superabundant love of God discovered, hath the strength of a great cable, to draw us to the Lord Christ. We have a precious place. *Hos. 11. 1. 4. when Israel was a child, then I loved him: I drew them with the cords of a man, even with * bonds or cords*

* *Densis
funibus
charitatis.
So Buxtorf.*

cords of love. The word in the Originall translated *bonds*, signifies a thick twisted rope, or twitted chaines: according to the Hebrew the words runne thus, *I drew them with the cables of a man, with the thick twisted ropes of love.* God lets down the great cable of his love and mercy into our soules, and thereby drawes us out of the wayes of sinne unto himselfe, and drawes us along in the paths of holinesse, as the Hebrew * word signifies. *Tharg. Jonatha* reads it thus, *I drew them with the strength of love, as sonnes of love are drawn.* Mercy drawes sweetly and strongly: they are bruits, yea stones rather than men, that are not drawn and moved to duties by divine mercies. *Zanby* hath a good note upon this Text; *He saith not simply, I drew them with the bonds of men; but for explication sake hee adds, with bonds of love: hee thereby teacheth, that the bonds wherewith men are to be bound and drawn, are bonds of love; and therefore they that are not drawn with the bonds of love, and kept in duty and order, but have need of hard bridles and iron chains,*
these

בְּחַבְלֵי
אִדָּה
בְּעִבְתוֹת
אֶהְבֵּרָה

מִשָּׁךְ*
traxit, ex-
traxit, pro-
traxit.

these are not men, but bruits. But what are these attractive, amiable bonds and cords? *Zanby saith, It is the sense of Gods goodnesse and love towards us, the assurance of sinne pardoned to us through Christ.* The goodnesse of God is the cord that must draw us to the acting of repentance, not the terrors of the Law: See *Rom. 2. 4, 5.*

Fourthly, and lastly, The mercy of God is then advanced, when wee act from mercy as the quickning, constraining motive to holy obedience. This glorious love and mercy of God beleevingly apprehended, hath a marvellous constraining vertue in it; as it allures and perswades more then all wages and prizes, so it compells and extorts more then all racks and strappadoes, threatnings or tortures: if any thing in the world will work upon the soule, it is love and grace discovered. This constraining vertue is put upon the precious love of Christ, *2 Cor. 5. 14, 15.* *For the love of Christ constraineth us; because we thus judge, that if one man died for all, then were all dead, &c.*

Certaine

Certaine false Apostles had charged Saint *Paul* to be besides himselfe, because hee set forth his own praise: to this hee answers, that if hee were besides himselfe, by professing his own sincerity, it was from no selfe-principle or end: there are two great things that carried and compelled him thereunto; 1. The sincere desire of Gods glory, in his Churches good: Verse 13. *For whether we be besides our selves, it is to God; or whether wee be sober, it is for your sakes.* 2. The infinite love of Christ in dying for us, compells us hereunto; that seeing Christ died for us who were dead, lost, undone creatures in our selves, wee cannot doe otherwise but give up our selves and all we are wholly unto him.

For the love of Christ: Love is here taken actively, for the great love of Christ to us, as *Calvin* observes. It is the miracle of matchlesse love, shewing it selfe in the utmost heighth of reality, in that the Prince of life was content to dye, that dead men might live.

The love of Christ compells or constrains us: The word in the * Original

* οὐκ ἐξ ἑαυτοῦ

nall is very full and significant: 1. It signifies to take possession of our whole man: thus *Passor* and *Beza*. 2. It signifies to be carried on with a holy violence, as the Prophets were when the spirit came upon them; they could not doe otherwise but prophesie; they were carried beyond and above themselves, with a kind of holy fury and fervour; therefore the Prophets were accounted mad men by the world: See *2 King. 9. 4, 11*. In this sense the Greek

* word is used *Acts 18. 5*. *Paul was pressed or constrained in spirit, &c.* that is; *Paul* was carried away so forcibly with the inspiration and acting of Gods Spirit, that he could not but beare witness unto Christ, and that before the Jewes, whatsoever befell him. 3. The word in the Originall signifies to beset, begirt, and keep in, as with a strait siege, that there is no way to get out: it is applied to the streightening siege of Jerusalem, *Luke 19. 43*. 4. It signifies a binding fast, with the straitest, strongest bond.

First, The surpassing love of Christ shed abroad into our hearts, seizeth and possesseth

* *συνείχετο*
πρὸ πνεύ-
ματος.
 Spiritus
 sancti af-
 flatu corri-
 piebatur.
Passor.

συνέχουσι
σὺ πάντες
Deu.
 Constrin-
 gent te
 undique
 &c.

possesseth the whole man for Christ: it drives out all reigning lusts, and takes possession of the heart for the King of glory. Men un sanctified have many strange lords ruling in and over their soules; see *Isai.* 26. 13. so many lusts, so many lords. But this mighty divine love coming into the soule, expells all domineering lusts, and takes a plenary possession of all in us for the Lord of life. 2. It keeps possession of the soule for Christ. 3. The love of Christ possessing the soule, fills it with a mighty strength in Christ. Men possessed with a spirit, have the strength of many men: the soule that is spiritually possessed with the superabundant love of Christ, hath the strength of God working in and for it, *Ephes.* 6. 10, 11. such a precious soule can doe more for God, then ten thousand carnall men, yea then all the men in the world that are not renewed.

Secondly, The glorious love of Christ let into the soule, carries men on with a holy violence in the embraces of Christ and his wayes: this divine love works as strongly upon the

Saints, as the spirit of prophesie did upon the Prophets. I will cleare up this precious truth in foure things.

1. The love of Christ discovered carries men out of themselves, out of sinfull se fe, and all sinfull wayes; it constraines them to live no longer to themselves, 2 *Cor.* 5. 14, 15.

2. This love carries men beyond and above themselves; it raiseth up the soule to the highest duties, to love Christ, to live unto him, which to doe is above all self-sufficiency.

3. It carries men against themselves, by a constant resistence of corrupt self, and all that is contrary to the new life put into us.

4. It carries men on with a heavenly violence towards Christ, and in his precious paths: they that have felt this divine love in their spirits doe freely and fully give up themselves to Christ, and cannot doe otherwise: this love makes such a mighty impression upon the soule, that it can find no rest but in Christ and his wayes. Beleevers are called violent men, in a holy sense, *Mat.* 11. 12. *Luk.* 16. 16. *From the dayes of*
John

John the Baptist untill now, that is, from the time that the Gospel began to be preached by *John the Baptist*, *the kingdom of heaven suffereth violence, and the violent take it.* Here is a metaphor taken from valiant warriors, who spare not their owne lives, but doe violently assault the strong holds of their enemies, winne and take them by violence, and carry away the treasures thereof: Thereby is held forth the strength of faith really apprehending the precious love of Christ, which carries men on with a mighty violence in the straight path, through fire and water, against all oppositions of spirituall enemies; they resolve whatsoever becomes of their credit, state, liberty, life &c. in this world, they will after Christ Iesus, they will follow him through the wilderneffe; they are freely contented to hazzard all they enjoy in the creatures, to enjoy Christ and his invaluable treasures.

Thirdly, This divine love constraines the Saints to keep within the circle and compasse of divine rules: the glorious love of Christ manifested, is

βίασι
ἀπράζου-
σιν αὐ-
τί.

the spurre that quickens the Saints to all good ; the bridle that restraines them from all ill ; the hedge that keeps them in from straying from Christ and his pastures ; it is the golden bond that binds them to Christ most closely and strongly. This love doth as it were beset, besirt, and keep them in on every side, as with a strait siege (as the word imports) that they cannot break out into forbidden wayes as others doe. It is the discovery of love and mercy that compells men to come to Christ at first ; and this love compells them to keep close unto him to the end, *Luk. 14. 23.*

Object. But the people of Christ are all volunteers, acting from a free spirit, in the service of Christ, *Psal. 110. 2, 3.* secondly, the will of man cannot be compelled : freedome from coaction is an essentiall property of the will ; how then are they compelled by love and mercy to duties of obedience?

Answer. 1. Wee must know, that mans will is not compelled to Christ and his wayes by a meete externall principle,

principle, as a stone is forced upward ; this is utterly inconsistent with the nature of true faith, spirituall obedience, and the essentiall property of mans will, which chuseth freely whatsoever it chuseth.

Ans. 2 The spirituall discovery of Gods love and mercy changeth the will of man, and carries it on most freely and unresistibly to Christ and his paths : so farre as the wils of men are sanctified and spiritualized, they embrace the Prince of Salvation , and submit to his royall Scepter, as freely as ever they served sinne. And yet the Saints are as it were constrayned, and overpowered, and put on with a holy violence to live unto Christ by the strength of his love, that they cannot doe otherwise. It is the sweetest compulsion that comes from love, and yet the strongest ; it is a compulsion with the will, not against the will ; here is the greatest constraint, yet the greatest willingnesse : Divine love drives on to duty unresistibly, yet drawes freely ; it is a paradox, yet a truth ; gracious soules never

act so freely towards God, as when they are most forced by the greatest discoveries of his favour. Observe, both unregenerate and regenerate persons are compelled to duties, but from most different principles; the one by Law and Wrath apprehended; the other by Love and kindnesse manifested.

Use last. Let all that are advanced to partake of Gods abundant mercy, still advance his glorious mercy, by being abundant in every duty; for *herein is God glorified, in that wee bring forth much fruit, John 15.* an overabounding of Gospell mercy calls for and engages to an abounding in Gospell service; rich grace bindes to bee rich in good works. God hath rayfed his people to a great heighth of mercy, enriched them with exceeding riches of grace; he hath made them wonderfull by his wonderfull-acts of mercy; God hath separated and set apart his people for his peculiar treasure, and thereby hath made them wonderfull; wee have a precious place, *Psal. 4. 4. know ye that Iehovah hath*

hath

2 staying upon duties.

First, take heed of slighting or neglecting any known duty. 1 It is one end that Christ had in his eye in dying for his, that he might have a pure people, *zealous of good works*, Tit. 2. 13. 14.

2 It is a speciall Gospell grant, made upon our deliverance from the hands of our spirituall enemies, that *we should serve him in holinesse and rightousnesse all our dayes*, Luke 1. 73, 74, 75.

3 There is a new creature framed in every Saint to make them ready and prepared to every good work; this is clearly held forth *Ephes. 2. 10. for we are his workmanship, created or framed in Christ Iesus to good works, which God hath prepared, that we should walk in them.* The Syriack reads it thus; *we are his creature, who were created in Iesus Christ, unto good works, which God hath prepared from the beginning, &c.* Observe, 1. that all the Saints receive their new spirituall frame in Iesus Christ, hee is the divine shop wherein this glorious workmanship is fashioned and framed; he is the spring of their graces. 2 The doing of good works

works is the end of their new creation.

3 As God hath prepared his people for glory, Rom. 9. 23. so hee hath prepared good works for his people to walk in ; hee hath appointed good works for the Saints daily exercise in this life, as well as a heavenly kingdom for their glorious reward in the life to come. 4 Good works are ordained for the Saints to walk in, but not to live by them; life and salvation must not be expected from our good works ; Saints must walk in good works, but live by faith. 5 God hath joyned faith and good works together inseparably, both in the preaching of the Gospell, and practise of his people ; and what God hath joyned together, let no man put asunder. Tit. 3. 8. 14. the Ministers of Christ are charged to affirm and teach this, together with faith ; that they who have believed in God, do study to maintain good works ; thus Beza reads it : but according to the originall it is thus ; that they who beleeve in God, be carefull or study to be ** chiefe, to be before others in good work^s.* There is

* ἵνα φρον-
τίζωσι
καλῶν ἔρ-
γων ὡς
ἵσαδις.
Vt curent
seu stude-
ant bonis
moribus
præfse.
Passor.

the

the same expression, *verse 14.*

Men study to be before others in riches, honours, earthly excellencies; but the Saints study must be to excell in good works, to exceed in the abundant spirituall doing the will of God; it is evident by this Text, that they that do not study an excellency, eminency, and exactnesse in doing the work of God, they never yet truly beleev'd in God.

Secondly, wee must take heed of staying and resting upon duties performed. *Phil. 3. 3.* wee must not rest upon our prayer, or any personall performance, for life, righteousnesse, and acceptance with God. Suppose we should spend a hundred yeares in a strict performance of duties, weep out our eyes for our sinnes, weare out our strength in duties, give all our goods to feed the poore, and our bodies at last to bee burned for the Truth; yet for all these, God will not justify and acquit us; notwithstanding all these duties, we may perish for ever, if wee have not a Christ to justify both our persons and performances.

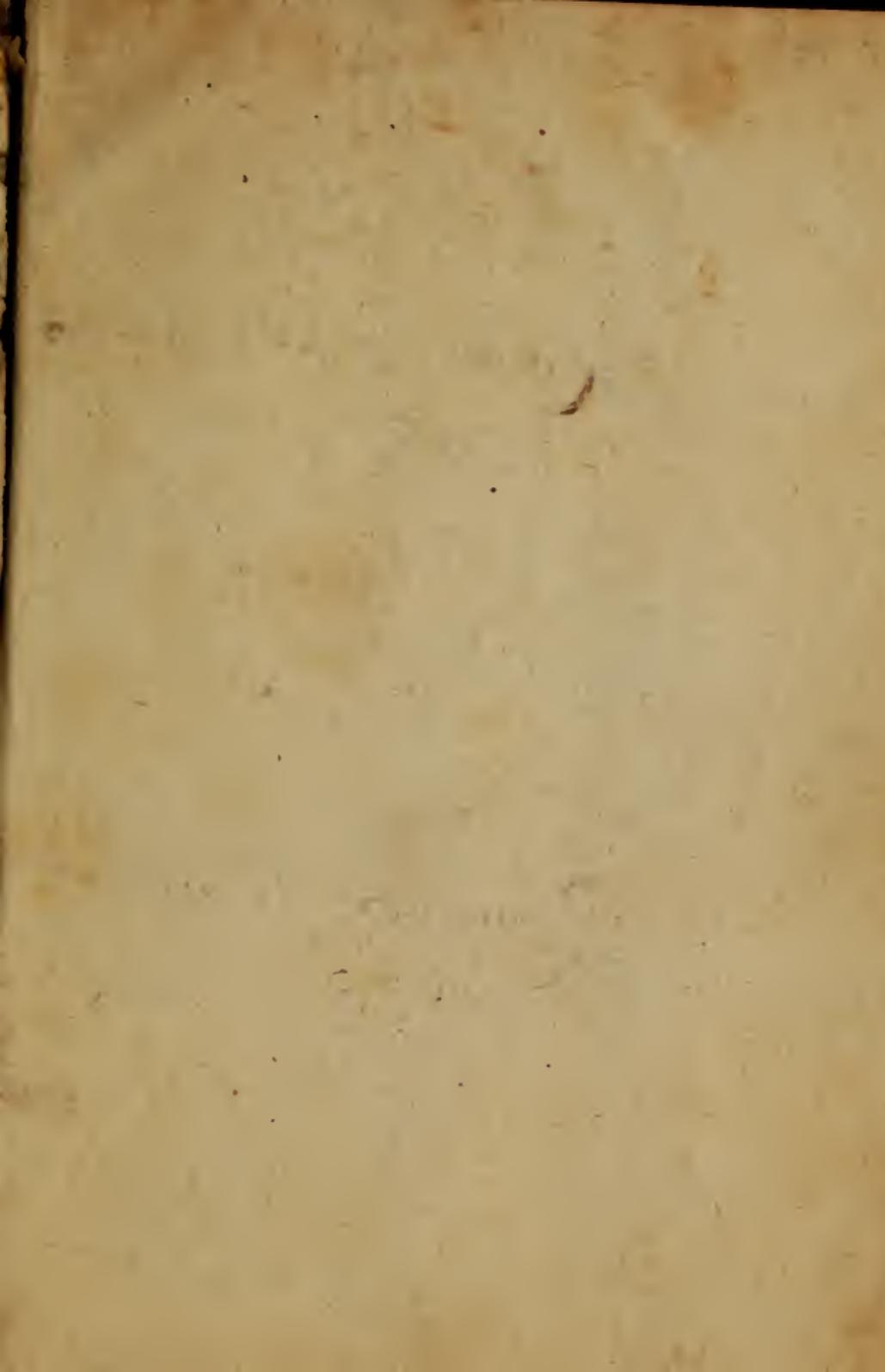
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Wee have continuall need 1 of the power of God to work all our good works in and for us : 2 of the pardoning mercy of God, to cover the defects of all we do : 3 of the righteousness of Christ God-man, to make us accepted in all. Let us strive to act every duty with all our spirituall might, as we have received ; but when all is done, look upon our selves as unprofitable servants, and learn to live upon the Lord Christ as our righteousness and rest, peace and propitiation, assistance and acceptance, our *All*, above all, and in all.

FINIS.

The first part of the book is devoted to a general
 description of the country, its climate, soil, and
 productions. The author then proceeds to a
 detailed account of the principal cities and
 towns, and the manner of their government.
 He also describes the various sects and
 religions which are professed in the country,
 and the different customs and manners of
 the people. The second part of the book
 contains a history of the country, from the
 first settlement to the present time. The
 author relates the various wars and
 revolutions which have happened in the
 country, and the manner in which they
 were conducted. He also describes the
 different states of the country, and the
 manner in which they have been governed.
 The third part of the book is devoted to a
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 and minerals which are found in it. The
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THE END



Richard Haynes His Book
1668

Richard Haynes
1673.



