

SCS #1324

Thomas F. Torrance

D

D

D

D

D

SCS #1327

T H E
M A R R O W
O F
M O D E R N D I V I N I T Y.

The F I R S T P A R T,
T O U C H I N G

Both the *Covenant of Works*, and the *Covenant of Grace*: With their Use and End, both in the Time of the *Old Testament*, and in the Time of the *New*. Clearly describing the WAY to eternal Life, by JESUS CHRIST.

In a DIALOGUE betwixt
E V A N G E L I S T A, a Minister of the Gospel.
N O M I S T A, a Legalist.
A N T I N O M I S T A, an Antinomian. And
N E O P H Y T U S, a young Christian.

By E. F.

The Thirteenth Edition, corrected.

With N O T E S,

By the late eminent and faithful Servant of Jesus Christ
Mr. THOMAS BOSTON, Minister of the Gospel at Ettrick.

To which is prefixed,

An APPENDIX, containing the Difference betwixt the
Law and the *Gospel*, by the Author of the same Book,
not prefixed to the former Edition.

2 Cor. xiii. 8. *For we can do nothing against the Truth, but for the Truth.*

E D I N B U R G H,
Printed by R. DRUMMOND and COMPANY, for WILLIAM
GRAY Bookbinder in Edinburgh, a little within the West-
Port, South Side of the Grass-Market. MDCCXLV.

Mr. CARYL's *Recommendation and*
Imprimatur.

“ I Have perused this ensuing *Dialogue*, and find
“ it tending to Peace and Holiness; the Author
“ endeavouring to reconcile and heal those unhappy
“ *Differences*, which have lately broken out afresh
“ amongst us, about the Points therein handled and
“ cleared: For which Cause, I allow it to be print-
“ ed, and recommend it to the Reader, as a Dis-
“ course stored with many necessary and seasonable
“ Truths, confirmed by Scripture, and avowed by
“ many approved Writers: All composed in a fa-
“ miliar, plain, moderate Stile, without Bitterness
“ against, or uncomely Reflections upon, others:
“ Which *Flies* have lately corrupted many Boxes of
“ (otherwise) precious Ointment.

JOSEPH CARYL.

May 1. 1645.

T H E P R E F A C E.

WHOSOEVER thou art, to whose hands this book shall come, I presume to put thee in mind of the divine command, binding on thy conscience, *Deut i. 17. Ye shall not respect persons in judgment, but you shall hear the small as well as the great.* Reject not the book with contempt, nor with indignation neither, when thou findest it entitled, *The Marrow of Modern Divinity*, lest thou do it to thine own hurt. Remember, that our blessed LORD himself was accounted a friend of publicans and sinners, *Matth. xi. 19. Many said of him, He hath a devil, and is mad; why hear ye him? John x. 20.* The Apostle Paul was slanderously reported to be an Antinomian; one who, by his doctrine, encouraged men to do evil, *Rom. iii. 8. and made void the Law, Verse 31.* And the first Martyr, in the days of the Gospel, was stoned for pretended blasphemous words against Moses, and against the Law, *Acts vi. 11, 13.*

The Gospel-method of sanctification, as well as of justification, lies so far out of the Ken of natural reason, that, if all the rationalists in the world, Philosophers and Divines, had consulted together, to lay down a plan, for repairing the lost image of GOD, in man, they had never hit on that, which the divine Wisdom hath pitch'd upon; viz. That sinners should be sanctified in Christ Jesus, *1 Cor. i. 2. by faith in him, Acts xxvi. 18.* Nay, being laid before them, they would have rejected it with disdain, as foolishness, *1 Cor. i. 23.*

In all views which fallen man hath, towards the means of his own recovery, the natural bent is to the way of the Covenant of Works. This is evident in the case of the vast multitudes, throughout the world, embracing Judaism, Paganism, Mahometanism, and Popery. All these agree in this

one principle, *That it is by doing men must live*; tho' they hugely differ as to the *things to be done for life*.

The *Jews*, in the time of *Julian the Apostate*, attempted to *rebuild their Temple*, after it had lien many years in ruins, by the decree of heaven never to be built again; and ceased not, till, by an *earthquake*, which shook the old foundation, and turned all down to the ground, they were forced to forbear; as *Socrates the Historian* tells us, *lib. 3. cap. 20*. But the *Jews* were never more addicted to *that temple*, than *mankind* naturally is to the *building on the first Covenant*: and *Adam's children* will by no means quit it, until *Mount Sinai*, where they *desire to work* what they do work, be all on a fire about them: O that these, who have been frightened from it, were not so ready to go back towards it.

Howbeit, *that* can never be the *channel of sanctification*; what way soever men prepare it, and fit it out for that purpose: because it is not, by *divine appointment*, the *ministration of righteousness and life*, 2 Cor. iii.

And hence it is always to be observed, that as the doctrine of the Gospel is corrupted, to introduce a more rational sort of religion, the flood of looseness and licentiousness swells proportionably: insomuch that *Morality* brought in for *Doctrine*, in room and stead of the Gospel of the Grace of God, never fails to be, in effect, a signal for an inundation of immorality in practice. A plain instance hereof, is to be seen in the grand apostasy from the truth and holiness of the Gospel, to wit, Popery. And on the other hand, real and thorow reformation, in churches, is always the effect of Gospel-light, breaking forth again, from under the cloud which had gone over it: and hereof the church of Scotland, among others, hath oftner than once had comfortable experience.

The real friends of true holiness do then exceedingly mistake their measures, in affording a handle, on any occasion whatsoever, for advancing the principles of Legalism; for bringing under contempt the good old way, in which our fathers found rest to their souls; and for removing the ancient land-marks, which they set.

'Tis now about fourscore years since this book made its first entrance into the world, under the title of the Marrow of MODERN Divinity, at that time, not unfitly prefixed to it: but 'tis too evident, it hath outlived the fitness of
that

that title. The truth is, the Divinity therein taught is no more *the modern*, but the *ancient Divinity*, as it was recovered from underneath the *Antichristian darkness*; and as it stood, before the tools of the late refiners on the *Protestant doctrine* were lifted up upon it: a doctrine which, being from GOD, must needs be according to Godliness.

It was to contribute towards the preserving of *this doctrine*, and the withstanding of its being run down, under the odious name of *Antinomianism*, in the disadvantageous situation it hath in this book, whose undeserved lot it is to be every where spoken against, that the following Notes were written.

And herein two things chiefly have had weight. One is, Lest *that doctrine*, being put into such an ill name, should become the object of the settled *aversion* of sober persons; and they be thereby betrayed into *Legalism*. The other is, Lest in these days of God's indignation, so much appearing in spiritual judgments, some taking up the *principles* of it, from the hand of this Author and ancient Divines, for *truths*; should take the *sense, scope, and design* of them, from (now) common fame; and so be betrayed unto *real Antinomianism*.

READER,

Lay aside prejudices, look and see with thine own eyes, call *things* by their own names, and do not reckon *Anti-Baxterianism* or *Anti-Neonomianism* to be *Antinomianism*. And thou shalt find no *Antinomianism* taught here; but, thou wilt perhaps be surprized to find, that *that tale* is told of Luther, and other famous Protestant Divines, under the borrowed name of the despised E. F. Author of the *Marrow of Modern Divinity*.

For thy ease and benefit in this Edition, the Book is divided into *Chapters* and *Sections*, greater and lesser, according to the subject matter; with *running Titles*, not used in any Edition of it heretofore: *typographical errors* not a few, are, by comparing of copies of several impressions, here corrected: The *Periods*, which, in many places, were somewhat indistinct, are through the whole more carefully distinguished, to the rendering of the sense of the Author more clear: the letters of *reference*, brought into the *Edinburgh Edition* 1718. for avoiding of the Side-margin, which preceeding Editions had, are here retained for

for the same reason; and so are the *Scripture-texts*, in the body of the Book, which were there brought from the Side-margent of foregoing impressions; the proper places being assigned to such of them, as were found to be mis-plac'd. The *Appendix* is reserv'd for the second Part, where the Author himself plac'd it.

As for the *Notes*; in them, words, phrases, and things are explained; truth cleared, confirmed and vindicated; the *Annotator* making no bones of declaring his dissent from the Author, where he saw just ground for it.

I make no question, but he'll be thought by some to have constructed too favourably of several passages. But, as 'tis nothing strange, that he incline to the *charitable* side; the book having been, many years ago, blest of God to his own soul: So, if he hath *erred* on that side, it is the *safest* of the two, for thee and me, judging of the words of another man, whose ends, I believe with Mr. Burroughs, to have been *very sincere for God, and the Reader's good*. However, I'm satisfied, he has dealt candidly in that matter, according to his light.

In reading of the *notes*, you would advert, that the *pages* of the book, cited and referred to in *them*, are the *pages* of the *Edinburgh edition* 1718. which are therefore marked here, all along the book being inclosed thus []: and, be advised, always to read over a lesser section of the book, before reading of any of the notes thereupon; that you may have the more clear understanding of the whole.

I conclude this Preface, in the words of two eminent Professors of Theology, deserving our serious regard.

“ I dread mightily that a *rational sort of religion* is coming in among us; I mean by it, a religion, that consists in a bare attendance on outward duties and ordinances, without the *power of Godliness*; and thence people shall fall into a way of serving GOD, which is mere Deism, having no relation to Christ Jesus and the Spirit of GOD.” *Memoirs of Mr. Halyburton's Life*, page 199.

“ *Admoneo igitur vos, &c. i. e.* Therefore I warn you, and each one of you, especially such as are to be *directors* of the conscience, that you exercise your selves in *study, reading, meditation and prayer*, so as you may be able to *instruct and comfort* both your own and others consciences, in the time of temptations, and to bring them back from the Law to Grace, from the *active* (or working) righte-
ousness,

"ousness, to the passive (or received) righteousness: in a
"word, from Moses to Christ." Luth. Comment. in epist.
ad Gal. pag. 27.

April 1726.

ADVERTISEMENT.

WHereas it hath been handed about, and by some published, to diminish the credit of the ensuing book, That the Author, *Edward Fisher*, was a poor illiterate Barber, without any authority to vouch it: it is thought proper to prefix the following account of him, from *Wood's Athenæ Oxoniensis*, vol. 2. p. 198.

"*Edward Fisher*, the eldest son of a knight, became a Gentleman-commoner of *Brafen-nose* college, *August* 25. 1627. took on his degree in arts, and soon after left that house. Afterwards, being called home by his relations, who were then, as I have been informed, much in debt; he improv'd that learning, which he had obtain'd in the university, so much, that he became a noted person, among the learned, for his great reading in Ecclesiastical history, and in the Fathers, and for his admirable skill in the Greek and Hebrew languages. His works are,

"1. *An Appeal to the Conscience, as thou wilt, answer it at the great and dreadful day of Jesus Christ.* Oxford, 1644. 4to.

"2. *The Marrow of Modern Divinity.* 1646. Svo.

"3. *A Christian Caveat to old and new Sabbatarians.* 1650.

"4. *An Answer to sixteen Queries, touching the Rise and Observation of Christmas.*"

To the HONOURABLE,
Colonel JOHN DOWNES, *Esq;*

One of the Members of the honourable House of *Commons* in Parliament, Justice of Peace, and one of the Deputy-Lieutenants of the County of *Sussex*, and Auditor to the Prince his Highness of the Dutchy of *Cornwall*, E. F. wisheth the true knowledge of GOD in JESUS CHRIST.

MOST HONOURED SIR,

ALthough I do observe, that new editions, accompanied with new additions, are sometimes published with new dedications; yet so long as he, who formerly owned the subject, doth yet live, and hath the same affections towards it, I conceive there is no need of a new Patron, but of a new epistle.

Be pleased then, most honoured Sir, to give me leave to tell you, that your eminency of place did somewhat induce me, both now and before, to make choice of you for its patron; but your endowments with grace did invite me to it, God having bestowed upon you special *spiritual blessings in heavenly things in Christ*: for it hath been declared unto me by them that knew you, when you were but a youth, how Christ met with you then; and, by sending his spirit into your heart, *First*, Convinced you of sin; as was manifest by those conflicts, which your soul then had, both with Satan and itself, whilst you did not believe in Christ. *Secondly*, Of righteousness; as was manifest by the peace and comfort, which you afterwards had, by believing that Christ was gone to the Father, and appeared in his presence, as your advocate and surety, that had undertaken for you. *Thirdly*, Of judgment; as hath been manifest ever since, in that you have been *careful, with the true godly man*, Psal. cxii. 5. *to guide your affairs with judgment*, in walking according to the mind of Christ.

I have not forgotten what desires you have expressed to know the true difference between the *Covenant of Works*, and the *Covenant of Grace*; and experimentally to be acquainted with the doctrine of free grace, the mysteries of Christ, and the

the life of faith. Witness not only your high approving of some heads of a sermon, which I once heard a godly Minister preach, and repeated in your hearing, of the life of faith; but also your earnest request to me, to write them out fair, and send them to you into the country: yea, witness your highly approving of this dialogue, when I first acquainted you with the *contents* thereof, encouraging me to expedite it to the press; and your kind acceptance, together with your cordial thanks for my love, manifested in dedicating it to your honoured name.

Sith then, worthy Sir, it hath pleased the Lord to enable me both to amend it, and to enlarge it, I hope your affection will also be enlarged towards the matter therein contained, considering that it tends to the clearing of those forenamed truths, and, thro' the blessing of God, may be a means to root them more deeply in your heart. And truly, Sir, I am confident, the more they grow and flourish in any man's heart, the more will all heart-corruptions wither and decay. Oh! Sir, if the truths, contained in this dialogue, were but as much in my heart, as they are in my head, I were a happy man; for then should I be more free from pride, vain-glory, wrath, anger, self-love, and love of the world, than I am; and then should I have more humility, meekness, and love both to God and man, than I have: O! then should I be content with Christ alone, and live above all things in the world; then should I experimentally know, both how to abound, and how to want; and then should I be fit for any condition, nothing could come amiss unto me. Oh that the Lord would be pleased to write them in our hearts, by his blessed Spirit!

And so, most humbly beseeching you still to pardon my boldness, and to vouchsafe to take it into your patronage and protection; I humbly take my leave of you, and remain

Your obliged Servant

to be commanded,

E. F.

To the READER.

IF thou wilt please to peruse this little book, thou shalt find great worth in it. There is a line of a gracious spirit

Spirit drawn through it, which hath fastned many precious truths together, and presented them to thy view: according to the variety of mens spirits, the various ways of presenting known truths are profitable. The grace of GOD hath helped this Author in making his work; if it in like manner help thee in reading, thou shalt have cause to bless God for these truths thus brought to thee, and for the labours of this good man, whose ends, I believe, are very sincere for GOD and thy good.

JER. BURROUGHS.

Occasionally lighting upon this dialogue, under the approbation of a learned and judicious Divine; I was thereby induced to read it, and afterwards, upon a serious consideration of the usefulness of it, to commend it to the people in my publick ministry.

Two things in it especially took with me: *First*, The matter, the main substance being distinctly to discover the nature of the two Covenants, upon which all the mysteries, both of the Law and Gospel, depend. To see the first *Adam* to be *primus fœderatus*, in the one; and the second *Adam*, in the other: to distinguish rightly betwixt the Law standing alone as a Covenant, and standing in subordination to the Gospel as a servant; this I assure myself to be the key, which opens the hidden treasure of the Gospel.

As soon as God had given *Luther* but a glimpse hereof, he professeth that he seemed to be brought into Paradise again; and the whole face of the Scripture to be changed to him: and he looked upon every truth with another eye.

Portis a-
pertis Pa-
radisum
intraſſe.
Tom I.

Secondly, The manner; because it is an *irenicum*, and tends to an accommodation and a right understanding. Times of reformation have always been times of division: Satan will cast out a flood after the woman, as knowing that more die by the disagreement of the humours of their own bodies, than by the sword; and that, if men be once engaged, they will contend, if not for truth, yet for victory.

Now, if the difference be in things of lesser consequence, the best way to quench it were silence. This was *Luther's* counsel,

counsel, given in an epistle written to the Divines assembled in a synod at Nuremberg, *Meum consilium fuerit (cunctum nullum sit Ecclesie periculum) ut hanc causam sinatis, vel ad tempus sopitam (utinam extinctam) jacere, donec tutiore, & meliore tempore, animis in pace firmatis & charitate adunatis, eam disputetis.* I think it were good counsel concerning many of the disputes of our times.

But if the difference be of greater concernment than this is, the best way to decide it, is, to bring in more light; which this author hath done, with much evidence of Scripture, back'd with the authority of most modern divines: so that whosoever desires to have his judgment cleared in the main controversy between us and the *Antinomians*, with a small expence, either of money, or time; he may here receive ample satisfaction. This I testify upon request, professing myself a friend both to truth and peace.

November 12.

W. STRONG.

To the READER.

THIS book, at first well accommodated with so valuable a testimony as Mr. Caryl's; besides its better approving itself to the choicer spirits every where, by the speedy distribution of the whole impression; it might seem a needless or superfluous thing, to add any more to the praise thereof: yet meeting with detracting language from some few, (by reason of some phrases, by them either not duly pondered, or not rightly understood) it is thought meet, in this second impression, to relieve that worthy testimony, which still stands to it, with fresh supplies; not for any need the truth, therein-contained, hath thereof; but because either the prejudice, or darkness, of some mens judgments doth require it: I therefore, having thoroughly perused it, cannot but testify, That, if I have any the least judgment, or relish of truth, *he that finds this book, finds a good thing*, and not unworthy of its title; and may account the *saints* to have obtained favour with the Lord, in the ministration of it; as that, which, with great plainness and evidence of truth, comprises the chief (if not all) the differences that have been lately ingendered about the Law. It hath, I must confess, not only fortified my judgment, but also warmed my heart, in the reading of it; as

indeed

indeed inculcating, throughout the whole dialogue, the clear and familiar notion of those things, *by which we live* (as *Ezek. xvi.* speaks in another case) and it appeareth to me, to be written from much experimental knowledge of Christ, and teaching of the Spirit. Let all men, that taste the fruit of it, confess, to the glory of God, *He is no respecter of persons*; and endeavour to *know no man henceforth after the flesh*, nor envy the compiler thereof the honour to be accounted, as God hath made him in this point, a *healer of breaches*, and a *restorer of the overgrown paths of the Gospel*. As for my own part, I am so satisfied in this testimony I lend, that I reckon whatever credit is thus pawned, will be a glory to the name, that stands by and avows this truth, so long as the book shall endure to record it.

JOSHUA SPRIGGE.

Grace and Peace to you in Christ Jesus.

My loving Friend in Christ,

I Have, according to your desire, read over your book, and find it full of evangelical light and life; and I doubt not, but the oftner I read it, the more true comfort I shall find in the knowledge of Christ thereby; the matter is pure, the method is Apostolical, wherein the works of love, in the right place, after the life of faith, be effectually required. God hath endowed his *Fisher*, with the net of a trying understanding, and discerning judgment and discretion, whereby, out of the chrySTALLINE streams of the well of life, you have taken a mess of the sweetest and wholsomest fish that the world can afford; which if I could daily have enough of, I should not care for the flesh, or the works thereof.

SAMUEL PRITTIE.

PREFACE to a new Impression of
The Marrow of Modern Divinity.

THIS Book came to my hand, by a merciful and most unexpected disposure of providence, and I
read

read it with great and sweet complacence: 'tis now entirely out of print, tho' much desired, and highly prized by diverse exercised to godliness, who had the happiness to see and peruse it. But, in regard, one copy could not serve many, and the demands for it are strong by sundry excellent ones of the earth, and some persons of a clear discerning in these most necessary and weighty matters: the motion of a new impression fell in, as a native result from desires of more light, excited by the spirit of truth in the hearts of wisdom's children, and some of these endowed with learning, as well as piety. It contains a great deal of the marrow of revealed and gospel truth, selected from authors of great note, clearly enlightened, and of most digested experience. And some of them were honoured to do eminent and heroical services in their day. Thus the Christian reader hath the flower of their labours communicated to him very briefly, yet clearly and powerfully. And the manner of conveyance, being by way of amicable conference, is not only fitted to afford delight to the judicious reader, but layeth him also at the advantage of trying, thro' grace, his own heart the more exactly, according to what eccho it gives, or how it relisheth, or is displeased with the several speeches of the communers. Touching the matter, it is of the greatest concernment, viz. the stating aright both Law and Gospel, and giving true and clear narrations of the course of the cloud of witnesses, in the following of which, many have arrived at a glorious rest. The excellent accounts are managed in such a manner, as to detect the rocks on either hand, upon which the danger of splitting is exceedingly great. Here we have the greatest depths, and most painted delusions of hell, in opposition to the only way of salvation, discovered with marvellous brevity and evidence, and that by the concurring suffrages of burning and shining lights, men of the clearest experience, and honoured of God to do eminent service in their day, for advancing the interest of our Lord's kingdom and gospel.

The reluctance of Gospel-light has been the choice mean, blessed by the Lord, for the effectuating of great things, in the several periods of the Church, since that light brake up in paradise, after our first sin, and fall; and ever since, the balance hath swayed, and will sway, according

cording to the better or worse state of matters in that important regard. When gospel-light is clear, and attended with power, satan's kingdom cannot stand before it: the prince and powers of darkness must fall as lightning from heaven. And, upon the contrary, according to recessions from thence, Christian Churches went off, by degrees, from the only foundation, even from the rock *Christ*, until the man of sin, the great Antichrist, did mount the throne. Nevertheless, while the world is wondring after the beast, behold! evangelical light breaks forth in the midst of Papal darkness; and hereupon Antichrist's throne shakes, and is at the point of falling. Yet his wounds are cured, and he recovers new strength and spirits, thro' a darkning of the glorious Gospel, and perversion thereof, by anti-evangelical errors and heresies.

That the tares of such errors are sown in the reformed Churches, and by men who profess reformed faith, is beyond debate; and these, who lay to heart the purity of Gospel-doctrine. Such dregs of Antichristianism do yet remain, or are brought in amongst us. Herein the words of the Apostle are verified, viz. *Of your own selves shall men arise, speaking perverse things, to draw away disciples after them:* and as this renders the essays for a further diffusion of evangelical light the more necessary and seasonable; so there's ground to hope, that, in these ways, the Churches of Christ will gradually get the ascendent over their enemies, until the great Antichrist shall fall, as a trophy before a Gospel-dispensation. For the Lord will *destroy him by the breath of his mouth, and with the brightness of his coming.* That this excellent and spiritual piece may be blessed to the reader, is the prayer of, &c.

Their sincere Welawisher and Servant

in the Work of the Gospel,

J A. HOG.

Carnock, December 3.

1717.

A CATALOGUE of those Writers Names, out of whom I have collected much of the Matter, contained in this ensuing Dialogue.

A	F	P
Mr. Ainsworth.	Mr. Forbes.	Dr. Pemble.
Dr. Ames.	Mr. Fox.	Mr. Perkins.
	Mr. Frith.	Mr. Polanus.
		Dr. Preston.
B	G	R
Bp. Babington.	Mr. Gibbons.	Mr. Reynold.
Mr. Ball.	Mr. Thomas Good-	Mr. Rollock.
Mr. Bastingius.	win.	Mr. Rouse.
Mr. Bera.	Mr. Gray Junior.	
Mr. Robert Bolton.	Mr. Greenham.	S
Mr. Samuel Bolton.	Mr. Grotius.	Dr. Sibs.
Mr. Bradford.		Mr. Slater.
Mr. Bullinger.		Dr. Smith.
C	H	Mr. Stock.
Mr. Calvin.	Bp. Hall.	
Mr. Caveless.	Mr. Thomas Hooker.	
Mr. Caryl.		T
Mr. Cornwall.	L	Mr. Tindal.
Mr. Cotton.	Mr. Lestanno.	Mr. Robert Town.
Mr. Culverwell.	Mr. Lightfoot.	
	Dr. Luther.	
D	M	V
Mr. Dent.	Mr. Marbeck.	Mr. Vaughan.
Dr. Diodate.	Mr. Marshal.	Mr. Vaumeth.
Mr. D. Dixon.	Peter Martyr.	Dr. Urban Regius.
Mr. Downham.	Dr. Mayer.	Dr. Ursinus.
Mr. Du Plessse.	Wolfgangius Muscu-	
Mr. Dyke.	lus.	W
E	O	Mr. Walker.
Mr. Elton.	Bernardine Ochine.	Mr. Ward.
		Dr. Willet.
		Dr. Williams.
		Mr. Wilson.

C O N T E N T S.

	Page
The INTRODUCTION.	
§ 1. Differences about the Law. - -	2
§ 2. A threefold Law. - -	3

C H A P. I.

Of the Law of Works, or Covenant of Works.

§ 1. The Nature of the Covenant of Works.	11
§ 2. <i>Adam's Fall.</i> - -	20
§ 3. The Sinfulness and Misery of Mankind by the Fall. - -	22
§ 4. No Recovery by the Law, or Covenant of Works. - -	25
§ 5. The Covenant of Works binding, tho' broken. - -	29

C H A P. II.

Of the Law of Faith, or Covenant of Grace.

Sect. I. <i>Of the eternal Purpose of Grace.</i> -	31
Sect. II. <i>Of the Promise.</i> - -	37
§ 1. The Promise made to <i>Adam.</i> - -	38
§ 2. The Promise renewed to <i>Abraham.</i> -	46
§ 3. The Law, as the Covenant of Works, added to the Promise. - -	52
§ 4. The Promise and Covenant with <i>Abraham</i> , renewed with the <i>Israelites.</i> -	71
§ 5. The Covenant of Grace under the <i>Mosaick Dispensation.</i> - -	77
§ 6. The natural Biass towards the Covenant of Works. - -	101
§ 7. The <i>Antinomian</i> Faith rejected. -	116
§ 8. The	

§ 8. The Evil of <i>Legalism</i> .	- -	123
Sect. III. <i>Of the Performance of the Promise.</i>		127
§ 1. Christ's fulfilling of the Law in the Room of the Elect.	- - -	128
§ 2. Believers dead to the Law, as the Covenant of Works.	- - -	141
§ 3. The Warrant to believe in Christ.	-	168
§ 4. Evangelical Repentance a <i>Consequent</i> of Faith.		195
§ 5. The spiritual Marriage with Jesus Christ.		207
§ 6. Justification before Faith, refuted.	-	216
§ 7. Believers freed from the commanding and condemning Power of the Covenant of Works.	- - -	219

C H A P. III.

Of the Law of Christ.

§ 1. The Nature of the Law of Christ.	-	242
§ 2. The Law of the Ten Commandments, a Rule of Life to Believers.	- -	248
§ 3. <i>Antinomian</i> Objections answered.	-	255
§ 4. The Necessity of Marks and Signs of Grace.		264
§ 5. <i>Antinomian</i> Objections answered.	- -	271
§ 6. Holiness and good Works attain'd to only by Faith.	- - -	274
§ 7. Slavish Fear, and servile Hope, not the Springs of true Obedience.	-	287
§ 8. The Efficacy of Faith for Holiness of Heart and Life.	- - -	298
§ 9. Use of Means for strengthening of Faith.		312
§ 10. The Distinction of the Law of Works, and Law of Christ, applied to six Paradoxes.		313
§ 11. The Use of that Distinction, in Practice.		321
§ 12. That Distinction a Mean betwixt <i>Legalism</i> and <i>Antinomianism</i> .	- -	338
§ 13. How to attain to Assurance.	- -	340
§ 14. Marks and Evidences of true Faith.	-	345
b § 15. How		

	Page
§ 15. How to recover lost Evidences. - -	347
§ 16. Marks and Signs of Union with Christ.	349

C H A P. IV.

Of the Heart's Happiness, or Soul's Rest.

§ 1. No Rest for the Soul, till it come to God.	356
§ 2. How the Soul is kept from Rest in God.	359
§ 3. God in Christ, the only true Rest for the Soul. - - -	369

<i>The Conclusion.</i> - - - -	378
--------------------------------	-----



TO ALL SUCH

Humble-hearted READERS,

As see any Need to learn, either to know themselves, or GOD in CHRIST.

LOVING CHRISTIANS,

CONSIDER, I pray you, that as the first Adam did, as a common person, enter into covenant with God for all mankind, and brake it; whereby they became sinful and guilty of everlasting death and damnation: even so Jesus Christ, the second Adam, did, as a common person, enter into covenant with God his father, for all the elect (a) (that is to say, all those that have, or shall believe on his name (b), and for them kept it (c); whereby they become righteous, and heirs of everlasting life and salvation (d). And therefore it is our greatest wisdom, and ought [ii] to be our greatest care and endeavour, to come out (e), and from, the first Adam, unto, and into, the second Adam (f); that so we may have life through his name, John xx. 31. And

(a) The Covenant (viz. of Works) being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression. *Shorter Catechism, Quest. 16.*

The Covenant of Grace was made with Christ, as the second Adam; and, in him, with all the elect, as his seed. *Larger Catechism, Q. 31.*

(b) See page 174 note (g). fig. 2.

(c) Namely, by doing and dying for them, viz. the elect.

(d) Thus the *impetration* or purchase of redemption, and the application of it, are taught to be of the same extent; even as Adam's representation, and the ruins by his fall, are: the former extending to the elect, as the latter unto all mankind.

(e) Of,

(f) Uniting with Christ by faith.

(g) i. e.

And yet alas ! there is no point in all practical divinity, that we are naturally so much averse and backward unto, as unto this ; neither doth Satan strive to hinder us so much from doing any thing else as this : and hence it is, that we are all of us naturally apt to abide and continue in that sinful and miserable estate, that the first Adam plunged us into ; without either taking any notice of it, or being at all affected with it ; so far are we from coming out of it. And if the Lord be pleased, by any means, to open our eyes, to see our misery, and we do thereupon begin to step out of it : yet alas ! we are prone rather to go backwards towards the first Adam's pure estate (g) ; in striving and struggling to leave sin, and perform duties, and do good works ; hoping thereby to make our selves so righteous and holy, that God will let us into paradise again, to eat of the tree of life, and live for ever : and this we do, until we see the flaming sword at Eden's gate, turning every way to keep the way of the tree of life (b) *. Is it not ordinary, when the Lord convinceth a man of his sin (either by means of his word or his rod) to cry after this manner ; O I am a sinful man ! for I have lived a very wicked life ; and therefore surely the Lord is angry with me, and will damn me in hell : O what shall I do to save my soul ? and is there not at hand some ignorant, miserable comforter, ready to say, Tet do not despair, man, but repent of thy sins, and ask God forgiveness, and reform your life ; and doubt not but he will be merciful unto you (i), for he hath promised (you know) that at what time soever

(g) i. e. To the way of the Covenant of Works, which innocent Adam was set upon.

(b) i. e. Till we be brought to despair of obtaining salvation in the way of the Covenant of Works. Mark here, the spring of Legalism ; namely, the natural bias of man's heart, towards the way of the Law, as a Covenant of Works ; and ignorance of the

Law, in its spirituality and vast extent. Rom. vii. 9. and x. 2, 3.

(i) There is not one word of Jesus Christ the glorious mediator, nor of faith in his blood ; in all the advice given, by this casuist, to the afflicted : and agreeable thereto is the effect, it hath upon the afflicted ; who takes comfort unto himself, without look-

foever a sinner repenteth him of his sins, he will forgive him (k).

And doth he not hereupon comfort himself, and say, in his heart at least, O if the Lord will but spare my life, and lengthen out my days, I will become a new man! I am very jorry that I have lived such a sinful life; but I will never do as I have done, for all the world: O, you shall see a great change in me! believe it.

And hereupon he betakes himself to a new course of life; and, it may be, becomes a zealous professor of religion, performing all Christian exercises, both publick and private; and leaves off his old companions, and keeps company with religious men; and so, it may be, goes on till his dying day, and thinks himself sure of heaven and eternal happiness: and yet, it may be, all this while is ignorant of Christ and his righteousness; and therefore establisbeth his own.

Where

looking unto the Lord Jesus Christ at all; as appears from the next paragraph.

Behold the Scripture-pattern in such a case, *Acts ii. 37, 38. Men and Brethren, what shall we do? Then Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins. Chap. xvi. 30, 31 Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. And thus the directory, title, concerning visitation of the sick, paragraph 8. "If* "it appear that he hath not

"penitance, and of salvation"

"at any time offered; to a"

"waken the conscience; and

"to rouse him out of a stu-

"pid and secure condition,

"to apprehend the justice

"and wrath of God." (*Here this miserable comforter finds the afflicted, and should have taught him concerning an offended God, as there immediately follows*) "before whom

"none can stand, but he

"that, being lost in himself,

"layerh hold upon Christ

"by Faith."

(k) This sentence, taken from the *english service-book*, is in the *practice of piety*, edit. Edinb. 1672. pag. 122. cited from *Ezek. xxxiii. 14, 16.* and reckoned amongst these *Scriptures*, an ignorant mistake of which keeps back a sin-

Where is the man, or where is the woman, that is truly come to Christ, that hath not had some experience, in themselves, of such a disposition as this? If there be any [iv] that have reformed their lives, and are become professors of religion, and have not taken notice of this in themselves, more or less; I wish they have gone beyond a legal professor, or one still under the Covenant of Works.

Nay, where is the man or woman, that is truly in Christ, that findeth not in themselves an aptness to withdraw their hearts from Christ, and to put some confidence in their own works and doings? If there be any that do not find it, I wish their hearts deceive them not.

Let me confess ingenuously, I was a professor of religion, at least a dozen of years, before I knew any other way to eternal life; than to be sorry for my sins, and ask forgiveness, and strive and endeavour to fulfil the Law, and keep the Commandments, according as Mr. Dod, and other godly men had expounded them: and truly, I remember, I was in hope, I should at last attain to the perfect fulfilling of them; and, in the mean time, I conceived, that God would accept the will for the deed, or what I could not do, Christ had done for me.

And though at last, by means of conferring with Mr. Thomas Hooker in private, the Lord was pleased to convince me, that I was yet but a proud Pharisee; and to shew me the way of faith and salvation by Christ alone; and to give me (as I hope) a heart in some measure to embrace it: yet alas! through the weakness of my faith, I have been, and am still apt to turn aside to the Covenant of Works; and therefore have not attained to that joy and peace in believing, nor that measure of love to Christ, and man for Christ's sake, as I am confident many of God's saints do attain unto in the time of this life. The Lord be merciful unto me, and increase my faith.

And are there not others (tho' I hope but few) who being enlightened to see their misery, by reason of the guilt of sin, though not by reason of the filth of sin; and hearing of justification freely

ner from the practice of piety. But the truth is, it is not to be found in the old nor new testament; and therefore it was objected against, as standing in the service-book, un-

der the name of a sentence of Scripture, pretended to be cited from Ezek. xviii. 21, 22. Reasons shewing the necessity of reformation, &c. Lond. 1660. pag. 26,

freely by grace, through the redemption which is in Jesus Christ, do applaud and magnify that doctrine; following them that do most preach and press the same, seeming to be (as it were) ravished with the hearing thereof; out of a conceit that they are by Christ freely justified from the guilt of sin, though still they retain the filth of sin (l). These are they that content themselves (with a Gospel-knowledge) with mere notions in the head, but not in the heart; glorying and rejoicing in free grace and justification by faith alone; professing faith in Christ, and yet are not possessed of Christ: these are they that can talk like believers, and do not walk like believers: these are they that have language like saints, and yet have conversation like devils: these are they that are not obedient to the Law of Christ, and therefore are justly called Antinomians.

Now both these paths (m), leading from Christ, have been justly judged as erroneous; and, to my knowledge, [vi] not only a matter of eighteen or twenty years ago, but also within these three or four years, there hath been much ado, both by preaching, writing, and disputing, both to reduce men out of them, and to keep them from them; and hot contentions have been on both sides, and all, I fear, to little purpose: for, hath not the strict professor according to the Law, whilst he hath striven to reduce the loose professor, according to the Gospel, out of the Antinomian path, intangled both himself and others the faster in the yoke of bondage †? And hath not the loose professor according to the Gospel, whilst he hath striven to reduce the strict professor according to the Law, out of the legal path, - by promising † liberty from the Law, taught others, and been himself the servant of corruption †?

† Gal. v. 1.

† 2 Peter ii. 19.

For this cause I, tho' I be nothing, have, by the Grace of God, endeavoured, in this Dialogue, to walk as a middle man betwixt

(l) Mark here, the spring of Antinomianism; namely, the want of a sound conviction of the odiousness and filthiness of sin, rendering the soul loathsome and abominable in the sight of a holy God. Hence, as the sinner sees not his need of, so neither will

he receive and rest on Christ for all his salvation; but will go about to halve it, grasping at his justifying Blood, neglecting his sanctifying Spirit; and so falls short of all part or lot in that matter.

(m) viz. Legalism and Antinomianism.

(n) A

twixt them both; in shewing to each of them his erroneous path, with the middle path (which is Jesus Christ received truly, and walked in answerably) (n) as a means to bring them both unto him, and make them both one in him: and oh! that the Lord would be pleased so to bless it to them, that it might be a means to produce that effect.

[vii] I have (as you may see) gathered much of it, out of known and approv'd Authors; and yet have therein wrong'd no man: for I have restored it to the right owner again in the margin. Some part of it my manuscripts have afforded me; and of the rest, I hope I may say, as Jacob did of his venison, Gen. xxvii. 20. The Lord hath brought it unto me. Let me speak it without vain-glory, I have endeavour'd herein to imitate the laborious Bee, *
 * Burr. who out of divers flowers gathers hony and wax,
 Mel. p. 8. and thereof makes one comb: if any soul feels any sweetness in it, let them praise God, and pray for me, who am weak in faith, and cold in love.

E. F.

(n) A short and pithy description of the middle path, the only path-way to heaven; Jesus Christ (the Way, John xiv 6.) received truly (by Faith, John i. 12. this is overlooked by the *Legalist*) and walked in answerably, by holiness of heart and life, Col. ii. 6. this is neglected by the *Antinomian*. The *Antinomian's* faith is but pretended, and not true, faith; since he walks not in Christ answerably: the *Legalist's* holiness is but pretended, and not true, holiness; since he hath not received Christ truly, and therefore is incapable of walking in Christ, which is

the only true holiness competent to fallen mankind. Thus both the *Legalist* and *Antinomian* are, each of them, destitute of true faith, and true holiness: forasmuch as there can be no walking in Christ, without a true receiving of him; and there cannot be a true receiving of him, without walking in him. So both of them are off the only way of salvation; and continuing so, must needs perish. Wherefore it concerns every one, who has a value for his own soul, to take heed that he be found in the *middle path*.

T H E



THE
MARROW
OF
Modern Divinity,
With NOTES.

INTERLOCUTORS.

Evangelista, a Minister of the Gospel.


Nomista, a Legalist.

Antinomista, an Antinomian.

Neophytus, a young Christian.

The INTRODUCTION.

§ 1. Differences about the Law. § 2. A Three-fold Law.

Nomista.  IR, My Neighbour *Neophytus* and I, having lately had some Conference with this our Friend and Acquaintance *Antinomista*, about some Points of Religion; wherein he differing from us both, at last said, He would be contented to be judged by you our Minister:
A [2] There-

[2] Therefore have we made bold to come unto you, all Three of us ; to pray you to hear us, and judge of our Differences.

Evan. You are, all of you, very welcome to me : And if you please to let me hear what your Differences are, I will tell you what I think.

§ 1. *Nom.* The Truth is, Sir, he and I differ in very many Things ; but more especially, *about the Law* : For I say, The Law ought to be a Rule of Life to a Believer ; and he saith, It ought not.

Neo. And surely, Sir, the greatest Difference betwixt him and I, is this : He would perswade *me* to believe in Christ ; and bids me rejoice in the Lord, and live merrily, tho' I feel never so many Corruptions in my Heart ; yea, tho' I be never so sinful in my Life : The which I cannot do, nor, I think, ought not to do ; but rather to fear, and sorrow, and lament for my Sins.

Ant. The Truth is, Sir, the greatest Difference betwixt my Friend *Nomista* and I is about the Law ; and therefore, that is the greatest Matter we come unto you about.

Evan. I remember, the Apostle *Paul* willeth *Titus*, to avoid contentions and strivings about the Law, *because they are unprofitable and vain* † :
† *Tit.* iii. 9. And so I fear yours have been.

[3] *Nom.* Sir, for my own Part, I hold it very meet, that every true Christian should be very zealous for the holy Law of God ; especially now, when a Company of these *Antinomians* do set themselves against it ; and do what they can quite to abolish it, and utterly to root it out of the Church : Surely, Sir, I think it not meet they should live in a Christian Commonwealth.

Evan. I pray you, Neighbour *Nomista*, be not so hot, neither let us have such unchristian-like expressions

sions amongst us ; but let us reason together in love, and with the Spirit of Meekness †, as Christians ought to do. I confess with the Apostle, *It is good to be zealously affected always in a good thing* * : But yet, as the same Apostle said of the Jews, so I fear, I may say of some Christians, That *they are zealous of the Law* † ; yea, some would be Doctors of the Law ; and yet neither understand *what they say, nor whereof they affirm* ‖.

† 1 Cor.
iv. 21.

* Gal.
iv. 18.

† Acts
xxi. 20.

‖ 1 Tim.
i. 7.

Nom. Sir, I make no doubt, but that I both know what I say, and whereof I affirm ; when I say and affirm, that the holy Law of God ought to be a rule of life to a Believer : for I dare pawn my soul of the truth of it.

Evan. But what Law do you mean ?

Nom. Why, Sir ? what Law do you think I mean ? Is there any more Laws than one ? [4]

§ 2. *Evan.* Yea in the Scriptures there is mention made of divers Laws, but they may all be comprised under these three, to wit, the law of Works, the law of Faith, and the Law of Christ † (a) ; and therefore I pray you tell me, when you say, the law ought to be a rule of life to a Believer ; which of these three laws you mean ?

† Rom.
iii. 27.
Gal. vi.
2.

Nom. Sir,

(a) These Terms are scriptural, as appears from the whole Texts quoted by our Author, namely, Rom. iii. 27. *Where is Boasting then? it is excluded: By what Law? of Works? Nay: but by the Law of Faith.* Gal. vi. 2. *Bear ye one another's Burdens, and so*

fulfil the Law of Christ. By the Law of Works is meant, the Law of the Ten Commandments, as the Covenant of Works; By the Law of Faith, the Gospel, or Covenant of Grace: For, Justification being the Point, upon which the Apostle there states

Nom. Sir, I know not the Difference betwixt them: but this I know, that the law of the ten Commandments, commonly called, the *Moral Law*, ought to be a rule of life to a Believer.

Evan. But

the Opposition betwixt these two *Laws*; it is evident, that the Former only is the Law that doth not exclude Boasting; and that the Latter only is it, by which a Sinner is justified, in a Way that doth exclude Boasting. By the *Law of Christ* is meant, the same Law of the Ten Commands, as a Rule of Life in the Hand of a Mediator, to Believers already justified, and not any one Command of the Law only: For bearing one another's Burdens, is a fulfilling of the Law of Christ, as it is a Loving one another: But, according to the Scripture, that Love is not a Fulfilling of one Command only, But of the whole Law of the Ten Commands, Rom. xiii. 8, 9, 10. *He that loveth another, hath fulfilled the Law. For this, Thou shalt not commit Adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false Witness, Thou shalt not covet: And if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou shalt love thy Neighbour as thyself: Therefore Love is the Fulfilling*

of the Law. It is a fulfilling of the second Table directly, and of the first Table indirectly and consequentially: Therefore, by the Law of Christ, is meant, not one Command only, but the whole Law.

The Law of Works is the Law to be done, that one may be saved: The Law of Faith is the Law to be believed, that one may be saved: The Law of Christ is the Law of the Saviour, binding his saved People to all the Duties of Obedience, Gal. iii. 12. Acts xvi. 31.

The Term *Law* is not here used *univocally*: For the *Law of Faith* is, neither in the Scripture Sense, nor in the Sense of our Author, a Law properly so called. The Apostle useth that Phrase, only in imitation of the Jews manner of speaking, who had the law continually in their mouths. But since the promise of the gospel, proposed to faith, is called in Scripture *the law of faith*; our author was sufficiently warranted to call it so too. See page 24. so the law of

Evan. But the law of the ten Commandments, or Moral Law, may be either said to be the *Matter* of the Law of Works, or the *Matter* of the Law of Christ:

faith is not a *proper preceptive law*.

The law of works, and the law of Christ, are in substance but one Law; even the law of the ten commandments, the moral law, that law which was from the beginning (see page 155.) continuing still the same in its own nature, but vested with different forms. And since that law is perfect, and sin is any want of conformity unto, or transgression of it: whatever form it be vested with, whether as the law of works, or as the law of Christ; all commands of God, unto men, must needs be comprehended under it; and particularly, the command to repent, common to all mankind, Pagans not excepted, who doubtless are obliged, as well as others, to turn from sin unto God; as also the command to believe in Christ, binding all, to whom the gospel-revelation comes; tho' in the mean time, this Law stands under different forms, to these who are in a state of union with Christ by Faith, and to these who are not. So the Law of Christ is not a new proper preceptive Law; but the old

proper preceptive Law, which was from the beginning, under a new accidental form.

The distinction between the *Law of Works*, and the *Law of Faith*, cannot be controverted; since the Apostle doth so clearly distinguish them, *Rom. iii. 27.*

The distinction betwixt the *Law of Works*, and the *Law of Christ*, as above explain'd, according to the Scripture, and the mind of our Author, is the same in effect with that of the Law, as a *Covenant of Works*, and as a *Rule of Life to Believers*, *Westm. Confess. Chap. 19. Art. 6.* and ought to be admitted. For (1.) Believers are not under, but dead to, the Law of Works, *Rom. vi. 14. For ye are not under the Law, but under Grace. Chap. vii. 4. Wherefore, my brethren, ye also are become dead to the Law. But they are under the Law to Christ; ye also are become dead to the Law——That ye should be married to another, even to him who is raised from the dead, ibid. 1 Cor. ix. 21. Being not without Law to God, but under the Law to Christ.* Some copies read here of God, and of Christ: the

Christ : and therefore I pray you tell me, in whether of these senses you conceive it ought to be a rule of life to a Believer ?

Nom. Sir,

the which I mention, not out of any Regard to that different reading, but that upon the occasion thereof, the sense is own'd by the learned, to be the same, either way. To be *under the Law to God*, is, without question, to be under the Law of God; whatever it may be judged to import more, it can import no less: therefore to be *under the Law to Christ*, is to be under the Law of Christ. This Text gives a plain and decisive answer to the question, *How the Believer is under the Law of God?* namely, as he is under the Law to Christ. (2.) The Law of Christ is an *easy yoke*, and a *light burden*, Matth. xi. 30. But the Law of Works to a sinner is an unsupportable Burden, requiring Works as the condition of justification and acceptance with God, as is clear from the whole of the Apostle's Reasoning, Rom. iii. (And therefore is called the Law of Works, for otherwise the Law of Christ requires Works too) and *Cursing every one that continues not in all things written in it to do them*, Gal. iii. 10. And the Apostle as-

ures us, that *what things soever the Law saith, it saith to them, who are under the Law*, Rom. iii. 19. The duties of the Law of Works, as such, are, as I conceive, called by our Lord himself, *heavy burdens and grievous to be born*, Matth. xxiii. 4. For they (*viz.* the Scribes and Pharisees) *bind heavy burdens, and grievous to be born, and lay them on mens shoulders: but they themselves will not move them with one of their fingers*. These heavy burdens were not human Traditions, and Rites devised by Men, (for Christ would not have commanded the observing and doing of these, as in this case he did. v. 3. *Whatsoever they bid you observe, that observe and do*) neither were they the Mosaick Rites and Ceremonies, which were not then abrogated: for the Scribes and Pharisees were so far from *not moving these burdens with one of their own fingers*, that the whole of their Religion was confin'd to them, namely, to the Rites and Ceremonies of Moses's Law, and those of their own devising. But the duties of the Moral Law, they laid on

Nom. Sir, I must confess, I do not know what you mean by this distinction; but this I know, that God requires that every Christian should frame and lead

on others, binding them on with the tie of the Law of Works; yet made no conscience of them in their own practice: the which duties nevertheless our Lord Jesus commanded to be observed and done.

“He who hath believed
“on Jesus Christ, (tho’ he be
“freed from the curse of the
“Law) is not freed from the
“command and obedience
“of the Law, but tied
“thereunto by a new obli-
“gation, and a new com-
“mand from Christ. Which
“new command from Christ,
“importeth help to obey
“the command.” *Practical
Use of saving Knowledge, Title,
The third Warrant to believe,
Figure 5.*

What this distinction amounts to is, That thereby a difference is constitute betwixt the ten Commands, as coming from an *absolute God out of Christ* unto sinners; and the same ten Commands as coming from *God in Christ*, unto them: a difference, which the children of God, listing their consciences before him, to receive the Law at his mouth, will value as their life; however they dis-

agree about it, in words, and manner of expression. But that the original indispensable obligation of the Law of the ten Commands, is in any measure weakened, by the believer’s taking it as the *Law of Christ*, and not as the *Law of Works*; or that the sovereign authority of God the Creator, which is inseparable from it for the ages of eternity, (in what channel soever it be conveyed unto men) is thereby laid aside; will appear utterly groundless, upon an impartial consideration of the matter. For is not our Lord Jesus Christ, equally with the Father and the Holy Spirit, JEHOVAH, the sovereign, supreme, most high God, Creator of the World? *Isa.* xlvii. 4. *Jerem.* xxiii. 6. with *Psal.* lxxxiii. 18. *John* i. 3. *Rev.* iii. 14. Is not the Name (or sovereign authority) of God in Christ? *Exod.* xxiii. 21. Is not he *in the Father*, and the Father *in him*? *John* xiv. 11. Nay, doth not *all the fulness of the Godhead dwell in him*? *Col.* ii. 9. How then can the original obligation of the Law of the ten Commands, arising

lead his life, according to the rule of the ten Commandments : the which if he do, then may he expect the blessing of God both upon his soul
[5] and body ; and if he do not, then can he expect nothing else but his wrath and curse upon them both.

Evan. The truth is, neighbour *Nomista*, the law of the ten Commandments, as it is the matter of the law of Works, ought not to be a rule of life to a Believer (*b*). But in thus saying, you have affirm'd that it ought ; and therefore, therein you have erred from the truth. And now, friend *Antinomista*, that I may also know your judgment, when you say the law ought not to be the rule of life to a Believer, I pray tell me what law you mean ?

Ant. Why, I mean the law of the ten Commandments.

Evan. But whether do you mean that law, as it is the matter of the law of Works, or as it is the matter of the law of Christ ?

Ant. Surely, Sir, I do conceive, that the ten Commandments are *no way* to be a rule of life to a Believer ; for Christ hath delivered him from them.

Evan. But the truth is, the law of the ten Commandments, as it is the matter of the law of Christ, ought

sing from the authority of the Creator, Father, Son and Holy Ghost, be weakned by its being issued unto the believer, from and by that blessed channel, the Lord Jesus Christ ?

As for the distinction betwixt the *Law of Faith* and the *Law of Christ* ; the latter is subordinated unto the former. All men by nature are

under the *Law of Works* ; but taking the benefit of the *Law of Faith*, by believing in the Lord Jesus Christ, they are set free from the *Law of Works*, and brought under the *Law of Christ*. Matth. xi. 28, 29. *Come unto me, all ye that labour and are heavy laden——take my yoke upon you.*

(*b*) See the following Note.

(*c*) The

ought to be a rule of life to a Believer (c) ; and therefore, you having affirmed to the contrary, have therein also erred from the truth.

Nom. The

(c) The Law of the ten Commands, being the natural Law, was written on Adam's heart in his creation; while as yet it was neither the Law of Works, nor the Law of Christ, in the sense, wherein these terms are used in Scripture, and by our Author. But after man was created, and put into the Garden, this natural Law, having, unto man liable to fall away from God, a *Threatning* of eternal death in case of *Disobedience*, had also a promise of eternal life annexed to it, in case of obedience; in virtue of which, he having done his *Work*, might thereupon plead and demand the reward of eternal life. Thus it became the *Law of Works*, whereof the Ten Commands were, and are still the *matter*. All mankind being ruin'd by the breach of *this Law*; Jesus Christ obeys and dies in the room of the elect, that they might be saved. They being united to him by faith, are, thro' his obedience and satisfaction imputed to them, freed from eternal death, and become Heirs of everlasting life: So that the *Law of Works*, being fully satisfied, expires as to them, as it would have done of course, in the case of Adam's having stood the time of his Trial (*See page 112.* Note (5.) howbeit, it remains in full force, as to unbelievers. But the *natural Law* of the ten Commands, (which can never expire or determine, but obligeth in all possible states of the creature, in Earth, Heaven and Hell) is, from that moment the Law of Works expires as to believers, issued forth to them (still liable to infirmities, tho' not to falling away like Adam) in the channel of the Covenant of Grace, bearing a promise of help to obey (*Ezek. xxxvi. 27.*) and, agreeable to their state before the Lord, having annex'd to it a *Promise* of the tokens of God's Fatherly Love, for the sake of Christ, in case of that *Obedience*; and a *Threatning* of God's Fatherly Displeasure, in case of their *Disobedience*, John xiv. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself*

Nom. The truth is, Sir, I must confess, I never took any notice of this threefold Law; which, it seems, is mentioned in the New Testament.

[6] *Ant.* And I must confess, if I took any notice of them, I never understood them.

Evan. Well, give me leave to tell you, that so far forth as any Man comes short of the true knowledge

myself to him. *Psal. lxxxix. 31, 32, 33.* *If they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.* Thus it becomes the *Law of Christ* to them; of which Law also the same ten Commands are likewise the matter. In the threatnings of this Law, there is no revenging wrath; and in the promises of it, no proper conditionality of Works: But here is the Order in the Covenant of Grace, to which the Law of Christ belongs; a beautiful order, of Grace, Obedience, particular Favours, and Chastisements for disobedience. Thus the ten Commands stand, both in the Law of Works, and in the Law of Christ, at the same time; being the common matter of both: But as they are the Matter of. (i. e.

stand in) the *Law of Works*, they are actually a part of the Law of Works; howbeit, as they are the Matter of, or stand in, the *Law of Christ*, they are actually a part, not of the Law of Works, but of the Law of Christ. And as they stand in the Law of Christ, our Author expressly asserts, against the *Antinomian*, that they ought to be a Rule of Life to a Believer: But that they ought to be a Rule of Life to a Believer, as they stand in the Law of Works, he justly denies against the *Legalist*. Even as when one and the same crime stands forbidden in the laws of different independent kingdoms; it is manifest, that the rule of life to the subjects, in that particular, is the prohibition, as it stands in the law of that kingdom whereof they are subjects respectively, and not as it stands in the law of that kingdom of which they are not subjects.

(d) Not

ledge of this threefold Law (*d*), so far forth he comes short, both of the true knowledge of God and of himself; and therefore, I wish you both to consider of it.

Nom. Sir, if it be so, you may do well to be a means to inform us, and help us to the true knowledge of this threefold Law: and therefore, I pray you, first tell us what is meant by the law of Works.

(*d*) Not of the *Terms*, here used to express it by; but of the *Things* thereby meant, to wit, the Covenant of Works, the Covenant of Grace, and the Law as a rule of life to believers; in whatever terms these things be expressed.

C H A P. I.

Of the Law of Works, or Covenant of Works.

§ 1. *The Nature of the Covenant of Works.* § 2. *Adam's Fall.* § 3. *The Sinfulness and Misery of Mankind by the Fall.* § 4. *No Recovery by the Law, or Covenant of Works.* § 5. *The Covenant of Works binding, tho' broken.*

§ 1. *Evan.* **T**HE Law of Works, opposed to the Law of Faith †, † *Ball* on the Covenant of Grace, p. 9. *Com. Pla. Eng.* p. 118. *Rom. iii. 27.* holds forth as much as the Covenant of Works: For it is manifest, faith *Musculus*, that the Word, which signifieth Covenant or Bargain, is put for Law: so that you see, the Law of Works is as much to say as the Covenant of Works. The which Covenant the Lord made with all Mankind, in Adam, before his Fall:

* *Lev.*

xviii. 5.

Gen. ii. 17.*Ames. Med.**Eng.* p. 48.

[7]

|| *Com. pla.*

P. 31.

Fall: the sum whereof was, *Do this, and thou shalt live; and if thou do it not, thou shalt die the Death* *. In which Covenant there was, *First*, contained a Precept, *Do this*; *Secondly*, A Promise joined unto it, *If thou do it, thou shalt live*; *Thirdly*, A like Threatning, *If thou do it not, thou shalt die the Death*. Imagine, faith *Musculus*, that God had said to *Adam*, Lo, to the intent that thou mayst live, I have given thee Liberty to eat, and have given thee abundantly to eat ||: let all the Fruits of Paradise be in thy power, one Tree except, which see thou touch not, for that I keep to mine own Authority; the same is the *Tree of Knowledge of Good and Evil*; if thou touch it, the Meat thereof shall not be Life, but Death.

Nom. But, Sir, you said, that the Law of the *ten Commandments*, or *Moral Law*, may be said to be the matter of the law of *Works*; and you have also said, that the law of *Works* is as much to say as the *Covenant of Works*: whereby it seems to me, you hold that the law of the *ten Commandments* was the matter of the *Covenant of Works*, which God made with all Mankind, in *Adam*, before his Fall.

Evan. That's a truth agreed upon by all Authors and Interpreters, that I know. And indeed the law of *Works* (as a learned Author † faith) signifies the *Moral Law*; and the *Moral Law*, strictly and properly taken, signifies the *Covenant of Works* (a).

† *Downham* on*Justif.* p.

443, 465.

Nom. But,

(a) The Moral Law is an ambiguous term among Divines. (1.) The Moral Law is taken for the Decalogue or ten Commands simply. So the Law in *ten Commandments*, is own'd to be commonly called the Moral Law, *Westmin. Confess.* Chap. xix. Art. 2, 3. And thus our

Author

Nom. But, Sir, what is the reason you call it but the matter of the *Covenant of Works*?

Evan. The reason why I rather chuse to call the law of the *ten Commandments* the matter of the *Covenant of Works*, than the *Covenant* itself, is, [8] because I conceive that the matter of it cannot properly be called the *Covenant of Works*, except the Form be put upon it; that is to say, except the Lord require, and Man undertake to yield perfect obedience thereunto, upon condition of eternal life and death:

And therefore, till then, it was not a *Covenant of Works* betwixt God and all Mankind in *Adam*. As for

Author hath hitherto used that term, reckoning the *Moral Law* not the *Covenant of Works* itself, but only the Matter of it. (2.) The *Moral Law* is taken for the ten Commands, having the promise of Life, and threatning of Death annexed to them; that is, for the *Law (or Covenant) of Works*. Thus the Moral Law is described to be, "The Declaration of the Will of God to Mankind, directing and binding every one to personal, perfect, and perpetual Conformity and Obedience thereunto, in the frame and disposition of the whole Man, Soul and Body, and in performance of all these Duties of Holiness and Righteousness, which he oweth to God and Man; promising Life upon the ful-

filling, and threatning Death upon the breach of it." *Larg. Catech. Quest. 93.* That this is the *Covenant of Works*, is clear from *Westm. Confess. Chap. xix. Art. I.* "God gave to *Adam* a Law, as a *Covenant of Works*, by which he bound him, and all his Posterity, to personal, intire, exact, and perpetual Obedience; promised Life upon the fulfilling, and threatned Death upon the breach of it." And this our Author owns to be the sense of that Term, strictly and properly taken: The reason whereof I conceive to be, that the *Moral Law* properly signifying the *Law of Manners*, answers to the Scripture Term, the *Law of Works*, by which is meant the *Covenant of Works*. And if he had added, that, in this

for Example, you know, that altho' a servant (*b*) have an ability to do a master's work, and tho' a master have wages to bestow upon him for it; yet is there not a Covenant betwixt them till they have thereupon agreed. Even so, tho' Man at the first had power to yield perfect and perpetual obedience to all the *ten Commandments*, and God had an eternal life to bestow upon him; yet was there not a Covenant betwixt them till they were thereupon agreed.

Nom. But, Sir, you know there is no mention made in the Book of *Genesis* of this *Covenant of Works*; which, you say, was made with Man at first.

Evan. Though we read not the word *Covenant* betwixt God and Man, yet have we there recorded
 || *Ball* on what may amount to as much: || for
 the Cove- God provided, and promised to *Adam*,
 nant, *p.* 6. eternal happiness, and called for perfect
 [9] obedience; which appears from God's
 threatning, *Gen.* ii. 17. For if man
 must die if he disobeyed, it implies strongly, that
 God's Covenant was with him, for Life, if he obeyed.

Nom. But,

this sense, Believers are delivered from it, he had said no more, than the larger Catechism doth, in these words: "They that are regenerate, and believe in Christ, be delivered from the Moral Law, as a Covenant of Works." *Quest.* 97. But, in the mean time, 'tis evident, he does not here use that Term in this sense; and in the next Paragraph, save one, he gives a reason why he doth not so use it.

(*b*) Not a *hired* servant,

for there is a Covenant betwixt such an one and the master: but a *bond* servant, bought with money of another person, or born in the master's house; who is obliged to serve his master, and is liable to punishment in case he do not, but cannot demand wages, since there is no Covenant between them.

This was the case of Mankind, with relation to the Creator, before the Covenant of Works was made.

Nom. But, Sir, you know the word *Covenant* signifies a mutual promise, bargain, and obligation, betwixt two Parties †. Now tho' it is implied, that *God* promised man, to give him life, if he obeyed; yet we read not, that *Man* promised to be obedient.

† *Walker*
on the Co-
venant,
p. 39.

Evan. I pray take notice, that God doth not always tie man to *verbal Expressions* *: but doth often contract the Covenant in *real Impressions*, in the heart and frame of the creature (c) and this was the *Manner* of covenanting with man at the first (d): for God had furnish'd his soul with an understanding *Mind*, || whereby he might discern good from evil, and right from wrong; and not only so, but also in his *Will* was most great uprightness *, and his *instrumental Parts* (e) were orderly framed to obedience. The truth is, God did engrave in man's soul, wisdom and knowledge of his will and works, and integrity in the whole soul, and such a fitness in all the powers thereof; that neither

* *Ball* on
the Cov.
p. 5.

|| *Calv.*
Inst. fol.
Eng. p. 8.

* *Eccl.*
vii. 29.

the

(c) The soul approving, embracing, and consenting to, the Covenant; which, without any more, is plain language, tho' not to Men, yet unto God, who knoweth the heart.

(d) The Covenant being revealed to Man created after God's own image, he could not but perceive the equity and benefit of it; and so heartily approve, embrace, accept, and consent to it. And

this accepting is plainly intimate, in *Eve's* words to the serpent, *Gen. iii. 2, 3. We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.*

(e) Executive faculties and powers, whereby the good known and willed was to be done.

[10]
† *Basting*.
Cat. p. 8.

the mind did conceive, nor the heart desire †, nor the body put in execution, any thing, but that which was acceptable to God : so that man, endued with these qualities, was able to serve God perfectly.

Nom. But, Sir, how could the Law of the ten Commandments be the matter of this Covenant of Works; when they were not written, as you know, till the time of *Moses*?

Evan. Though they were not written in Tables of Stone, until the time of *Moses**? yet were they writ in the tables of man's heart in the time of *Adam*: for we read that *Man was created in the Image, or likeness, of God*, Gen. i. 27. And the ten Commandments are a doctrine agreeing with the eternal wisdom and justice that is in God; wherein he hath so painted out his own nature, that it doth in a manner expresse the very image of God. And, doth not the Apostle say, that the image of God consists in *Knowledge, Righteousness, and true Holiness*? And is not knowledge, righteousness, and true holiness, the perfection of both the Tables of the Law †? And indeed, saith Mr. *Rollock*, it could not well stand with the *Justice of God*, to make a Covenant with Man, under the condition of holy and good works, and perfect obedience to his Law; except he had first created man holy and pure, and engraven his Law in his heart, whence those good works should proceed.

Nom. But yet I cannot but marvel that God, in making the Covenant with man, did make mention of no other Commandment, than that of the forbidden Fruit.

Evan. Do not marvel at it; for by that one Species

ties of sin, the whole Genus, or kind is shewn; as the same Law, being more clearly unfolded * *Deut.* xxvii. 26. *Gal.* iii. 10. doth exprefs. And indeed, in that one Commandment the whole worship of God did consist; as obedience, honour, love, confidence, and religious fear; together with the outward abstinence from sin, and reverend respect to the voice of God; yea; herein also consisted his love, and so his whole duty, to his neighbour.

(f) So that, as a learned writer saith, *Adam* heard as much * in the Garden as *Israel* did at *Sinai*; but only in fewer words and without thunder. ||

* *Hugo Grot.* De-fens. Fid. p. 7. 1.

* of the Law.

|| *Light-foot* Miscel. p. 282.

Nom. But, Sir, ought not man to have yielded perfect obedience to God, tho' this Covenant had not been made betwixt them?

Evan. Yea indeed, perfect and perpetual obedience was due from man unto God; tho' God had made no promise to man: for when God created man at first, he put forth an excellency from himself into him; and therefore it was the bond and tie that lay upon man, to return that again unto God (g): so that man being God's creature,

[12.]

(f) That one Commandment was, in effect, a summary of the whole duty of Man: the which clearly appears, if one considers, That the breach of it was a transgressing of all the ten Commands at once, as our Author afterwards distinctly sheweth.

(g) God having given Man a being after his own image, a glorious excellency,

it was his natural duty to make suitable returns thereof unto the Giver, in a way of duty, *being* and *acting* for him: even as the waters, which originally are from the sea, do, in brooks and rivers, return to the sea again. Man, being of God as his first Cause, behoved to be to him as his chief and ultimate end. *Rom.* xi. 36.

† *Reynolds* on
Psal. cx.
p. 403.

ture, by the law of Creation, he owed all obedience and subjection to God his Creator †.

Nom. Why then was it needful, that the Lord should make a Covenant with him, by promising him life, and threatening him with death?

Evan. For Answer hereunto, in the *first* place, I pray you understand, that man was a reasonable creature; and so, out of judgment, discretion and election, able to make choice of his way: and therefore, it was meet there should be such a Covenant made with him; that he might, according to God's ap-

|| *Ibid.* on
Psal. cx.
p. 405.

pointment, serve him after a reasonable manner ||. *Secondly*, it was meet there should be such a Covenant made with him, to shew that he was not such a prince on earth, but that he had a sovereign Lord *: therefore God set a punishment, upon the breach of his Commandment (*b*); that man might know his inferiority, and that things betwixt him and God, were not as betwixt Equals. *Thirdly*, It was meet there should

* *Gibbons*
on *Gen.* p.
97. *Ball.*
on the
Cov. p. II.
[13]

be such a Covenant made with him, to shew that he had nothing by personal, immediate and underived right; but all by gift and gentleness †.

† *Reynolds* on
Psal. cx.
p. 406.

So that, you see, it was an equal Covenant (*i*), which God, out of his Prerogative Royal, made with mankind in Adam, before his Fall.

Nom. Well, Sir, I do perceive that Adam, and all mankind in him, were created most *holy*.

Evan. Yea,

(*b*) *Viz.* The punishment of Death, upon the breach of his Commandment, touching the forbidden fruit. Com-

pare page 158. note (*g*).

(*i*) *i. e.* An equitable Covenant, fair and reasonable.

Evan. Yea, and most *happy* too: for God placed him in *Paradise* in the midst of all delightful pleasures and contents; wherein he did enjoy most near and sweet communion with his Creator, in whose presence *fulnes of joy*, and at whose *right hand* are pleasures for evermore †. So that if Adam had received of the *Tree of Life* ||, by taking and eating it, while he stood in the state of Innocency, before his Fall; he had certainly been established in a happy estate for ever, and could not have been seduced and supplanted by Satan; as some learned Men do think, and as God's own words seem to imply, *Gen.* iii. 22. (*k*).
 † *Psal.* xvi. 11.
 || *Walker* on the *Cov.* p. 89.
 § 2. *Nom.*

(*k*) The Author saith, that some learned Men think so; and that the words, *Gen.* iii. 22. seem to imply so much: but all this amounts not to a positive determination of the point. The words are these, *Behold, the Man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.* Whether or not these words seem to imply some such thing, I leave to the judgment of the reader, whom I incline not to entertain with mine own, or others conjectures upon the head. But three things I take to be plain, and beyond conjecture, in this Text. (1.) That there is no *irony* nor *scoff* here, as many think there is; but, on the contrary, a most pathetick La-

mentation over fallen Man. The literal version and sense of the former part of the Text run thus: *Behold the Man, that was as one of Us, &c.* compare for the version, *Lam.* iii. 1. *Psal.* lii. 7. and for the sense, *Gen.* i. 26, 27. *And God said, Let Us make Man in Our image---So God created Man in his own image, &c.* The latter part of the Text I would read thus; *And eat, that he may live for ever: compare, for this version, Exod.* iv. 23. *1 Sam.* vi. 8. 'tis evident the sentence is broke off abruptly, the words, *I will drive him out*, being suppress'd; even as in the case of a Father, with sighs, sobs and tears, putting his Son out of doors. (2.) That it was God's design, to prevent Adam's eating of the *tree of life*, as he had eaten of

§ 2. *Nom.* But it seemeth that *Adam* did not continue in that holy and happy estate.

[14] *Evan.* No indeed; for he disobeyed God's exprefs Command, in eating the forbidden Fruit; and so became guilty of the breach of the Covenant †.

† Mr. Slater on the 2d Cov.

Nom. But, Sir, how could *Adam*, who had his understanding so sound, and his will so free to chuse good, be so disobedient to God's exprefs Command?

* *Deut.* *Evan.* Tho' he and his will were both good, yet were they *mutably* good; so that he might stand or fall, at his own election or choice *.

Pathway,
p. 304.

Nom. But why then did not the Lord create him immutable? or, Why did he not so over-rule him in that action, that he might not have eaten the forbidden Fruit (1)?

Evan. The

the forbidden tree; lest he--- take also of the tree of life: thereby mercifully taking care that our fallen father, to whom the Covenant of Grace was now proclaimed, might not, according to the corrupt *natural inclination* of fallen Mankind, run back to the Covenant of Works for life and salvation, by partaking of the tree of life, a Sacrament of that Covenant; and so reject the Covenant of Grace, by eating of that tree now, as he had before broken the Covenant of Works, by eating of the tree of knowledge of good and evil. (3.)

That at this time *Adam* did think, that by eating of the tree of life he might live for ever. Further I dip not here in this matter.

(1) These are two distinct Questions, both of them *natively* arising from a *legal* temper of spirit: and I doubt, if ever the heart of a sinner shall receive a *satisfying* answer, as to either of them, until it come to embrace the Gospel-way of Salvation, taking up its everlasting rest in Christ, for *wisdom, righteousness, sanctification and redemption*.

Evan. The reason why the Lord did not create him immutable ||, was, because he would be obeyed out of Judgment and free choice; and not by fatal necessity, and absolute Determination (*m*); and withal, let me tell you, it was not reasonable to restrain God to this Point; to make Man such a one as *would* not, or *could* not sin at all ||; for it was at his choice to create him how he pleased. But why he did not uphold him with strength of steadfast Continuance; *that* resteth hidden in God's secret Counsel (*n*). Howbeit, this we may certainly conclude; that

|| *Reynolds*
on *Psal.*

110.

p. 406.

|| *Calv.*
Inst. p. 81.

(*m*) See the following Note.

(*n*) Immutability, properly so called, or absolute unchangeableness, is an incommunicable attribute of God, *Mal.* iii. 6. *Jam.* i. 17 And Mutability, or Changeableness, is so of the Nature of a Creature, that it should cease to be a Creature, or a dependent being, if it should cease to be *mutable*. But there is an immutability, improperly so called, which is competent to the creature; whereby it is free from being *actually* liable to change in some respect: the which, in reference to Man, may be considered two ways, 1. As putting him beyond the hazard of change by *another* hand than his own. 2. As putting him beyond the ha-

zard of Change by *Himself*. In the former sense, Man was indeed made immutable in Point of moral Goodness; for he could only be made sinful or evil by *himself*, and not by any *other*. If he had been made immutable in the *latter* sense, that immutability behoved either to have been woven into his very Nature; or else to have risen from *confirming* Grace. Now God did not create Man *thus* immutable in his Nature, which is it that the *first* question aims at: and that for this very good reason, *viz.* That, at that rate, Man *would* have obeyed by *fatal* necessity and absolute Determination, as one not having so much as a remote Power in his Nature to change himself. And neither glorified Saints,

[15] that *Adam's* State was such, as served to take away from him all excuse ; for he received so much, that of his own Will he wrought his own destruction (o) : because this Act of his was a wilful transgression of a Law, under the precepts whereof, he was most justly created † ; and unto the *Malediction* whereof, he was as necessarily and righteously subject, if he transgressed : for, as being God's creature, he was to be subject to his Will ; so, by being God's Prisoner, he was as justly subject to his wrath ; and that so much the more, by how much the precept was most just, the obedience more easy, the transgression more unreasonable, and the punishment more certain.

† *Reynolds* on
Psal. cx.
p. 406.

§ 3. *Nom.* And was *Adam's* sin and punishment imputed unto his whole offspring ?

Evan. Yea indeed ; for saith the Apostle, *Death passed upon all Men, for that all have sinned* ; or, in whom all have sinned ||, that is, in *Adam*. The very truth is, *Adam*, by his fall, threw down our whole nature (p) headlong into

Saints, nor Angels, are thus immutable ; their immutability in Goodness entirely depending on confirming Grace. As for Immutability by confirming Grace, which is it that the second question aims at ; it is conferred on glorified Saints and Angels : but why it was not afforded to *Adam* at his Creation, our Author wisely declines to give any reason. " The reason, saith he, Why the

" Lord did not create him
" immutable, was, because,
" &c. but why he did not
" uphold him with strength
" of steadfast Continuance,
" that resteth hidden in God's
" secret Counsel."

(o) i. e. He received so much strength, that it was not of Weakness, but Wilfulness, that he destroyed himself.

(p) i. e. All Mankind.

(q) With

into the same destruction †, and drowned his whole offspring in the same gulf of misery (q). And the reason is, because, by God's appointment, he was not to stand, or fall, as a single person only; but as a common publick person, representing all Mankind to come of him * (r): therefore as all that happiness, all those gifts and endowments, which were bestowed upon him, were not bestowed upon him alone, but also upon the whole nature of Man (s); and as that Covenant which was made with him, was made with whole Mankind: even so he, by breaking Covenant, lost all, as well for us as for himself. As he received all for himself and us; so he lost all, both for himself and us ||.

Nom. Then, Sir, it seemeth, by *Adam's* breach of Covenant, all Mankind were brought into a miserable condition.

Evan. All Mankind, by the fall of *Adam*, received a twofold damage †; *First*, A deprivation of all original goodness: *Secondly*, An habitual natural proneness to all kind of wickedness *: for the image of God, after which they were created, was forthwith blotted out; and in place of wisdom, righteousness and true holiness, came blindness, uncleanness, falsehood and injustice. The very truth is, our whole nature (t) was thereby corrupted, defiled, deformed, depraved, infected, made infirm, frail, malignant, full of venom, contrary to God; yea, enemies

† *Calv.*
Inst. p.
106, 107.

* *Good-*
win's tri-
umph of
Faith,
p. 85-

[16]

|| *Pemle*
Vind.
Fid. p. 99.

† Seven
Golden
Candle-
sticks, p. 3.

* *Basten.*
Cat. p. 10.

[17]

mies

(q) With himself.

ven before the Fall.

(r) *viz.* By virtue of the blessing of Fruitfulness, gi-

(s) *i. e.* All Mankind.

(t) *i. e.* All Mankind.

(u) *i. e.*

† *Urban*
Reg. in
Chr. Scr.
to Emaus,

p. 12.

* *Chof.*

Ser. p. 9.

† *Com.*

Pla. p. 14.

mies and rebels unto him †. So that, saith *Luther**, this is the title we have received from *Adam*, in this one thing we may glory, and in nothing else at all; namely, that every infant that is born into this world, is wholly in the power of sin, death, satan, hell, and everlasting damnation. Nay, saith *Musculus* †, the whirl-pool of Man's sin in Paradise, is bottomless and unsearchable.

Nom. But, Sir, methinks, it is a strange thing that so small an offence, as eating of the forbidden Fruit seems to be, should plunge whole mankind into such a gulf of misery.

Evan. Though at the first glance it seems to be a small offence; yet if we look more wistly (*u*) upon the matter, it will appear to be an exceeding great offence †: for thereby intollerable injury was done unto God; as first, his dominion and authority, in his holy Command was violated. 2dly, His justice, truth and power, in his most righteous threatnings, were despised. 3dly, His most pure and perfect image, wherein man was created in righteousness and true holiness, was utterly defaced. 4thly,

[18] His glory, which by an active service the creature should have brought to him, was lost and despoiled. Nay, how could there be a greater sin committed than that, when *Adam* at that one Clap broke all the ten Commandments*.

* *Light-foot* *Miscel. p. 183.*

Nom. Did he break all the ten Commandments, say you? Sir, I beseech you shew me wherein?

† *Ibid.*

Evan. 1. He chose himself another god, when he followed the Devil †.

2. He

2. He idolized and deified his own belly (x); as the Apostle's phrase is, *he made his belly his god*.

3. He took the name of God in vain, when he believed him not.

4. He kept not the rest and estate wherein God had set him (xx).

5. He dishonoured his father which was in heaven; and therefore his days were not prolonged in that land, which the Lord his God had given him.

6. He massacred himself and all his posterity.

7. From *Eve* he was a virgin, but in eyes and mind he committed spiritual fornication.

8. He stole (like *Achan*) that which God had set aside not to be medled with; and this his stealth is that which troubles all *Israel*, the whole world.

9. He bare witness against God, when he believed the witness of the Devil, above him.

10. He coveted an evil covetousness, like *Amnon*, which cost him his life (y), and all his progeny. Now, whosoever considers, what a nest of evils here were committed at *one* blow, must needs, with *Musculus* ||, see our case to be such, that we be compelled every way to commend the justice of God (z), and to condemn the sin of our first parents; saying concerning all mankind, as the Prophet *Hosea* doth, concerning *Israel*, *O Israel thou hast destroyed thyself* †.

[19]

|| *Com.*
Pla. p. 13.

† *Hof.*
xiii. 9.

§ 4. *Nom.* But, Sir, had it not been possible for *Adam*, both to have holpen himself and his posterity, out of this misery; by renewing the same Covenant with God, and keeping it for afterwards?

Evan.

(x) That is.

(y) 2 *Sam.* xiii.

(xx) See the Note (b) p.

(z) *i. e.* To justify God.

Evan. No, by no means; for the Covenant of Works was a Covenant no way capable of renovation ‡ (*a*). When he had once broke it, he was gone for ever : because it was a Covenant between two Friends ; but now fallen man was become an enemy. And besides, it was an impossible thing for *Adam* to have performed the conditions, which now the justice of God did necessarily require at his hands : for he was now become liable to the payment of a double debt ; to wit, the debt of *Satisfaction* for his sin committed in time past, and the debt of *perfect* and *perpetual Obedience*, for the time to come ; and he was utterly unable to pay either of them.

Nom. Why was he unable to pay the debt of *Satisfaction* for his sin committed in time past ?

Evan. Because his sin in eating the forbidden Fruit (for that is the sin I mean (*b*)) was committed against an infinite and eternal Good † ; and therefore merited an infinite and eternal Satisfaction ; which was to be either some temporal

(*a*) The Covenant of Works could by no means be renewed by fallen *Adam*, so as thereby to help himself and his posterity out of this misery ; the which is the only thing in question here. Otherwise indeed it might have been renewed ; which is evident by this sad token, that many do actually renew it, in their covenanting with God, being prompted thereto by their ignorance of the high demands of the Law, their own utter inability, and the way of salvation by Jesus Christ. And from the same principle our *Legalist* here makes no question, but *Adam* might have renewed it, and kept it too, for the after-time : only, he questions whether or not *Adam* might thereby have helped himself, and his posterity too, out of the misery they were brought into by his sin?

(*b*) That being the sin, in which all mankind fell with him, *Rom.* v. 15.

temporal punishment equivalent to eternal Damnation, or eternal Damnation itself. Now *Adam* was a finite Creature, therefore between finite and infinite there could be no proportion: so that it was impossible for *Adam* to have made satisfaction by any temporal punishment; and if he had undertaken to have satisfied by an eternal punishment, he should always have been satisfying, and never have satisfied, as is the case of the Damned in Hell.

Nom. And why was he unable to pay the debt of perfect and perpetual Obedience for the time to come?

Evan. Because his precedent Power to obey, was, by his Fall, utterly impaired: for thereby his Understanding was both feebled and drowned [21] in Darkness ||; and his Will was made

perverse, and utterly deprived of all power to will well; and his Affections were quite

|| *Ib.* Cat.
p. 112.

set out of order; and all things belonging to the blessed Life of the Soul were extinguished, both in him and us †: so that he was become impotent, yea dead, and therefore

† *Calv.*
Inst. p.

not able to stand in the lowest Terms to perform the meanest Condition. The

117. *Bol-*
ton's true

very truth is, our Father *Adam* falling from God, did, by his Fall, so dash him

Bounds, p.
133.

and us all in pieces, that there was no whole part left, either in him or us, fit to ground such a Covenant

upon. And this the Apostle witnesseth, both when he saith, *We are of no*

* *Rom.* v.
6. & viii. 3.

strength; and, *The Law was made weak, because of the Flesh* *.

Nom. But, Sir, might not the Lord have pardoned *Adam's* Sin without Satisfaction?

Evan. O no, for Justice is essential in God; and it is a righteous thing with God, that every Transgression receive a just Recompence (c): And if Recom-

(c) 2 Thess. i. 6. Seeing it is a righteous thing with God,

pence be just, it is unjust to pardon Sin without Satisfaction. And tho' the Lord had pardoned and forgiven his former Transgression, and so set him in his former Condition of Amity and Friendship; yet having no power to keep the Law perfectly, he could not have continued therein (*d*).

[22] *Nom.* And is it also impossible for any of his Posterity to keep the Law perfectly?

Evan. Yea indeed, it is impossible for any meer Man, in the time of this Life, to keep it perfectly; yea, though he be a regenerate Man: for the Law requireth of Man, that he *love the Lord with all his Heart, Soul and Might*; and there is not the holiest Man that lives, but he is *Flesh* as well as *Spirit*, in all parts and faculties of his Soul; and therefore cannot love the Lord *perfectly*. Yea, and the Law forbiddeth all habitual Concupiscence, not only saying, *Thou shalt not consent to Lust*, but, *Thou shalt not lust*: It doth not only command the *binding* of Lust, but forbids also the *being* of Lust; and who in this case can say, *My Heart is clean*?

Ant. Then, Friend *Nomista*, take notice, I pray, that as it was altogether impossible for *Adam*, to return into that holy and happy estate, wherein he was created, by the same way he went from it (*e*); so is it

to recompense tribulation to them that trouble you. Heb. ii. 2. Every transgression and disobedience received a just recompence.

(*d*) But would have sinned again, and so fallen under the Curse *anew*.

(*e*) Walking back by the way of the Covenant of Works, which he left by his sinning.

Object. Do we not then make void the Law, (Rom. iii. 31.) leaving an imputation of dishonour upon it, as a disregarded path, by pretending to return another way? *Ans.* Sinners being united to Christ by Faith, return, being carried back the same way they came; only their own feet never touch the ground: but the
glori

it for any of his Posterity : and therefore, I remember one || saith very wittily, The Law was *Adam's* Lease when God made him Tenant of *Eden* ; the conditions of which Bond, when he kept not, he forfeited himself, and all us. *God* read a Lecture of the Law to him before he fell, to be a Hedge to him to keep him in Paradise ; but when *Adam* would not keep within compass, this Law is now become [23] as the flaming Sword at *Eden's* Gate, to keep him and his Posterity out.

|| *Light-foot's* Miscel. p.282.

§ 5. *Nam.* But, Sir, you know, that when a Covenant is broken, the Parties that were bound are freed and released from their Engagements ; and therefore, methinks, both *Adam* and his Posterity should have been released from the Covenant of Works, when it was broken ; especially considering they have no strength to perform the Condition of it.

Evan. Indeed it is true, in every Covenant, if either Party fail in his Duty, and perform not his Condition, the other Party is thereby freed from his part ; but the Party failing is not freed, till the *other* release him : and therefore, tho' the Lord be freed from performing his Condition, that is, from giving to Man eternal Life ; yet so is not Man from his Part : No, though strength to obey be lost, yet Man having lost it by his own default, the Obligation to Obedience remains still ; so that *Adam* and his Offspring are no more discharged of their Duties, because they have no strength to do them, than a Debtor is quitted of his Bond, because he wants Money to pay it. And thus,

glorious Mediator, sustaining the persons of them all, walk'd every bit of the road exactly, *Gal.* iv. 4, 5. Thus, in *Christ*, the way of free

Grace, and of the Law, sweetly meet together ; and through Faith we establish the Law. Ibid.

thus, Neighbour *Nomista*, I have, according to your desire, endeavoured to help you to the true Knowledge of the *Law of Works*.

C H A P. II.

Of the Law of Faith; or, Covenant of Grace.

Sect. 1. *Of the eternal Purpose of Grace.* Sect. 2. *Of the Promise.* Sect. 3. *Of the Performance of the Promise.*

[24] *Ant.* **I** Beseech you, Sir, proceed to help us to the true knowledge of the *Law of Faith*.

Evan. The *Law of Faith* is as much to say as the *Covenant of Grace*, or the *Gospel*, which
 || *Tindal* signifieth good, merry, glad, and joyful
 Path to Tidings ||; that is to say, that God, to
 holy whose eternal knowledge all things are
 Script. present, and nothing past or to come,
 p. 378. foreseeing Man's fall, before all time
 2 Tim. i. 9. *purposed* (a), and in time *promised* (b),
 Eph. iii. and in the fulness of time *performed* (c),
 I, 3. the

(a) 2 Tim. i. 9. *Who hath saved us, according to his own Purpose and Grace, which was given us in Christ Jesus, before the world began.* Eph. iii.

II. *According to the eternal purpose, which he purposed in Christ Jesus our Lord.*

(b) Rom. i. 1, 2. *The Go-*

spel of God, which he had promised afore by his Prophets in the holy Scriptures

(c) Gal. iv. 4, 5. *But when the Fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law*

(d) *These*

the sending of his Son Jesus Christ into the World, to help and deliver fallen Mankind (d).

Rom. i. 2.

Gal. iv. 4.

SECTION. I.

Of the eternal Purpose of Grace.

Ant. **I** Beseech you, Sir, let us hear more of these things ; and first of all, shew how we are to conceive of God's eternal *Purpose*, in sending of Jesus Christ.

Evan. Why, here the learned frame a kind of conflict in God's holy attributes † : and by a liberty, which the Holy Ghost, from the language of holy Scripture, alloweth them, they speak of God after the manner of Men ; as if he

† *Reynolds* on
Psal. cx.
p. 407,
408.

were

(d) These are the good tidings, this is the Law of Faith, i. e. the Law to be believed for salvation, which the Apostle plainly teacheth, Rom. i. 16. *The Gospel is the power of God unto salvation to every one that believeth.* And v. 17. *For therein is the righteousness of God revealed from Faith to Faith.* In this last Text, clouded with great variety of interpretations, I think there is a transposition of words to be admitted ; and would read the whole verse thus : *For therein is revealed the righteousness of God by faith, unto faith ; as it is*

written, but the just by faith shall live. . The key to this construction and reading of the words in the former part of the verse, is the testimony adduced by the Apostle in the latter part of it, from Habak. ii. 4. where the original text appears to me to determine the version of that Testimony as here offered. The sense is, the righteousness which is by faith, namely, the righteousness of Christ, the only righteousness in which a sinner can stand before God, is in the Gospel revealed unto Faith, i. e. to be believed. See a like

were reduced to some straits and difficulties, by the cross demands of his several attributes ||

|| *William's* seven Golden Candlesticks, (a). For *Truth* and *Justice* stood up, and said, That Man had sinned; and therefore Man must die; and so called for the condemnation of a sinful, and therefore worthily a cursed creature; or else they must be violated: for thou saidst (say they to God) *In what day that thou eatest of the tree of the knowledge of good and evil, thou shalt die the Death.* Mercy, on the other side, pleaded for favour, and appeals to the great court in Heaven: and there it pleads, saying, Wisdom, and Power, and Goodness, have been all manifest in the creation*; and Anger and Justice, they have been magnified in Man's misery, that he is now plunged into by his fall: but I have not yet been manifested (b).

O! let *Favour* and *Compassion* be shewed towards Man, wofully seduced and overthrown by Satan! O! said they (c) unto God, it is a royal thing to relieve the distressed; and the *greater* any one is, the more *placable* and *gentle* he ought to be. But *Justice* replied, if I be offended, I must be satisfied and have my right: and therefore I require, that Man, who hath lost himself by his disobedience, should, for remedy, set obedience against it, and so satisfy the judgment of God. Therefore the wisdom of God became an umpire, and devised a way to reconcile them

like phrase, 1 Tim. iv. 3. translated after this manner.

(a) Hos. xi. 8. *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set*

thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.

(b) Mercy requires an object in misery.

(c) *Viz.* Favour and compassion.

(cc) See

them †; concluding, that before there could be reconciliation made, there must be two things effected; 1st, *A satisfaction of God's justice*: 2dly, *A reparation of Man's nature* (cc): which two things must needs be effected by such a *middle and common Person* || that had both zeal towards *God*, that he might be *satisfied*; and compassion towards *Man*, that he might be *repaired*: such a person, as, having man's guilt and punishment translated on him, might *satisfy* the justice of *God*, and as having a fulness of *God's* spirit and holiness in him, might *sanctify* and repair the *nature of Man* d).

C

And

† *Calv.*
Instit.

p. 117.

[26]

|| *Reynolds* on
Psal. cx.
p. 408.

(cc) See the following Note.

(d) As Man lay in ruins by the fall, *guilty* and *unclean*, there stood in the way of his salvation by mercy designed, 1. The *Justice* of *God*, which could not admit the *guilty* creature; and, 2. The *Holiness* of *God*, which could not admit the *unclean* and *unholy* creature to *Communion* with him. Therefore, in the contrivance of his salvation, it was necessary, that provision should be made for the *Satisfaction* of *God's* justice, by payment of the double debt mentioned above; namely, the debt of punishment, and the debt of perfect obedience. It was also necessary, that provision should be made for the *sanctification* of the sinner, the

repairing of the lost image of *God* in him. And Man being as unable to *sanctify* himself, as to satisfy justice, (a truth which proud nature cannot digest) the Saviour behov'd not only to *obey* and *suffer* in his stead; but also to have a fulness of the *Spirit* of *Holiness* in him, to communicate to the sinner, that his *Nature* might be *repaired*, thro' sanctification of the spirit. Thus was the groundwork of Man's salvation laid in the eternal counsel; the *Sanctification* of the sinner, according to our author, being as necessary to his salvation, as the *Satisfaction* of justice: for indeed the necessity of the former, as well as of the latter, ariseth from the nature of *God*, and therefore is an absolute necessity.

And this could be none other but Jesus Christ, One of the Three Persons of the blessed Trinity. And therefore he *, by his Father's Ordination, his own voluntary Susception, and the holy Spirit's Sanctification, was fitted for the Business.

† *Ames.* Whereupon there was a special Covenant †, or mutual Agreement made between God and Christ, as is expressed, *Med. p.*
74.

Isaiah liii. 10. that if Christ would make himself a Sacrifice for Sin, then he should *see his Seed*, he should *prolong his Days*, and the *Pleasure of the Lord should prosper by him*. So in *Psal. lxxxix. 19.* The Mercies of *this* Covenant between God and Christ, under the Type of God's Covenant with *David*, are set forth; *Thou spakest in vision to thy holy One, and saidst, I have laid help upon*

[27] *One that is mighty*, or, as the *Chaldee* expoundeth, *One mighty in the Law*. As if God had said concerning his Elect †, I know that these will break, and never be able to satisfy me; but thou art a mighty and substantial Person, able to pay me; therefore I will look for my Debt (e) off thee, (as *Pareus* well observes) God did, as it were, say to Christ, What they owe me, I require it all at thy Hands. Then said

Christ, *Lo I come to do thy will! in the volume of the book it is written of me, I delight to do thy will,*

|| *Psal. xl.* *O my God, yea thy law is in my heart.* Thus Christ assented, and from everlasting stroke Hands with God ||, to put upon him Man's person, and to take upon him his Name, and to enter in his

(e) i. e. The Debt which the Elect owe to me.

Thus was the Covenant made betwixt the Father and

the Son, for the Elect, that he should obey for them, and die for them.

(f) The

stead in obeying his Father, and to do all for Man that he should require, and to yield in Man's Flesh the Price of the Satisfaction of the just Judgment of God, and, in the same Flesh, to suffer the Punishment that Man had deserved: and this he undertook under the penalty that lay upon Man to have undergone (f). And thus was Justice satisfied, and Mercy magnified, by the Lord Jesus Christ: and so God took Christ's single Bond; whence Christ is not only called, the *Surety of the Covenant* for us, *Heb.* vii. 22. but the *Covenant itself*, *Isa.* xlix. 8. [28] And God laid all upon him, that he might be sure of Satisfaction; protesting, that he would not deal with us, nor so much as expect any payment from us †; such was his Grace. And thus did our Lord Jesus Christ enter into the same *Covenant of Works* that *Adam* did, to deliver Believers from it || (g): He was contented to be under all that *commanding*, revenging Authority, which

† *Hooker's*
Soul-just.

p. 174.

|| *Goodwin's*
Christ set
forth, p 83.

(f) The Son of God consented to put himself in *Man's stead*, in obeying his Father, and so to do all for Man that his Father should require; that Satisfaction should be made. Farther, he consented, in *Man's Nature*, to satisfy and suffer the deserved Punishment; that the same Nature that sinned might satisfy: And yet farther, he undertook to bear the very *same Penalty* that lay upon Man, by virtue of the *Covenant of Works*, to have undergone; so fitting himself a *proper Surety* for

them, who, as the Author observes, must pay the *same* sum of Money that the Debtor oweth. This I take to be the Author's meaning: but the Expression of *Christ's undertaking under the Penalty*, &c. is harsh and unguarded.

(g) Our Lord Jesus Christ became *Surety* for the Elect in the second *Covenant*, *Heb.* vii. 22. And in virtue of that Suretiship, whereby he put himself in the room of the principal Debtors, he came under the same *Covenant of Works* that *Adam* did; in so far as the fulfilling of that

which *that* Covenant had over them ; to free them from the penalty of it : and, in that respect, *Adam* is said to be a Type of Christ, as you have it, *Rom. v. 14. Who was the type of him that was to come.* Unto which purpose, the Titles which the Apostle gives these two, *Christ* and *Adam*, are exceeding observable. He calls *Adam* the *first Man*, and Christ our Lord the
 * I Cor. *second Man* * ; speaking of them, as if
 xv. 47. there never had been any more Men in the World, besides these two ; thereby making them the Head and Root of all Mankind, they having, as it were, the rest of the Sons of Men included in them. The first Man is called the *earthly Man* ; the second Man Christ, is called the *Lord from Heaven* †. The earthly
 † I Cor. Man had *all the Sons of Men*, born into
 xv. 47. the World, included in him ; and is so called in conformity

Covenant in their stead, was the very *Condition* required of him as the second *Adam*, in the second Covenant, *Gal. iv. 4, 5. God sent forth his Son — made under the Law, to redeem them that were under the Law.* Thus Christ put his Neck under the yoke of the Law, as a Covenant of Works, to redeem them who were under it as such. Hence he is said to be the *End of the Law for Righteousness to every one that believeth*, *Rom. x. 4.* namely, the End for Consummation, or perfect fulfilling of it by his Obedience and Death, which presupposeth his coming under it. And thus the Law, as a Covenant of Works, was

magnified and made honourable ; and it clearly appears how *by Faith we establish the Law*, *Rom. iii. 31. Quest.* How then is the second Covenant a Covenant of Grace ?
Ans. In respect of Christ, it was most properly and *strictly* a Covenant of Works ; in that he made a proper, real, and full Satisfaction in behalf of the Elect : but, in respect of *them*, it is purely a Covenant of richest Grace, in as much as God accepted the Satisfaction from a Surety, which he might have demanded of them ; provided the Surety himself, and gives all to them freely for his sake.

(b) And

formity unto them, the *first Man* (b): The second Man, Christ, is called, the *Lord from Heaven*, who had *all the Elect* included in him; [29] who are said to be the *First-born*, and to have their *Names written in Heaven*, Heb. xii. 23. and therefore are oppositely called *heavenly Men*: so that these two, in God's account, stood for all the rest (i). And thus you see, that the Lord, willing to shew Mercy to the Creature fallen ||, and with- || *Ball on*
al to maintain the Authority of his *Law*, the Cov.
took such a Course as might best manifest p. 289.
his Clemency and Severity *: Christ en- * Ibid. p.
tered into Covenant, and became *Surety* 207, 208.
for *Man*, and so became liable to *Man's*
Engagements; for he that answers as a *Surety*, must
pay the *same Sum* of Money that the Debtor oweth.

And thus have I endeavoured to shew you, how we are to conceive of God's eternal *Purpose*, in sending of Jesus Christ to help and deliver fallen Mankind.

(b) And so, in relation to them, is called the *first Man*. tented *all the Elect* in the second Covenant.

(i) Thus *Adam* represented *all Mankind* in the first Covenant; and Christ repre- See the first Note on the Preface.

S E C T. II. Of the Promise.

§ 1. The Promise made to Adam. § 2. The Promise renewed to Abraham. § 3. The Law, as the Covenant of Works, added to the Promise. § 4. The Promise and Covenant with Abraham, renew'd with the Israelites. § 5. The Covenant of Grace under the Mosaick Dispensation. § 6. The natural Biass towards the Covenant of Works. § 7. The Antinomian Faith rejected. § 8. The Evil of Legalism.

§ 1. Ant, I Beseech you, Sir, proceed also to the second thing: and first tell us, when the

the Lord began to make a *Promise* to help and deliver fallen mankind.

Evan. Even the same day that he sinned (a), which, as I suppose, was the very same day he was created (b): for *Adam*, by his sin, being become the *Child of Wrath*, and both in body and in soul subject to the curse,

(a) This our Author doth here positively assert, and afterward confirm. And there is plain evidence for it, from the holy Scripture, which determines the time of the Lord's calling our guilty first parents before him, at the which time he gave them the promise, *Gen. iii. 8. And they heard the voice of the Lord God walking in the garden in the cool of the day. Heb. At the wind of that day,* as *Junius* and *Tremellius*, *Piscator* and *Picherellus* read it: the which, as soon as it began to blow, might convince them, that their aprons of fig-leaves were no fit covers for their nakedness.

(b) Our Author is far from being singular in this opinion. The learned *Gataker* (*apud Pol. Synop. Crit. in Gen. iii. 23.*) owns it to be the common opinion, tho' himself is of another mind, "That man fell, and was cast out of Paradise, the same day in which he was created." And he tells us (*ibid. in Psal. xlix. 13.*) that, "Broughton

assert, *Adam* not to have stood in his integrity so much as one Day; and that he saith out of *Maimonides*, This is held by all the *Jews*, as also by the *Greek Fathers*." That this opinion is less received than formerly, is, if I mistake not, not a little owing to the cavils of the *Deists*, who, to weaken the credit of the inspired history, alledge it to be incredible, that the events recorded *Gen. i. 24, 25, 26. and ii. 7, and 18.* to the end of the third chapter, could all be crowded into one day. See *Nichol's, Conference with a Theist*. The reasons to support it, take from the learned *Sharp*, one of the six Ministers banish'd in the year 1606, *Curs. Theol. Loc. de Peccato*. (1.) "Because of the Devil's envy, who, 'tis likely, could not long endure to see man in a happy state. (2.) If man had stood more days, the blessing of marriage would have taken place, *Adam* would have known his wife,

curse, and seeing nothing due to him but the wrath and vengeance of God; he was afraid, and sought to hide himself from the Presence of God †: whereupon the Lord promised Christ unto him, saying to the Serpent, *I will put enmity between thee and the woman, and between thy seed and her seed; he (that is to say, the seed of the Woman; for so is the Hebrew Text) shall break thy head, and thou shalt bruise his heel.* This Promise of Christ, the Woman's seed ||, was the Gospel *; and the only comfort of Adam, Abel, Enoch, Noah, and the rest of the godly Fathers, until the time of Abraham (c).

[30]
Presence
† Gen.
iii. 10.

|| Ver. 15.
* Urb.
Reg. on
Serm. to
Emaus.

Nom. I pray you, Sir, what ground have

"wife, and begot a child
"without original sin. (3.)
"The Sabbath was not so
"much appointed for medi-
"tating on the works of
"Creation, as on the work
"of Redemption. (4) It
"appears from the words
"of the Serpent, and of the
"woman, that she had not
"yet tasted any fruit. (5.)
"When the Holy Ghost
"speaks of the sixth day,
"Gen. i. and of the day of
"the Fall, 'tis with HE em-
"phatick. (Compare Gen. i.
"ult. and iii. 8.) (6.) He fell
"so soon, that the work of
"Redemption might be the
"more illustrious; since man
"could not stand one day
"without the Mediator's
"help." How the Sabbath

was broken by Adam's sin,
tho' committed the day be-
fore, may be learned from
Larg. Cat. on the 4th Com-
mand, which teacheth, that
"The Sabbath is to be fan-
"ctified---and to that end,
"we are to prepare our
"hearts---that we may be
"the more fit for the duties
"of that day;" and that
"The sins forbidden in the
"4th Commandment, are all
"omissions of the duties re-
"quired, &c."

(c) In this promise was
revealed, (1.) Man's restora-
tion into the favour of God,
and his salvation; not to
be effected by Man himself,
and his own Works, but by
another. For our first pa-
rents, standing condemn'd for
break-

have you to think, that *Adam* fell the same day he was created ?

Evan. My ground for this opinion, is, *Psal.* xlix.
 † *Ains-* 12. which text Mr. *Ainsworth* † makes
worth. to be the 13 *Verse*, and reads it thus ;
but Man in honour doth not lodge a night,
he is likened unto beasts that are silenced (d). That
 may

breaking of the *Covenant of Works*, are not sent back to it, to essay the mending of the matter, which they had marr'd before : but a *new Covenant* is proposed, a Saviour promised as their only hope. (2.) That this Saviour was to be *incarnate*, to become Man, *the seed of the Woman*. (3.) That he behoved to *suffer* ; his *heel*, namely, his humanity, to be *bruised* to death. (4.) That, by his death, he should make a full conquest over the devil, and destroy his Works, who had now overcome and destroyed Mankind ; and so recover the captives out of his hand : *he shall bruise thy head*, to wit, while thou *bruisest his heel*. This encounter was on the cross : there Christ treading on the serpent, it bruised his *heel*, but he bruised its *head* (5.) That he should not be held by death, but *Satan's* power should be broken irrecoverably ; the saviour being bruised only in the *heel*, but the

serpent in the *head*. (6.) That the saving interest in him, and his salvation, is by *faith alone*, believing the promise with particular application to one's self, and so receiving him ; forasmuch as these things are revealed by way of a simple promise.

(d) " From this text, the "*Hebrew Doctors*" also " in "*Beresbit Rabba*, do gather, " that the glory of the first " Man did not *night* with " him, and that in the beginning of the sabbath his " splendor was taken away " from him, and he was " driven out of *Eden*." Cartwright apud Pol. *Synops. Crit. in Loc.* The learned Leigh, in his *Crit. Sacr. in Voc. Lun*, citing this text, saith, " *Adam lodged not one night in " honour*, for so are the words, " if they be properly translated." He repeats the same in his *annotations* on the book of *Psalms* ; and points his Reader to *Ainsworth*, whose version does evidently

may be minded (saith he) both for the first Man *Adam*, who continued not in his dignity, and for all his children.

Ant. But, Sir, do you think that *Adam* and those others, did understand that promised seed to be meant of Christ?

Evan.

ly favour this opinion, and is here faithfully cited by our Author, though without the marks of composition (*lodge a night*) there being no such marks in my copy of *Ainsworth's* Version or Annotations, printed at *London* 1639. However the word *Lun* may signify to *abide* or *continue*, 'tis certain the proper and primary signification of it, is to *night* (*at, in, or with:*) I must be allowed the use of this word, to express the true import of the original one. Thus we have it rendered, *Gen.* xxviii. 11. *tarried all night.* *Judg.* xix. 9. *tarry all night.* v. 10. *tarry that night.* v. 13. *lodged all night.* And since this is the proper and primary signification of the word, it is not to be receded from without necessity, the which I cannot discover here. The Text seems to me to stand thus, word for word, the propriety of the tenses also observed. *Tet-Adam in-honour could-not-night: he-became-like as-the-beasts they-were-alike.* Com-

pare the *Septuagint*, and the *vulgar Latin*; with which, according to *Pool* in *Synops. Crit.* the *Ethiopic*, *Syriac*, and *Arabic*, do agree: tho' unhappy in not observing the difference, between this and the last verse of the *Psalm*. Nothing can be more agreeable to the scope and context. *Worldly Men boast themselves in the multitude of their Riches*, v. 6. as if *their houses should continue for ever*, v. 11. And yet *Adam*, as happy as he was in *Paradise*, continued not one night in his honour; it quickly left him: yea, he died, and in that Respect became like the beasts, compare v. 14. *Like sheep they are laid in the grave, death shall feed on them.* And after shewing, that the worldly Man shall die, notwithstanding of his worldly Wealth and Honour, v. 19. this suitable memorial for *Adam's* sons, is repeated with a very small variation, v. 20, 21. *Adam was in-honour, but-could-not-understand: he became, &c.*

(e) That

[31] *Evan.* Who can make any doubt, but that the Lord had acquainted *Adam* with Christ, betwixt the time of his sinning and the time of his sacrificing, though both on a day?

Ant. But did *Adam* offer sacrifice?

* *Light-foot* Mis-
cel. p. 18.
Vaugh-
meth on
Bib. p. 15;
† *Walker*
on the
Cov. p. 59.

Evan. Can you make any question *, but that the bodies of those beasts, whose skins went for a covering for his body, were immediately before offered in sacrifice for his soul? surely those skins could be none other but of beasts slain †, and offered in sacrifice; for before *Adam* fell, beasts were not subject to mortality, nor slaying. And God's clothing of *Adam* and his Wife with skins, signified, that their sin and shame was covered with Christ's righteousness. And questionless the Lord had taught him, that his sacrifice did signify his acknowledgement of his sin, and that he looked for the seed of the

|| *Gibbons*
on *Gen.*

Woman. ||, promised to be slain in the evening of the world, thereby to appease the wrath of God for his offence; the which, undoubtedly, he acquainted his sons *Cain* and *Abel* with, when he taught them also to offer sacrifice.

Ant. But how doth it appear that this his sacrificing was the very same day that he sinned?

[32] *Evan.* It is said *John* vii. 3. concerning Christ, that *they sought to take him, yet no man laid hands on him, because his hour was not yet come*; but after that, when the time of his suffering was at hand, he himself said † *The hour is come*; which day is expressly set down by the Evangelist *Mark* ‡, to be the *sixth Day*, and *ninth Hour* of that day, when *Christ, thro' the eternal Spirit, offered up himself without spot to God*. Now, if you compare this with *Exodus* xii. 6. you shall find that the

† *John*
xii. 23.
‡ *Mark*
xv. 34, 42.

the Paschal Lamb, a most lively Type of Christ, was offered the very same day and hour, even the sixth day, and ninth hour of the day, which was at three of the clock in the afternoon ||: and the Scripture testifieth, that *Adam* was created the very same sixth day; and gives us ground to think that he sinned the same day. And do not the fore-alledged Scriptures afford us warrant to believe, that it was the very same hour of that day †, when Christ entered mystically and typically upon the work of Redemption, in being offered as a Sacrifice for *Adam's* sin (e)? And surely we may suppose, that the Covenant (as you heard) being broken between God and *Adam*, justice would not have admitted of one hour's respite, before it had proceeded to execution, to the destruction both of *Adam* and the whole Creation; had not Christ, in the very nick of time, stood as the *Ram* (or rather the *Lamb*) in the *Bush*, and stepped in to perform the Work of the Covenant. And hence I conceive it is, that Saint (f) *John* calls him the *Lamb slain* from the

|| *Ainsworth* on the Text.

† *Gen.* i. 26.

[33]

(e) That the promise was given the same day that *Adam* sinned, was evinced before: And from the history *Gen.* iii. and the nature of the thing itself, one may reasonably conclude, that the *Sacrifices* were annexed to the *Promise*. And since the hour of Christ's Death, was all along the time of the Evening Sacrifice; it is very natural to reckon, that it was also the hour of the first Sacrifice: even as the place on which the Temple stood, was at first designed by an extraordinary Sacrifice on that spot, 1 *Chron.* xx. 18---28. and xxii. 1. "At three a-clock in the afternoon Christ yieldeth up the ghost, *Mark* xv. 34. the very time when *Adam* had received the promise of this his Passion for his Redemption, *Lightfoot* on *Acts* ii. 1.

(f) This word might well have been spared here; notwithstanding

† Rev.

xiii. 8.

Walker on

p. 42.

† Ains-

worth on

Gen.

the beginning of the world † (g). For as the first state of Creation was confirmed by the Covenant which God made with man †; and all creatures were to be upheld by means of observing the law and condition of that Covenant: so that Covenant being broken by man, the world should have come to ruin, had it not been as it were created a-new, and upheld by the Covenant of Grace in Christ.

Ant. Then, Sir, you think that *Adam* was saved.

Evan.

wiſtanding that we ſo read, in the title of the Book of the *Revelation*, in our *Engliſh* Bibles; and in like manner, in the titles of other books of the *New Teſtament*, St. (i. e. Saint) *Matthew*, St. *Mark*, St. *Luke*, &c. it is evident, there is no ſuch word to be found in the titles of theſe Books in the original *Greek*: and the *Dutch* translators have juſtly diſcarded it, out of their tranſlation. If it is to be retained, becauſe *John*, *Matthew*, *Mark*, *Luke*, &c. were without controverſy Saints; why not on the ſame ground, *Saint Moſes*, *Saint Aaron*, (expreſſly called the Saint of the Lord, *Pſal.* cvi. 16.) &c. no reaſon can be given of the Difference made in this point, but that it pleaſed *Antichriſt* to canonize theſe *New Teſtament* Saints, but not the *Old Teſtament* ones. Canonizing is

an act or ſentence of the pope, decerning religious worſhip and honours to ſuch Men or Women departed as he ſees meet to confer the honour of Saintſhip on. Theſe honours are ſeven. And the firſt of them is, That they are inrolled in the Catalogue of Saints, and muſt be accounted and called Saints by all. *Bel-larmin. Diſp. Tom. I. Col.* 1496.

(g) The benefits thereof (*viz. of Chriſt's Redemption*) " Were communicated unto
" the elect from the begin-
" ning of the world, in and
" by thoſe promiſes, types
" and ſacrifices, wherein he
" was revealed, and ſignifi-
" ed to be the Seed of the
" Woman, which ſhould
" bruife the ſerpent's head,
" and the Lamb ſlain from
" the beginning of the world. *Weſtm. Confefs. Chap. 8. Art.* 6.

(h) So

Evan. The *Hebrew* Doctors hold that *Adam* was a repentant sinner*: and say, that he was by wisdom (that is to say, by Faith in *Christ*) brought out of his Fall; yea, and the Church of God doth hold, and that for necessary causes †, that he was saved by the death of *Christ*: yea, saith *Mr. Vaughan*, it is certain he believed the promise concerning *Christ*, in whose Commemoration he offered continual sacrifice; and, in the assurance thereof, he named his Wife *Hevah*, that is to say, Life (*b*); and he called his son *Seth*, settled or persuaded in *Christ*.

* *Ainsworth* on *Gen.*

† *Gibbons* on *Gen.*

[34]

Ant. Well, now I am persuaded that *Adam* did understand this *Seed of the Woman* to be meant of *Christ*.

Evan. Assure your self, that not only *Adam*, but all the rest of the godly Fathers, did so understand it ||; as is manifest in that the *Thargum* or *Chaldee Bible*, which is the antient translation of *Jerusalem*, hath it thus; *Between thy Son and her Son* *; adding further, by way of comment, *So long, O Serpent, as the Woman's Children keep the Law, they kill thee; and when they cease to do so, thou stingest them in the heel, and hast Power to hurt them much; but whereas for their harm there is a sure remedy, for thee there is none: for in the last days they shall crush thee all to pieces, by means of Christ their King.* And this was it which did support

|| *Urb. Reg.* on *Christ's* Sermon to *Emaus*.

* *Duplefs.* Trueness of *Christ*. Relig.

p. 226.

(*b*) So the *Septuagint* expound it. Others an *Enliverer*; not doubting, but *Adam*, in giving her this name, had the promised life-giving seed, our Lord *Jesus Christ* particularly in view, amongst the *all living*, she was to be Mother of.

(i) The

port and uphold their Faith until the time of *Abraham*.

§ 2. *Ant.* What followed then?

Evan. Why then the *Promise* was turned into a *Covenant* with *Abraham* and his seed, and oftentimes repeated, that in his Seed all Nations should be blessed † (i). Which promise and Covenant was the very voice itself of the Gospel; it being a true testimony of Jesus Christ; as the Apostle *Paul* beareth witness, saying, *The Scripture fore-*

(i) The ancient promise given to *Adam* was the first gospel, the covenant of grace: “for Man, by his fall, having made himself incapable of life by the covenant of works, the Lord was pleased to make a second, commonly call’d the covenant of grace,” *Gen. iii. 15. Westm. Confes. Chap. 7. Art. 3.* When that promise or covenant, in which the persons it respected were not expressly designed, was renewed, *Abraham* and his seed were designed expressly therein: and so it became a Covenant with *Abraham* and his seed. And the promise being still the same, as to the Substance of it, was often repeated; and in the repetition, more fully and clearly opened. So Jesus Christ revealed to *Adam*, only as the Seed of the Woman, was thereafter reveal-

ed to *Abraham*, as *Abraham*’s own Seed: and thus was it believed and embraced, unto Salvation, in the various Revelations thereof. “God — did seek *Adam* again, call upon him, rebuke his sin, convict him of the same, and, in the end, made unto him a most joyful promise, to wit, That the seed of the Woman should break down the Serpent’s Head, that is, he should destroy the works of the devil; quiblk promise, as it was repeated, and made main clear from time to time; so was it embraced with joy, and main constantly” (i. e. most steadfastly) “received of all the faithful, from *Adam* to *Noe*, from *Noe* to *Abraham*, from *Abraham* to *David*, and so forth to the incarnation of Christ Jesus.” *Old Confess. Art. 4.*

(k) That

foreseeing that God would justify the Gentiles through Faith, preached before the Gospel unto Abraham ||, saying, *In thee shall all the Nations of the Earth be blessed.* And the better to confirm Abraham's faith in this promise of Christ, it is said, *Gen. xiv. 19.* That *Melchizedeck* came forth and met him, and blessed him. Now saith the Apostle, *This Melchizedeck was a Priest of the most high God, and King of righteousness**, and King of Peace, without Father and without Mother; and so like unto the Son of God; who is a Priest for ever, after the order of *Melchizedeck*, and both King of Righteousness and King of Peace †; yea, and without Father, as touching his Manhood, and without Mother, as touching his Godhead. Whereby we are given to understand, that it was the purpose of God, that *Melchizedeck* should, in these particulars, resemble the person and office of Jesus Christ the Son of God ‡; and so, by God's own appointment, be a type of him to *Abraham*, to ratify and confirm the promise made to him and his Seed, in respect of the eternal Covenant (*k*); to wit, that he and his believing Seed should be so blessed in Christ, as *Melchizedeck* had blessed him (*l*). Nay, let me tell you more, [36] some have thought it most probable; yea, and have said, If we search out this truth, without partiality, we

|| Gal. iii. 8.

* Heb. vii. 1, 2, 3, and 6, 20.

† Jer. xxiii. 6. Isa. ix. 6.

‡ Dickson on the Heb.

(*k*) That pact betwixt the Father and the Son, from everlasting.

(*l*) *Melchisedec* was unto *Abraham* a type, to confirm

him in the faith, that he and his believing seed should be as really blessed in Christ, as he was blessed by *Melchisedec*.

*(*m*) This

|| *Williams*
7 Golden
Candlest.

p. 330,
331.

we shall find, that this *Melchizedeck* ||, which appeared unto *Abraham*, was none other than the Son of God, manifest by a special dispensation and privilege unto *Abraham*, in the flesh, who is therefore said, to have *seen his day and rejoiced*, *John* viii. 56. (m). Moreover, in *Gen.* xv. we read that the Lord did again confirm this Covenant with *Abraham*: for when *Abraham* had divided the beasts, God *came between* the parts, like a smoaking furnace and a burning lamp; which (n),

* *Ball* on
the Cov.

p. 49.

as some have thought, did primarily typify the torment and rending of Christ *; and the furnace and fiery lamp, did typify the wrath of God running between, and yet did not consume the rent and torn Nature.

† *Walker*
on the
Cov. p. 63.

And the blood of circumcision did typify the blood of Christ (o): and the resolved sacrificing † of *Isaac* on mount *Moriah*, by God's appointment, did prefigure and foreshew, that by the offering up of Christ

(m) This seems to me to be a more than groundless opinion, as being inconsistent with the Scripture-account of *Melchisedec*, *Gen.* xiv. 18. *Heb.* vii. 1, — 4. howbeit it wants not patrons among the learned: the declaring of which is no just ground to fix it on our Author; especially after his speaking so plainly of *Christ* and *Melchisedec*, as two different Persons, a little before. The text, *John* viii. 56. alledged by the patrons of that opinion, makes nothing for their purpose: "for all (we mean

"the faithful Fathers under the law) did see," (*viz.* by *Faith*) the joyful day of *Christ Jesus*, and did rejoice. *Old Confess. Art.* 4.

(n) Namely, the passing of the furnace and burning Lamp, between the pieces.

(o) *Heb.* ix. 22. And almost all things are by the Law purged with blood: and without shedding of blood is no remission. Compare *Gen.* xvii. 14. The uncircumcised Man-child shall be cut off from his people: he hath broken my Covenant.

(p) To

Christ the promised Seed, in the very same place, all Nations should be saved. Now this Covenant thus made and confirmed with *Abraham*, was renewed with *Isaac*, *Gen.* xxvi. 4. and made known unto *Jacob*, by Jesus Christ himself: for that Man which wrestled with *Jacob*, was none other but the Man Christ Jesus †; for himself said, that *Jacob* should be called *Israe'l*, a wrestler and prevailer with God; and *Jacob* called the name of the place *Peniel*, because he had seen God face to face. And *Jacob* left it by his last will unto his children, in these words, *The Scepter shall not depart from a Law-giver from between his feet, till Shiloh come* ||: That is to say, of *Judah* shall Kings come one after another, and many in number, till at last the Lord Jesus come, who is King of Kings, and Lord of Lords: or, as the *Targum* of *Jerusalem* and *Onkelos* do translate it, *until Christ the anointed come* *.

Nom. But, Sir, are you sure that this promised Seed was meant of Christ?

Evan. The Apostle puts that out of doubt, *Gal.* ii. 16. saying, *Now unto Abraham and to his seed were the promises made* (p). *He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ* (q). And so no doubt but these Godly Patriarchs did understand it.

[37]
† *Gen.*
xxxii. 28,
30. Seven
Golden
Candlest.
p. 322.

Judah, nor
|| *Gen.* xlix.
10.

* *Babing.*
on the
Text.

(p) *viz.* The Promises of the everlasting Inheritance, typified by the Land of *Canaan*: the which Promises see *Gen.* ii. 7. and xiii. 15.

(q) *i. e.* Christ mystical, Christ and the Church, the Head and the Members: yet

so as the Dignity of the Head being still reserv'd, he is to be understood here primarily, which is sufficient for our Author's purpose; and his Members secondarily only.

D

(r) That

Ant. But, Sir, the great Promise that was made unto them, as I conceive, and which they seemed to have most regard unto, was the Land of *Canaan*.

[38] *Evan.* There is no doubt, but that these Godly Patriarchs did see their heavenly Inheritance (by *Christ*) thro' the Promise of the Land of *Canaan*; as the Apostle testifieth of *Abraham*, *Heb.* xi. 9, 10. saying, *He sojourned in a strange country, and looked for a city having foundations, whose builder and maker is God.* Whereby it is evident, saith *Calvin* ||, that the height and eminency of *Abraham's* faith was, the looking for an everlasting life in Heaven. The like testimony

|| *Instit.* he gives of *Sarah*, *Isaac*, and *Jacob*, saying, *All these died in the faith* * (r); implying, that they did not expect to receive the fruit of the Promise till after Death. And therefore, in all their Travels they had before their Eyes the Blessedness of the Life to come: which caused old

* *Heb.* *Jacob* to say at his Death †, *Lord, I have waited for thy Salvation.* The which Speech the *Chaldee* Paraphrase expounds

† *Gen.* thus, Our Father *Jacob* said not ||, I expect not the Salvation of *Gideon* Son of *Joash*, which is a temporal Salvation; nor the Salvation of *Sampson* Son of *Manoah*, which is a transitory Salvation; but the Salvation of *Christ* the Son of *David*, who shall come, and bring unto himself the Sons of *Israel*, whose Salvation my

Sou

(r) That these three, together with *Abraham*, are here meant by the Apostle, and not these mentioned in the first seven Verses of the Chapter, appears, if it is considered, that of them he

spoke last, *Ver.* 9, 11. To none before them was the Promise of *Canaan* given; and these were the persons who had opportunity to have returned to the Country whence they came out, *Ver.* 15.

(f) in

Soul desireth. And so you see that this Covenant, made with *Abraham* in Christ, was the Comfort and Support of these and the rest of the Godly Fathers until their Departure out of *Egypt*. [39]

Ant. And what followed then?

Evan. Why, then Christ Jesus was most clearly manifested unto them in the Passover Lamb : for, as that Lamb was to be without Spot or Blemish, *Exod.* xii. 5. Even so was Christ, *1 Pet.* i. 19. And as that Lamb was taken up the 10th Day of the first New Moon in *March* ; even so on the very same Day of the same Month came Christ to *Jerusalem* *, to suffer his Passion. And as that Lamb was killed on the 14th Day at Even ; just then, on the same Day, and at the same Hour †, did Christ give up the Ghost : And as the Blood of that Lamb was to be sprinkled on the *Israelites* Doors, *Exod.* xii. 7. even so is the Blood of Christ sprinkled on Believers Hearts by Faith, *1 Pet.* i. 2. And their Deliverance out of *Egypt*, was a Figure of *their* Redemption by Christ (*f*) ; their passing thro' the Red-sea, was a Type of Baptism (*t*), when Christ should come

* *Tindal*
in his
Works, p.
430.
† *Ains-*
worth on
Exod. and
Mark xv.
33, 34, 37.

(*f*) *i. e.* The Deliverance of the *Israelites* out of *Egypt*, was a Figure of the Redemption of *Believers* by Christ.

(*t*) Not that it prefigured or represented Baptism as a proper and prophetic Type thereof, tho' some *orthodox* Divines seem to be of that Mind ; but, that (as the Author expresseth himself, in the case of the *Manna* and *Water* out of the *Rock*) it re-

sembled Baptism, being a like Figure (or Type) thereunto, as the Apostle *Peter* determines, concerning *Noah's* Ark with the Waters of the Deluge, *1 Pet.* iii. 21. Even as the Printer's Irons are Types of the Letters impress'd on the Paper, both signifying one and the same Word. For the ancient Church is expressly said to have been baptized in the Sea, *1 Cor.* x. 1, 2. And

52 *The Law, as the Covenant of Works,* Chap. II.
 come in the Flesh; and their Manna in the Wilder-
 ness, and Water out of the Rock, did resemble the
 Sacrament of the Lord's Supper ||; and
 || 1 Cor. x. hence it is that the Apostle saith, *They*
 2, 3, 4. *did all eat the same spiritual Meat, and*
 [40] *did all drink the same spiritual Drink; for*
they drank of that spiritual Rock that followed
them, and that Rock was Christ. And when they
 were come to Mount Sinai, the Lord delivered the
 ten Commandments unto them.

§ 3. *Ant.* But whether were the ten Command-
 ments, as they were delivered to them on Mount
 Sinai, the Covenant of Works, or no?

Evan. They were delivered to them as the Cove-
 nant of Works (u). *Nom.* But

as the *Rock*, with the *Waters*
 flowing from it, did not sig-
 nify the Lord's Supper, but
 the thing signified by that
 New Testament Sacrament,
 namely *Christ*, v. 4 so their
 Baptism in the Sea did not
 signify our Baptism itself,
 but the thing represented
 thereby. And thus it was
 a *Type* or *Figure* answering to,
 and resembling the Baptism
 of the New Testament
 Church; the one being an
 extraordinary Sacrament of
 the Old Testament, the o-
 ther an ordinary Sacrament
 of the New, both represent-
 ing the same thing.

(u) As to this Point, there
 are different Sentiments a-
 mong *orthodox* Divines; tho'
 all of them do agree, that

the Way of Salvation was
 the same under the Old and
 New Testament, and that
 the *Sinai* Covenant, what-
 ever it was, carried no pre-
 judice to the Promise made
 unto *Abraham*, and the way
 of Salvation therein reveal-
 ed, but served to lead Men
 to Jesus Christ. Our Author
 is far from being singular in
 this Decision of this Questio-
 on. I adduce only the Te-
 stimonies of three late learn-
 ed Writers, *That God made*
such a Covenant, (viz. the
Covenant of Works) with our
first Parents ——— is con-
firmed by several Places of
Scripture, Hos. vi. 7.--- Gal.
iv. 24. Willifon's Sacr. Cat.
p. 3. The words of the Text
last quoted are these, For
these

Nom. But by your favour, Sir, you know that these People were the Posterity of *Abraham*; and therefore under that Covenant of Grace which God made with their Father: and therefore I do not think that they were delivered to them as the Covenant of Works; for, Sir, you know the Lord never delivers the Covenant of Works to any that are under the Covenant of Grace.

Evan. In-

these are the two Covenants, the one from the Mount Sinai, which gendereth to Bondage. Hence it appears, that in the judgment of this Author, the Covenant from Mount Sinai was the Covenant of Works, otherwise there is no shadow of reason from this Text for what it is adduced to prove. The reverend Mr. *Flint*, and Mr. *M'Claren*, in their elaborate and seasonable Treatises against *Professor Simpson's Doctrine* (for which I make no question but their Names will be in honour with Posterity) speak to the same purpose. The former having adduced the forecited Text, *Gal. iv. 24.* saith, *¶ Jam duo fœdera, &c.* that is, "Now here are two Covenants mentioned, the first the legal one, by sin rendered ineffectual, entered into with *Adam*, and now again promulgate." *Exam. Doctr. D. Joh. Simf. pag. 125.* And afterwards, speaking of the Law of Works, he adds, *Atque hoc est illud*

fœdus, &c. that is, "And this is that Covenant promulgate on Mount Sinai, which is called one of the Covenants, *Gal. iv. 24.*" *Ibid. pag. 131.* The words of the latter, speaking of the Covenant of Works, are these, "Yea, 'tis expressly called a Covenant, *Hos. vi. and Gal. iv.*" And Mr. *Gillespie* proves strongly, that *Gal. iv.* is understood of the Covenant of Works and Grace; see his *Ark of the Testament*, Part I. Chap. 5. p. 180. *The new Scheme examined*, pag. 176. The delivering of the ten Commands on Mount Sinai, as the Covenant of Works, necessarily includes in it the delivering of them as a perfect rule of righteousness; forasmuch as that Covenant did always contain in it such a rule, the true knowledge of which the *Israelites* were, at that time, in great want of, as our Author afterwards teacheth.

(x) The

Evan. Indeed 'tis true, the Lord did manifest so much Love to the body of this Nation * *Ball on* *, that all the natural Seed of *Abraham* the Cov. *, that all the natural Seed of *Abraham* were *externally*, and by *Profession*, under the Covenant of Grace made with their Father *Abraham*; tho' 'tis to be fear'd many of them were still under the Covenant of Works made with their Father *Adam* (x).

[41] *Nem.* But, Sir, you know, in the Preface to the Ten Commandments, the Lord calls himself by the name of *their God* in general; and therefore it should seem, that they were *all* of them the people of God (y).

+ *Ball on* *Evan.* That is nothing to the purpose (z); for many wicked and ungodly Men †, being in the visible Church, and under the external Covenant, are called

(x) The strength of the *Objection* in the preceeding paragraph lies here, namely, that, at this rate, the same persons, at one and the same time, were both under the Covenant of Works, and under the Covenant of Grace; which is absurd. *Ans.* The unbelieving *Israelites* were under the Covenant of Grace made with their Father *Abraham*, externally and by profession, in respect of their visible church state; but under the Covenant of Works made with their Father *Adam*, internally and really, in respect of the state of their Souls before the Lord: here-in there is no absurdity;

for, to this day, many in the visible Church are thus, in these different respects, under both covenants. Further, as to Believers among them, they were internally and really, as well as externally, under the Covenant of Grace; and only externally under the Covenant of Works, and that, not as a Covenant, co-ordinate with, but subordinate and subservient unto the Covenant of Grace. And in this there is no more inconsistency, than in the former.

(y) *viz.* As delivered from the Covenant of Works, by virtue of the Covenant of Grace.

(z) That will not indeed prove

called, *the Chosen of God*, and the *People of God*, though they be not so; in like manner were many of

prove them all to have been the People of God, in the Sense before given; for the Reason here adduced by our Author.

Howbeit, the Preface to the ten Commands deserves a particular notice, in the matter of the *Sinai* transaction. *Exod xx. 2. I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of Bondage.* Hence it is evident to me, that the Covenant of Grace was delivered to the *Israelites* on Mount *Sinai*. For, the Son of God, the Messenger of the Covenant of Grace, spoke these words to a select People, the natural Seed of *Abraham*, typical of his whole spiritual seed. He avoucheth himself to be *their God*; namely, in virtue of the *Promise*, or Covenant made with *Abraham*, *Gen. xvii. 7. I will establish my Covenant — to be a God unto thee, and to thy Seed after thee: And their God, which brought them out of the Land of Egypt; according to the Promise made to Abraham, at the most solemn Renewal of the Covenant with him, Gen. xv. 14. Afterward shall they come out*

with great Substance. And he first declares himself *their God*, and then requires *Obedience*; according to the manner of the Covenant with *Abraham*, *Gen. xvii. 1. I am the Almighty God (i. e. in the Language of the Covenant, The Almighty God TO THEE, to make THEE for ever blessed, through the promised SEED) walk thou before me, and be thou perfect.*

But, that the Covenant of Works was also, for special ends, repeated and delivered to the *Israelites* on Mount *Sinai*, I cannot refuse, 1. because of the Apostle's Testimony, *Gal. iv. 24. These are the two Covenants; the one from the Mount Sinai, which gendereth to bondage.* For the Children of this *Sinai* Covenant, the Apostle here treats of, are excluded from the eternal Inheritance, as *Ishmael* was from *Canaan* the Type of it, *ver. 30. Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman: but this could never be said of the Children of the Covenant of Grace, under any dispensation; tho' both the*

56 *The Law, as the Covenant of Works,* Chap. II.
of these *Israelites* called the *People of God*, though
indeed they were not so.

Nom. But,

Law-Covenant from Sinai, itself, and its Children, were, even before the coming of Christ, under a Sentence of Exclusion, to be execute on them *respectively* in due time. 2. The nature of the Covenant of Works, is most expressly, in the New Testament, brought in, propounded and explained, from the Mosaical dispensation. The *Commands* of it from *Exod. xx.* by our blessed Saviour, *Mat. xix. 17, 18, 19.* *If thou wilt enter into Life, keep the Commandments.* He saith unto him which? *Jesus* said, *Thou shalt do no murder, thou shalt not commit Adultery, &c.* The *Promise* of it, *Rom. x. 5.* *Moses* describeth the *Righteousness* which is of the Law, that the Man which doth those things, shall live by them. The *Commands* and *Promise* of it together, see *Luke x. 25, 26, 27, 28.* The terrible sanction of it, *Gal. iii. 10.* For it is written (*viz. Deut. xxvii. 26.*) *Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.* 3. To this may be added the opposition betwixt the Law and Grace, so frequently inculcated in the

New Testament, specially in *Paul's Epistles.* See one text for all; *Gal. iii. 12.* *And the Law is not of Faith, but the Man that doth them shall live in them.* 4. The Law from mount *Sinai* was a Covenant, *Gal. iv. 24.* *These are the two Covenants, the one from the Mount Sinai;* and such a Covenant as had a *Semblance* of disannulling the Covenant of Grace, *Gal. iii. 17.* *The Covenant that was confirmed before of God in Christ, the Law which was 430 Years after, cannot disannul;* yea, such a one as did, in its own nature, bear a method of obtaining the inheritance, so far different from that of the *Promise*, that it was inconsistent with it: For if the inheritance be of the Law, it is no more of *Promise*, *Gal. iii. 18.* wherefore, the Covenant of the Law from mount *Sinai*, could not be the Covenant of Grace; unless one will make this last not only a covenant seeming to destroy its self, but really inconsistent; but it was the Covenant of Works, which indeed had such a *Semblance*, and in its own nature did bear such a *Method*, as before noted; howbeit, as *Ainsworth* saith,

The

Nom. But, Sir, was the same Covenant of Works made with them, that was made with *Adam*?

Evan,

The Covenant of the Law now given could not disannul the Covenant of Grace, Gal. iii. 17. Annot. on Exod. xix. 1.

Wherefore, I conceive the two Covenants to have been both delivered, on mount *Sinai*, to the *Israelites*. First, the Covenant of Grace made with *Abraham*, contained in the Preface, repeated and promulgate there unto *Israel*, to be believed, and embraced by Faith, that they might be saved: To which were annexed the ten Commands, given by the Mediator *Christ*, the Head of the Covenant, as a rule of Life to his covenant-people. Secondly, the Covenant of Works made with *Adam*, contained in the same ten Commands, delivered with Thundrings and Lightnings, the meaning of which was afterwards cleared, by *Moses* describing the righteousness of the law, and sanction thereof; repeated and promulgate to the *Israelites* there, as the original perfect rule of righteousness, to be obeyed. And yet were they no more bound hereby, to seek righteousness by the Law, than the young Man was, by our Saviour's saying to him, *Mat. xix. 17,*

18. *If thou wilt enter into life, keep the commandments--- Thou shalt do no murder, &c.* The latter was a repetition of the former.

Thus there is no confounding of the two Covenants, of Grace, and Works: but the latter was ADDED to the former, as subservient unto it; to turn their eyes towards the Promise, or Covenant of Grace, God gave it to *Abraham* by Promise. Wherefore then serveth the Law? it was added, because of Transgressions, till the Seed should come, *Gal. iii. 18, 19.* So it was unto the Promise given to *Abraham*, that this subservient Covenant was added: and that Promise we have found in the Preface to the ten Commands. To it, then, was the subservient Covenant, according to the Apostle, added, put or set to, as the word properly signifies. So it was no Part of the Covenant of Grace, the which was entire to the Fathers, before the time that it was set to it, and yet is, to the New Testament Church, after that it is taken away from it: for, saith the Apostle, *It was added till the Seed should come.* Hence it appears,

|| *Ibid.* *Evan.* || For the general Substance of
 p. 113. the duty, the Law delivered on Mount
Lightfoot Sinai, and formerly engraven in Man's
 Miscel. heart, was one and the same : so that at
 p. 186. Mount Sinai, the Lord delivered no
 new thing ; only it came more gently to
Adam before his fall, but after his fall came thunder
 with it.

Nom.

appears, that the Covenant of Grace was, both in itself, and in God's intention, the principal Part of the Sinai transaction : nevertheless the Covenant of Works was the most conspicuous part of it, and lay most open to the view of the people.

According to this account of the *Sinai* Transaction, the ten Commands, there delivered, must come under a twofold notion or consideration ; namely, as the *Law of Christ*, and as the *Law of Works* : and this is not strange, if it is considered, that they were *twice* written on Tables of Stone, by the Lord himself : the first Tables, the *Work of God*, *Exod.* xxxii. 16. which were broken in pieces, *v.* 19. called the *Tables of the Covenant*, *Deut.* ix. 11, 15. The second Tables, the work of *Moses*, the typical Mediator, *Exod.* xxxiv. 1. deposited at first (it would seem) in the *Tabernacle*, mentioned *Chap.*

xxxiii. 7. afterward, at the rearing of the *Tabernacle* with all its furniture, laid up in the *Ark* within the *Tabernacle*, *Chap.* xl. 20. according to the order there-
anent, *Chap.* xxv. 16. And whether or not some such thing is intimate, by the double accentuation of the Decalogue, let the learned determine : but to ocular inspection 'tis evident, that the preface to the ten Commands, *Exod.* xx. 2. and *Deut.* v. 6. stands in the original, both as a Part of a sentence, join'd to the first Command ; and also as an entire sentence, separated from it, and shut up by itself.

Upon the whole, one may compare, with this, the first promulgation of the Covenant of Grace, by the Messenger of the Covenant, in *Paradise*, *Gen.* iii. 15. and the flaming Sword placed there by the same hand, turning every way, to keep the way of the Tree of Life.

(a) Here

Nom. I, but, Sir, as your self said, the ten Commandments, as they were written in *Adam's* Heart, were but the *Matter* of the Covenant of Works; and not the Covenant it self, till the form was annexed to them, that is to say, till God and Man were thereupon agreed: now we do not find that God and these people did agree upon any such terms at mount *Sinai*.

Evan. No, (a) say you so? Do you not remember that the Lord consented and agreed, [42] when he said, *Levit. xviii. 5. Ye shall therefore keep my statutes and my judgments, which if a Man do, he shall live in them.* And in *Deut. xxvii. 26.* when he said, *Cursed is he that confirmeth not all the words of this Law to do them?* And do you not remember that the People consented, *Exod. xix. 8.* and agreed, when they said, *All that the Lord hath spoken we will do?*

(a) Here there is a large addition in the 9th Edition of this Book, London 1699. It well deserves place, and is as follows: "I do not say, God made the Covenant of Works with them, that they might obtain Life and Salvation thereby; no, the Law was become weak through the flesh, as to any such purpose, *Rom. viii. 3.* But he repeated, or gave a new Edition of the Law, and that as a Covenant of Works, for their humbling and conviction. And so do his Ministers preach the Law to unconverted sinners still, that they, who desire to be under the

"Law, may hear what the Law saith, *Gal. iv. 21.* And as to what you say of their not agreeing to this Covenant, I pray take notice, that the Covenant of Works was made with *Adam*, not for himself only, but as he was a publick Person representing all his posterity; and so that Covenant was made with the whole Nature of man in him: as appears by *Adam's* sin and curse coming upon all, *Rom. v. 12.* &c. *Gal. iii. 10.* Hence all men are born under that Covenant, whether they agree to it or no: tho' indeed, there is by nature such

60 *The Law, as the Covenant of Works,* Chap. II.
do? And doth not the Apostle Paul give evidence,
that these words were the form of the Covenant of
Works, when he saith, *Rom. x. 5. Moses describeth*
the righteousness which is of the Law, that the Man
that doth these things shall live in them. And when
he saith, *Gal. iii. 10. For it is written, Cursed is e-*
very one that continueth not in all things, which are
written in the book of the Law to do them (b). And
in *Deut. iv. 13. Moses* doth in expresse terms call it a
Covenant, saying, *And he declared unto you his Cove-*
nant, which he commanded you to perform, even the
ten Commandments, and he wrote them upon tables of
stone. Now this was not the Covenant of Grace;
for *Moses* afterwards, *Deut. v. 3.* speaking of this
Covenant, saith, *God made not this Covenant with*
your Fathers, but with you: And by Fathers, all the
Patri-

“such a proneness in all, to
“desire to be under that
“Covenant, and to work for
“Life, that if natural mens
“Consent were asked, they
“would readily (tho’ igno-
“rantly) take upon them to
“do all that the Lord re-
“quireth: for do you not re-
“member, &c.”

(b) That the conditional
Promise, *Lev. xviii. 5.* (to
which agrees *Exod. xix 8.*)
and the dreadful Threatning,
Deut xxvii. 26. were both
given to the *Israelites*, as
well as the ten Commands,
is beyond question; and that
according to the Apostle,
Rom. x. 5. Gal. iii. 10. they
were the form of the Cove-
nant of Works, is as evident,

as the repeating of the
words, and expounding them
so, can make it. How then
one can refuse the Covenant
of Works to have been given
to the *Israelites*, I cannot see.
Mark the *Westminster Con-*
fession, upon the head, *Of the*
Covenant of Works: “The
“first Covenant made with
“man, was a Covenant of
“Works, wherein Life was
“promised to *Adam*, and in
“him to his posterity, up-
“on condition of perfect
“and personal obedience.”
And this account of the be-
ing and nature of that Cove-
nant, is there proven, from
these very Texts among o-
thers, *Rom. x. 5. Gal. iii. 10.*
Chap. 7. Art. 2.

(c) “But

Patriarchs unto Adam may be meant, saith Mr. Ainsworth, who had the Promise of the Covenant of Christ (c). Therefore, if it had been the Covenant of Grace, he would have said, God did make this Covenant with them, rather than that he did not (d). [43]

Nom. And do any of our godly and modern Writers agree with you in this Point?

Evan. Yea indeed, *Polanus* * saith, The Covenant of Works is that, in which God promiseth everlasting Life unto a Man, that in all respects performeth perfect Obedience to the Law of Works, adding thereunto Threatnings of eternal death, if he shall not perform perfect obedience thereunto. God made this Covenant in the beginning with the first Man *Adam*, whilst he was in the first estate of

* Subst. of
Relig. Oc-
tav. Eng.
p. 184,
185.

Inte-

(c) " But the Covenant of the Law (*adds he*) came after, as the Apostle observeth, *Gal. iii. 17.* — " They had a greater benefit than their fathers: for " tho' the Law could not " give them Life, yet it " was a School-master unto " (*i. e.* to bring them unto) " Christ, *Gal. iii. 21, 24.*" *Ainsworth on Deut. v. 3.*

(d) The Transaction at Sinai or Horeb (for they are but one mountain) was a mix'd dispensation; there was the Promise or Covenant of Grace, and also the Law; the one a Covenant to be believed, the other a Covenant to be done: and thus the Apostle states the difference

betwixt these two, *Gal. iii. 12.* And the Law is not of Faith, but the man that DOETH them shall live in them. As to the former, viz. the Covenant to be believed, it was given to their Fathers, as well as to them. Of the latter, viz. the Covenant to be done, Moses speaks expressly, *Deut. iv. 12, 13.* The Lord spake unto you out of the midst of the fire---and he declared unto you his Covenant, which he commanded you to PERFORM (or DO) even ten Commandments. And Chap. v. 3. he tells the people no less expressly, that the Lord made not THIS COVENANT with their Fathers.

(e) *i. e.*

Integrity ; the same Covenant God did repeat and
 † New make again by *Moses* with the People of
 Covenant, *Israel*. And † Dr. *Preston* saith, The
 † 317. Covenant of Works runs in these terms,
Do this and thou shalt live, and I will be

thy God : This was the Covenant which was made
 with *Adam*, and the Covenant that is expressed by
 † Vind. *Moses* in the Moral Law. And Mr. †

Fid. p. 152. *Pemle* saith, By the Covenant of Works
 we understand that we call in one
 word; *the Law*, namely, that Means of bringing
 Man to Salvation, which is by perfect Obedience unto
 the Will of God. Hereof there are also two several
 Administrations. The *first* is, with *Adam* before his

[44] Fall, when Immortality and Happiness was
 promised to Man, and confirmed by an external
 Symbol of the Tree of Life, upon condition that
 he continued obedient to God, as well in all other
 things, as in that particular Commandment, of not
 eating of the Tree of Knowledge of Good and Evil.
 The *second* Administration of this Covenant, was the
 renewing thereof with the *Israelites* at Mount *Sinai* ;
 where, after the Light of Nature began to grow darker,
 and Corruption had in time worn out the characters
 of Religion and Virtue first graven in man's
 heart (e) ; God revived the Law by a compendious
 and full declaration of all duties required of man to-
 wards God, or his neighbour, expressed in the De-
 calogue : according to the tenor of which Law, God
 entered into Covenant with the *Israelites* ; promising
 to be their God, in bestowing upon them all bless-
 ings of life and happiness, upon condition that they
 would be his people ; obeying all things that he had
 com-

(e) i. e. Had worn them out, in the same measure and degree, as the Light of Nature was darkned : but nei-

ther the one, nor the other, was ever fully done, *Rom. ii. 14, 15.*

(f) Where;

commanded; which condition they accepted of, promising an absolute obedience, *Exod. xix. 8. All things which the Lord hath said we will do*; and also submitting themselves to all punishment, in case they disobeyed, saying *Amen* to the curse of the Law; *Cursed be every one that confirmeth not all the Words of the Law to do them*; and all the people shall say, *Amen*.

[45]

And Mr. *Walker* † saith, that the first part of the Covenant, which God made with *Israel* at *Horeb*, was nothing else but a renewing of the old Covenant of Works (*f*) which God made with *Adam* in *Paradise* ‡. And it is generally laid down by our Divines, that we are by Christ delivered from the Law, *as it is a Covenant* (*g*).

† On Covenant,
p. 128.

‡ *Bolton's*
True
Bounds,
p. 23.

Nom. But, Sir, were the children of *Israel*, at this time, better able to perform the condition of the Covenant of Works, than either *Adam*, or any of the old Patriarchs were; that God renewed it *now* with them, rather than before?

Evan. No indeed, God did not renew it with them *now*, and not before, because they were better able to keep it, but because they had more need to be made acquainted, what the Covenant of Works is, than those before. For though 'tis true, the ten Commandments, which were at first perfectly written in *Adam's* heart, were much obliterated (*h*) by his Fall, yet some impressions and reliques thereof still remained (*i*); and *Adam* himself was very sensible of his

(*f*) Wherein I differ from this learned Author, as to this point; and for what reasons, may be seen, p. 55. Note (2).

(*g*) But not, *as it is a Rule of Life*; which is the other

member of that distinction.

(*h*) Both in the heart of *Adam* himself, and of his descendents in the first Ages of the World.

(*i*) Both with him and them.

† *Rom. ii.*

15. In

M. Bolt.

p. 371.

|| *Bullen-*
ger Com.

Pla.

[46)

his Fall, and the rest of the Fathers were holpen by Tradition † (*k*); and (saith *Cameron*) God did speak to the Patriarchs from Heaven, yea, and he spake unto them by his Angels || (*l*): but now by this time sin had almost obliterated and defaced the impressions of the Law written in their hearts (*m*); and by their being so long in *Egypt*, they were so

(*k*) The doctrine of the Fall, with whatsoever other doctrine was necessary to Salvation, was handed down from *Adam*; the fathers communicating the same to their children, and childrens children. There were but eleven Patriarchs before the Flood; 1. *Adam*, 2. *Seth*, 3. *Enos*, 4. *Cainan*, 5. *Mahalaleel*, 6. *Jared* 7. *Enoch*, 8. *Methuselah*, 9. *Lamech*, 10. *Noah*, 11. *Shem*. *Adam* having lived 930 years, *Gen. v. 5.* was known to *Lamech*, *Noah's* father, with whom he lived 66 years, and much longer with the rest of the fathers before him: so that *Lamech*, and these before him, might have the doctrine from *Adam's* own mouth. *Methuselah* liv'd with *Adam* 243 years, and with *Shem* 98 years before the Deluge. See *Gen. v.* And what *Shem* (who, after the Deluge, lived 502 years, *Gen. xi. 10, 11.*) had learn'd from *Methuselah*,

he had occasion to teach *Arphaxad*, *Salah*, *Eber*, *Peleleg*, *Reu*, *Serug*, *Nahor*, *Terah*, *Abraham*, *Isaac*, *Gen. xxi. 5.* and *Jacob*, to whose fifty first year he (viz. *Shem*) reached. *Gen. xi. 10.* and *xxi. 5.* and *xxv. 26.* compared. *Vid. Bail. Op. Hist. Chron. p 2, 3.* Thus one may perceive, how the Nature of the Law and Covenant of Works, given to *Adam*, might be far better known to them, than to the *Israelites* after their long bondage in *Egypt*.

(*l*) *i. e.* And besides all this, God spake to the Patriarchs immediately, and by Angels. But neither of these do we find, during the time of the bondage in *Egypt*, until the Angel of the Lord appeared to *Moses* in the Bush, and ordered him to go and bring the People out of *Egypt*, *Exod. iii.*

(*m*) The remaining impressions of the Law, on the Hearts of the *Israelites*.

so corrupted, that the Instructions and Ordinances of their Fathers were almost all worn out of mind; and their Fall in *Adam* was almost forgotten, as the Apostle testifieth *, say-
 ing, *Before the Time of the Law sin*

* *Rom. v.*

13, 14.

was in the world, but sin is not imputed when there is no Law. Nay, in that long course of Time betwixt *Adam* and *Moses*, men had forgotten what was sin: so although God had made a Promise of Blessing to

Abraham, and to all his Seed, that would plead interest in it † (n); yet these people at this time were proud and secure, and heedless of their estate: and though *Sin was in them, and Death reigned over them*; yet they being with-

† *Reynolds* on the Use of the Law, p. 584.

out a Law to evidence this Sin and Death, unto their Consciences (o), they did not impute it unto themselves; they would not own it, nor charge themselves with it; and so by consequence found no need of pleading the Promise made to

|| *Rom.*
v. 20.

Abraham (p); therefore || *the Law entered*, that *Adam's* Offence, and their own actual Transgression, might abound: so that now the Lord saw it needful, that there should be a new *Edition* and *Publication*

[47]

of the Covenant of Works; the sooner to compel the Elect Unbelievers to come to Christ the promised Seed; and that the Grace of God in Christ to the Elect Believers, might appear the more exceeding glorious. So that you see the Lord's *Intention* therein

E

was,

(n) By Faith; believing, embracing, and appropriating it to themselves, *Heb. xi.* 13. *Jer. iii.* 4.

(o) Inasmuch as the remaining Impressions of the Law, on their Hearts, were

so weak, that they were not sufficient for the purpose.

(p) By Faith proposing it, as their only Defence; and opposing it to the Demands of the Law or Covenant of Works, as their only plea.

66 *The Law, as the Covenant of Works,* Chap. II.
 was, that they, by looking upon this Covenant,
 might be put in mind what was their Duty of old,
 when they were in *Adam's Loins*; yea, and what
 was their Duty still, if they would stand to that Co-
 † *Pemb.* venant, and so go the old and natural
 Vind. Fid. way to Work †: yea, and hereby they
 p. 155. were also to see what was their present
 infirmity in not doing their Duty (q);
 that so they seeing an impossibility of obtaining Life,
 by that way of Works, first appointed in *Paradise*,
 they might be humbled and more heedfully mind the
 Promise made to their Father *Abraham*, and hasten
 to lay hold on the *Messiah*, or promised Seed.

Nom. Then, Sir, it seemeth that the Lord did not
 renew the Covenant of Works with them, *to the*
intent that they should obtain eternal Life, by their
yielding obedience to it.

Evan. No indeed, God never made the Covenant
 of Works with any Man, since the Fall, either
 * *Bolton's* with expectation that he should fulfil it *
 True (r), or to give him Life by it; for God
 Bounds, never appoints any thing to an end, to
 p. 132, the which it is utterly unsuitable, and
 158. improper. Now the Law †, as it is the
 [48] Covenant of Works, is become weak
 † *Key-* and unprofitable to the purpose of Salva-
nolds on tion (s), and therefore God never ap-
 the Use of pointed it to Man, since the Fall, to
 the Law. that end. And besides, it is manifest
 that

(q) How far they came
 short of, and could not
 reach unto, the obedience they
 ow'd unto God, according
 to the perfection of the holy
 Law.

(r) Nor before the fall nei-

ther, properly speaking: but
 the Expression is agreeable
 to Scripture stile, *Isa. v. 4.*
Wherefore when I looked it
should bring forth Grapes,
brought it forth wild Grapes?

(s) *Rom. viii. 3. For what*
the

that the Purpose of God, in the Covenant made with *Abraham*, was to give Life and Salvation by Grace and Promise: and therefore his purpose in renewing the Covenant of Works, was not, neither could be, to give Life and Salvation by working; for then there would have been Contradictions in the Covenants, and Instability in him that made them. Wherefore let no Man imagine that God published the Covenant of Works on Mount *Sinai* ||, as though he had been mutable, and so changed his Determination in that Covenant made with *Abraham*; neither yet let any Man suppose, that God, now in process of time, had found out a better way for Man's Salvation, than he knew before: for as the Covenant of Grace made with *Abraham* *, had been needless, if the Covenant of Works made with *Adam*, would have given him, and his believing Seed, Life; so after the Covenant of Grace was once made, it was needless to renew the *Covenant of Works*, to the end that Righteousness and Life should be had by the observation of it. The which will yet more evidently appear, if we consider, that the Apostle, speaking of the *Covenant of Works* as it was given on Mount *Sinai*, † saith, *It was added because of Transgressions*; it was not set up as a solid rule of Righteousness, as it was given to *Adam* in *Paradise*, but was added or put to (t): It was not set up as a thing in gross, by itself.

|| Dr. *Wil-*
let on
Exod. x.

* *Pemb.*
Vind.
Fid.

p. 154.
[49]

† *Gal. iii.*
19. Reynolds on
the Use of
the Law,
ibid.

Nom.

the Law could not DO, in that it was weak through the Flesh; God sending his own Son, &c.

(t) It was not set up by it self; as an entire rule of Righteousness, to which alone they were to look, who

Nom. Then, Sir, it should seem that the *Covenant of Works* was added to the *Covenant of Grace*, to make it more complete.

Evan. O, no, you are not so to understand the Apostle, as though it were added by way of ingrediency, as a *Part* of the *Covenant of Grace*; as if that *Covenant* had been incompleat without the *Covenant of Works* ||: For then, the same *Covenant* should have consisted of contradictory Materials, and so it should have overthrown it self; for saith the Apostle, *If it be by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more of Grace, otherwise Work is no more Work* *. But it was added by way of *Subserviency* and *Attendance*; the better to advance and make effectual the *Covenant of Grace* †: So that although the same *Covenant* that was made with *Adam*, was renewed on *Mount Sinai*; yet I say still, it was not for the same Purpose. For this was it God aimed at, in making the *Covenant of Works* with Man in Innocency, to have that which was his due from Man (*u*): But God made it with the *Israelites*

desired Righteousness and Salvation; as it was in the case of upright *Adam*: For no Man, since the Fall, can attain to Righteousness and Life by the moral Law. *Larg. Catech. Quest. 94.* but it was added to the *Covenant of Grace*, that by looking at it, Men might see what kind of Righteousness it is, by which they can be justified

in the sight of God; and that by means thereof, finding themselves destitute of that Righteousness, they might be moved to embrace the *Covenant of Grace*, in which that Righteousness is held forth to be received by Faith.

(*u*) This was the end of the *Work*, namely, of making the *Covenant of Works* with *Adam*;

Israelites for no other end, than that Man being thereby *convinced* of his *Weakness*, might *flee to Christ*. So that it was renewed only to help forward, and introduce another and a better Covenant ; and so to be a Manuduction unto Christ, *viz.* to discover Sin, to waken the Conscience, and to convince them of their own Impotency ; and so to drive them out of themselves to Christ. Know it then, I beseech you, that all this while there was no other way of Life given, either in whole, or in part, than the *Covenant of Grace* ; all this while God did but pursue the Design of his own Grace ; And therefore, was there no Inconsistency, either in God's Will, or Acts ; only such was his Mercy, that he subordinated the *Covenant of Works*, and made it subservient to the *Covenant of Grace* ; and so to tend to evangelical Purposes ||.

Nom. But yet, Sir, methinks it is somewhat strange, that the Lord should put them upon doing the Law, and also promise them Life for doing, and yet never intend it.

|| *Reynolds*
on the
Use of
the Law.
[51]

Evan. Though he did so, yet did he neither require of them that which was unjust, nor yet dissemble with them in the Promise ; for the Lord may justly require perfect Obedience at all Mens hands, by virtue of that Covenant which was made with them in *Adam* * : And if any Man could yield perfect Obedience to the Law, both in doing and suffering, he should have eternal Life ; for we may not deny (saith *Calvin*) but that the reward of eternal

* *Calv.*
Instit.
p. 157.

Adam ; but not of the repeating of it at *Sinai* : it was also the end or design of the *Worker*, namely of God, who made that Covenant with *Adam*, to have his due from Man, and he got it from the Man Christ Jesus.

nal Salvation belongeth to the upright Obedience of the Law (v) †. But God knew well enough, that the *Israelites* were

† *Pemb.*

Vind.

Fid.

p. 164.

|| *Calvin*

ut supra,

p. 159.

For they, swelled with mad Assurance in themselves, saying, *All that the Lord commandeth we will do*, and be obedient, *Exod. xix. 8*. Well,

† *Pemble*

ibid.

saith the Lord, if you will needs be doing †, why, here is a Law to be kept; and if you can fully observe the Righteousness of it, you shall be saved; sending them of purpose to the Law, to awaken and convince them,

[52]
* *Bolton's*

True

Bounds,

p. 22.

to sentence and humble them, and to make them see their own folly, in seeking for Life that way *: In short to make them see the terms under which they stood, that so they might be brought out of themselves, and expect nothing from the Law, in relation to Life, but all from Christ. For how should a Man see his need of Life by Christ, if he do not first see that he is fallen from the way of Life †? And how should he

† *Calv.*

Instit.

understand, how far he had strayed from the way of Life, unless he do first find what is that way of Life: Therefore it was needful that the Lord should deal with them after such a manner, to drive them out of themselves, and from all confidence in the Works of the Law; that so, by Faith in Christ, they might obtain Righteousness and

(v) i. e. The perfect obedience of the Law, as 'tis said, *Ecc. vii. 29. God made Man upright.*

and Life. And just so, did our Saviour also deal with that young Expounder of the Law, *Matth. xix. 16.* who it seemeth was sick of the same Disease, *Good Master* (saith he) *what shall I do that I may inherit eternal Life.* He doth not, saith *Calvin* ||, simply ask, which way, or by what means he should come to eternal Life, but what good he should do, to get it: Whereby it appears, that he was a proud Justiciary, one that swelled in fleshly Opinion that he could keep the Law, and be saved by it; therefore he is worthily sent to the Law to work himself weary, and so see need to *come to Christ for rest* †. And thus you see that the Lord, to the former Promises made to the Fathers, added a fiery Law; which he gave from Mount *Sinai*, in Thundering and Lightning, and with a terrible Voice, to the stubborn and stiff-necked *Israel*; whereby to break and tame them, and to make them sigh and long for the promised Redeemer.

|| Ibid.
p. 402.

[53]
† Walker
on the
Cov.
p. 155.

§ 4. *'Ant.* And, Sir, did the Law produce this effect in them?

Evan. Yea indeed did it; as it will appear, if you consider, that although before the publishing of this Covenant, they were exceeding proud and confident of their own strength to do all that the Lord would have them do ||: yet when the Lord came to deal with them, as men under the Covenant of Works, in shewing himself a terrible Judge sitting on the Throne of Justice like a mountain burning with fire, summoning them to come before him by the Sound of a Trumpet (yet not to touch * the mountain without a Mediator) they were not able to endure the

|| Dickson
on the
Heb.

* *Heb. xii.*
19, 20.

[54]
Voice

† *Babing.*
on *Exod.*
xx.

and shiver,
led down.

*-On *Gal.*
p. 154.

Voice of Words, nor yet to abide that which was commanded †, inſomuch as *Moses* himſelf did fear and quake; and they did all of them ſo fear and fright, ſhake and ſhiver, that their Peacock-feathers were now pulled down. This terrible ſhew wherein God gave his Law on Mount *Sinai*, ſaith *Luther* *, did represent the *Uſe* of the Law: there was in the People of *Iſrael* that came out of *Egypt* a ſingular Holineſs; they gloried, and ſaid, *We are the People of God. We will do all that the Lord commandeth.* Moreover *Moses* ſanctified them, and bade them waſh their Garments, refrain from their Wives, and prepare themſelves againſt the third Day; there was not one of them but he was full of Holineſs; the third Day *Moses* bringeth the People out of their Tents to the Mountain in the Sight of the Lord, that they might hear his Voice. What followed then? why, when they beheld the horrible Sight of the Mount ſmoking and burning, the black Clouds, and the Lightnings flaſhing up and down, in this horrible Darkneſs, and heard the Sound of the Trumpet blowing long, and waxing louder and louder, they were afraid, and ſtanding afar off, they ſaid not to *Moses* as before, *All that the Lord commandeth we will do*; but, *Talk thou with us, and we will hear, but let not God talk with us, leſt we die.* So that now they ſaw they were ſinners, and had offended God; and therefore ſtood in need of a Mediator, to negotiate Peace, and intreat for Reconciliation between God and them: and the Lord highly aporoved of their words, as you may ſee, *Deut. v. 28.* where *Moses* repeating what they had ſaid, adds further: *The Lord heard the voice of your words, when ye ſpake to me, and the Lord ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee, they have*

[55]

have well said, all that they have spoken, to wit, in desiring a Mediator. Where I pray you take notice, that they were not commended for saying, *All that the Lord commandeth we will do.* No (saith a Godly Writer*), they were not praised for any other thing, than for desiring a Mediator (w)†: whereupon the Lord promised Christ unto them, even as *Moses* testifieth, saying, *The Lord thy God shall raise up unto thee, a Prophet like unto me, from among you, even of your Brethren, unto him shall you hearken, according to all that thou desiredst of the Lord thy God in Horeb, in the Day of the Assembly, when thou saidst, Let me hear the voice of the Lord my God no more, nor see this great*

|| Walker
on the
Co. p. 70.

*The Au-
thor of
the Bene-
fit of
Christ's
Death.

† Ains-
worth on
Deut.

xviii. 15,
16, 17, 18.

(w) I see no warrant for retraining the sense of this Text to their desiring of a Mediator. The universal term, *all that they have spoken*, includes also their engaging to receive the Law at the mouth of the Mediator, which is joined with that their desire, ver. 27. *Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear and do.* Ver. 28. --- *And the Lord said, --- They have well said all that they have spoken.* But there is a palpable difference between what they spoke, *Exod.* xix. 8. and what they spoke

here, relative to their own practice. The former runs thus, *All that the Lord hath spoken we will do*; the latter thus, *And we will hear and do*; the original Text bears no more. The one relates to Obedience only, the other to Faith also, *We will HEAR*, i. e. believe, *Isa.* lv. 3. *John* ix. 27. Hence the object of Faith, that which is to be heard or believed, is called a Report, properly a Hearing, *Isa.* liii. 1. *Rom.* x. 16. The former speaks much blind self-confidence; the latter a sense of duty, and a willing mind; but withal a sense of weakness, and fear of mismanagement.

(x) Making

great fire any more, that I die not : and the Lord said unto me, They have well spoken, I will raise them up a Prophet from among their Brethren like unto thee, and I will put my words in his mouth, and he shall speak

[56] unto them all that I command him. And to assure us that Christ was the Prophet here spoken of, he himself saith unto the Jews, *John* v. 46. *If ye had believed Moses, ye would have believed me ; for he wrote of Me :* and that this was it which he wrote of him, the Apostle *Peter* witnesseth, *Acts* iii. 22. And so doth the Martyr *Stephen*, *Acts* vii. 37. Thus you see, when the Lord had, by means of the Covenant of Works made with *Adam*, humbled them, and made them sigh for Christ the promised Seed, he renewed the Promise with them, yea, and the Covenant of Grace made with *Abraham* (x).

Ant. I pray, Sir, how doth it appear, that the Lord renewed that Covenant with them ?

Evan. It doth plainly appear, in that the Lord gave them by *Moses* the Levitical Laws, and ordained the Tabernacle, the Ark and the Mercy-seat, which were all Types of Christ. Moreover, *Lev.* i. 1. *The Lord called unto Moses, and spake unto him out of the Tabernacle*

(x) Making a promise of Christ to them, not only as the seed of the Woman, but as the seed of Abraham ; and yet more particularly, as the seed of Israel : The Lord thy God will raise up unto thee a Prophet, from the midst of THEE, of THY BRETHREN, *Deut.* xviii. 15. And here it is to be observed, that this renewing of the Promise and Covenant of Grace with them,

was immediately upon the back of the giving of the Law on Mount Sinai ; for at that time was their speech, which the Lord commended as well spoken : this appears from *Exod.* xx. 18, 19 compared with *Deut.* v. 23, — 28. And upon that speech of theirs was that renewal made ; which is clear from *Deut.* xviii. 17, 18.

Tabernacle (y), and commanded him to write the Levitical Laws, and the Tabernacle Ordinances; telling him withal, *Exod. xxxiv. 27.* That after the end of these words, he had made a Covenant with him, and with Israel (z). So Moses wrote those Laws, *Exod. xxiv. 4.* not in Tables of Stone, but in an authentical Book (a), saith Ainsworth ||, called the Book of the Covenant, which Book Moses read in the Audience of the People, *Exod. xxiv. 7.* and the People consented unto it. Then

|| Ainsworth on the Text.

[57]

Moses

(y) From the Mercy-seat, which was within the Tabernacle. The Tabernacle was an eminent type of Christ, *Heb. ix. 11.* as the Temple also was, *John ii. 19, 21.* So this represented God's speaking in a Mediator, in Jesus Christ. Here was a change, agreeable to the People's desire at Mount Sinai. God speaks, not from the burning Mountain, as before; but out of the Tabernacle: not with terrible Thundrings, as at Sinai; but in a still small Voice, intimated to us, and imitated by the extraordinary smallness of one letter in the original word rendered *Called*, as the Hebrew Doctors do account for that irregularity of writing in that word.

(z) Moses exceedingly feared and quaked, (*Heb. xii. 21.*) while he stood among the

rest of the Israelites at Mount Sinai, during the giving of the Law, *Exod. xix. 25.* with *Chap. xx. 21.* But here he is represented as Israel's federal Head in this Covenant, he being the typical Mediator: which plainly intimates the Covenant of Grace to have been made with Christ, and in him with all the Elect: *I have made a Covenant with thee, and with Israel*, saith the Text. See the first note on the Preface, from the *Larger Catechism, Quest. 31.*

(a) Moses was twice on the Mount with God forty days. In the time of the second forty days he received the order to write, mentioned *Exod. xxxiv. 27.* as appears, by comparing *ver. 27.* with *28.* This comprehended his writing of the Levitical Laws, but not of the Decalogue or ten Commands, for these

Moses having before sent young Men of the Children of *Israel*, who were first-born (b), and therefore Priests until the time of the *Levites* (c), to offer Sacrifice of Burnt-Offerings, and Peace-Offerings unto the Lord; *He took the Blood and sprinkled it on the People, and said, Behold the Blood of the Covenant, which the Lord hath made with you, concerning these things:* Whereby they were

* *Dickson* taught, that, by virtue of Blood *, this Covenant betwixt God and them, was confirmed, and that Christ, by his Blood shed, should satisfy for their Sins; for indeed the Covenant of Grace was, before the coming of Christ, sealed

these last God himself wrote on tables of stone, *ver.* 28. compared with *ver.* 1. This peremptory Divine Order, *Moses*, no doubt, did obey; understanding it of writing in a book, since he was not commanded to write another way. So, in a like case, before he went up into the Mount for the first forty days, he wrote Levitical Laws in a book, called *the book of the Covenant*, *Exod.* xxxiv. 4. *And Moses wrote all the words of the Lord.* Verse 7. *And he took the book of the Covenant, and read.* Compare verse 18. This writing also comprehended Levitical Laws, but not the ten Commandments. For *all the words of the Lord* which *Moses* wrote, *ver.* 4. were *all the words of*

the Lord which *Moses* told the *People*, *ver.* 3. And what these were, appears from his Commission receiv'd for that effect, *chap.* xx. 21, 22. *And the people stood afar off, and Moses drew near unto the thick darkness, where God was: and the Lord said unto Moses, Thus thou shalt say unto the children of Israel, &c.* So *all the words* were these, which follow to the end of the 23d Chapter.

(b) In the original Text *ver.* 5. they are called emphatically, *The young Men* (or *Ministers*, or *Servants* *1 Sam.* ii. 13, 15. *Esb.* ii. 2.) of the Children of *Israel* to signify that they were first-born. And so *Onkelos* reads it, *the First-born of the Children of Israel.*

(c) *Numb.* iii. 41.

(d) Th

sealed by his Blood in Types and Figures † (d).

‡ *Walker*
on the
Cov. p. 13.

§ 5. *Ant.* But, Sir, was this every way the same Covenant, that was made with *Abraham*?

Evan. Surely I do believe, that Reverend || *Bullinger* spake very truly, when he said, that God gave unto these People no other Religion, in Nature, Substance, and Matter it self, differing from the Laws of their Fathers; though, for some respects, he added thereunto many Ceremonies, and certain Ordinances: the which he did to keep their minds in expectation of the coming of Christ, whom [58]

|| *Com.*
Pla. Eng.

he had promised unto them; and to confirm them in looking for him, lest they should wax faint *. And as the Lord did thus by the Ceremonies, as it were, lead them by the Hand to Christ; so did he make them a Promise of the Land of *Canaan*, and outward Prosperity in it, as a Type of Heaven, and eternal Happiness †: so that the Lord dealt with them, as with children in their infancy, and under age, leading them on by the help of earthly things, to heavenly and spiritual; because they were but young and tender (e), and had not that Measure and Abundance of the Spirit, which he hath bestowed upon his People, now under the Gospel ‡.

* *Calv.*
Inst.
Lib. 2.

† *Ibid.*
p. 157.

‡ *Bolton's*
True
Bounds,
p. 259.

Ant. And, Sir, do you think that these *Israelites* at this time did see Christ and Salvation by him, in these Types and Shadows?

Evan.

(d) The blood of the sacrifices representing the precious Blood of Christ,

(e) The Church was in her minority under the Law, *Gal. iv. 1, 2, 3.*

(f) From

Evan. Yea, there is no doubt but *Moses* and the rest of the Believers among the *Jews*, did see Christ

* In his in them : For, saith Godly * *Tindal*,
Preface though all the Sacrifices and Ceremonies
to *Levit.* had a Star-light of Christ, yet some of
them had the Light of the broad Day a
little before the Sun rising ; and did express him,
with the circumstances and virtue of his Death, so

[59] plainly, as if his Passion had been acted upon a Scaffold ; infomuch, saith he, that I am fully persuaded, and cannot but believe, that God had shewed *Moses* the Secrets of Christ, and the very manner of his Death aforehand : And therefore, no doubt, but that they offered their Sacrifices by Faith in the *Messiah*, as the Apostle testifieth of

† *Heb.* *Abel* †. I say, there is no question, but
xi. 4. every spiritual believing *Jew*, when he brought his Sacrifice to be offered, and, according to the Lord's Command, laid his Hands

|| *Lev.* i. 4. upon it ||, whilst it was yet alive ; he did from his Heart acknowledge, that he himself had deserved to die *, but, by the mercy of God, he was saved (*f*), and his Desert laid upon the Beast (*g*) :
* *B. Basing.* on the Text. And as that Beast was to die, and be offered in Sacrifice for him ; so did he believe, that the *Messiah* should come and die for him ; upon whom he put his Hands, that is, laid all his Iniquities by the Hand of Faith (*h*). So that, as

† *Beza*

(*f*) From the death he had deserved by his sin.

(*g*) Typically.

(*h*) " The mystical signification of the sacrifices, and especially this rite, some think the Apostle

" means by the doctrine of
" *laying on of hands*, *Heb.* vi.

" 2 which typified evange-

" lical Faith." *Henry* on *Lev.*

i. 4. 'Tis evident, that the

offerer, by laying his hand

on the head of the sacrifice,

did

Beza saith, The Sacrifices were to them
 holy Myſteries, in which, as in certain
 Glaſſes, they did both ſee themſelves, to
 their own condemnation before God (*i*) ; and alſo
 beheld the Mercy of God, in the promiſed *Meſſiah*,
 in time to be exhibited ; and therefore
 ſaith *Calvin* ||, the Sacrifices and ſatis-
 ſactory Offerings, were called *Aſhemoth*,
 *, which Word properly ſignified Sin it
 ſelf ; to ſhew that Jeſus Chriſt was to
 come and perform a perfect Expiation,
 by giving his own Soul to be an *Aſham*, that is, a *Sa-*
tisfactory Oblation.

† On
Job i.

|| Inſtit.
 p. 239.
 * Ibid.

152.

[60]

Wherefore you may aſſure yourſelf, that as Chriſt
 was always ſet before the Fathers in the Old Teſta-
 ment, to whom they might direct their Faith ; and
 as God never put them in hope of any Grace, or
 Mercy, nor never ſhewed himſelf good unto them
 without Chriſt (*k*) : even ſo the Godly in the Old
 Teſtament, knew Chriſt, by whom they did enjoy
 theſe Promiſes of God ; and were joined to him (*l*).
 And indeed, the Promiſe of Salvation never ſtood
 firm, till it came to Chriſt (*m*). And *there* was their
 comfort

did legally unite with it ;
 laid his ſin, or transferred
 his guilt upon it, in a typical
 and ceremonial way, *Lev.*
vi. 21. the ſubſtance and
 ruth of which ceremonial
 ction plainly appears to be
 Faith, or believing on Jeſus
 Chriſt ; which is the ſoul's
 ſentencing, for its own part,
 o, and acquieſcing in the
 glorious device of the Lord's
 laying on him the iniquities of
 s all, *Iſa. liii. 6.*

ſelves, as in themſelves con-
 demned by the holy Law.

(*k*) *i. e.* As an absolute
 God out of Chriſt, but always
 as a God in Chriſt.

(*l*) To Chriſt, by Faith.

(*m*) It ſtood, at firſt, on
 Man's own obedience ; which
 ground quickly failed : then
 it came to Chriſt, where it
 ſtood firm, *Gen. iii. 15.* It
 (namely, *the ſeed of the Wo-*
man) ſhall bruife thy head, to
 wit, the ſerpent's head.

(*i*) *i. e.* They ſaw them-

(*n*) " Faith

comfort in all their troubles and distresses, according as it is said of *Moses*, *Heb.* xi. 26, 27. *He endured as seeing him who is invisible (n), esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompence of reward.*

* Alledged by Dr. *Urb. Reg.* And so, (as *Ignatius* saith) * The Prophets were Christ's Servants, who foreseeing him in Spirit, both waited for him as their Master, and looked for him as their Lord and Saviour, saying, *He shall come and save us.*

† *Calv.* And so saith *Calvin* †, So oft as the Prophets speak of the blessedness of the faithful, the perfect image that they have painted thereof, was such as might ravish mens minds out of the earth, and of necessity raise them up to the consideration of the Felicity of the Life to come: so that we may assuredly conclude with *Luther* ‡, that all the Fathers, Prophets, and holy Kings were righteous and saved, by Faith in Christ to come; and so indeed, as *Calvin* saith ||, were partakers of all one Salvation with us.

Ant. But, Sir, the Scripture seems to hold forth, as though they were saved one way, and we another way; for you know the Prophet *Jeremiah* makes mention of a *twofold* Covenant: therefore it is somewhat strange to me, that they should be Partakers of one way of Salvation with us.

Evan. Indeed it is true, the Lord did bequeath unto the Fathers, Righteousness, Life and eternal Salvation,

(n) "Faith presenting to
"his view at all times the
"great Angel of the Cove-
"nant, God the Son, the Re-
"deemer of him and Israel."
Suppl. Pool's Annot. on the
Text.

vation, in and through Christ the Mediator, being *not yet come* in the Flesh, but promised : and unto us in the New Testament, he gives and bequeaths them to us, in and thro' Christ, being *already come*, and having actually purchased them for us † : and the Covenant of Grace was, before the coming of Christ, sealed by his Blood in Types and Figures : and at his Death in his Flesh (*o*), it was sealed, and ratified by his *very Blood*, actually and in very deed shed for our sins. And the old Covenant, in respect of the outward Form, and Manner of Sealing, was temporary and changeable ; and therefore the Types ceased, and only the Substance remains firm : but the Seals of the New are unchangeable, being commemorative, and shall *shew the Lord's Death until his coming again*. And their Covenant did first and chiefly promise earthly Blessings (*p*) ; and in and under these, it did signify and promise all spiritual Blessings and Salvation ; but our Covenant promiseth Christ and his Blessings, in the first place, and after them earthly Blessings.

† Walker
on the
Cov.

[62]

These and some other circumstantial differences in regard of Administration, there was, betwixt their way of Salvation or Covenant of Grace, and ours ; which moved the Author to the *Hebrews*, *Heb.* viii. 8. to call theirs *Old*, and ours *New* : but in regard of Substance they were all one, and the very same (*q*) :
For

(*o*) Christ——being put to death in the flesh, 1 Pet. iii. 18.

(*p*) Chiefly ; in so far as, in that dispensation of the Covenant of Grace, the promises of earthly blessings were chiefly insisted on ; and

the promises of spiritual blessings and salvation more sparingly.

(*q*) " There are not therefore two Covenants of Grace, differing in substance ; but one and the same, under various dispensations."

For in all Covenants, this is a certain Rule; *If the Subject Matter, the Fruit and the Conditions be the same, then is the Covenant the same* || :

|| Ursin.

Cat.

p. 129.

But in these Covenants Jesus Christ is the Subject Matter of both, Salvation the fruit of both, and faith the condition (r) of both: therefore I say, though they be called *two*,

[63]

yet they are but *one*; the which is confirmed by two faithful Witnesses. The one is the Apostle *Peter*, who saith, *Acts* xv. 11. *We believe, that through the Grace of our Lord Jesus Christ, we shall be saved even as they*; meaning the Fathers in the Old Testament, as is evident in the verse next before. The other is the Apostle *Paul*, who

“penfations.” *Westm. Confes.* Chap. 7. Art. 6. And their Covenant of Grace, confirmed by the sprinkling of blood, *Exod.* xxiv. *Heb.* ix. 19, 20. (the which Covenant they brake, by their unbelief frustrating the manner in which it was administered to them) was given to them, when the Lord had led them out of *Egypt*, and at *Sinai* too, as well as the ten Commands delivered to them, as the Covenant of Works. This is evident from *Exod.* xx. 1---17. compared with *Deut.* v. 2---22. and *Exod.* xx. 20, 21. compared with *Chap.* xxiv. 3---8. See pag 59. Note (a).

(r) Not in a *strict* and *proper* sense, as that, upon the performance of which, the right and title to the benefits of the Covenant are founded

and pleadable; as perfect obedience was the condition of the Covenant of Works: Christ’s fulfilling of the Law, by his obedience and death, is the only condition of the Covenant of Grace, in that sense. But in a *large* and *improper* sense, as that whereby one accepts and embraceth the Covenant, and the proper condition thereof, and is savingly interested in Jesus Christ the Head of the Covenant. “The Grace of God “is manifested in the second Covenant, in that he “freely provideth, and offer- “eth to sinners a Mediator, “and life and salvation by “him; and requiring Faith, “as the condition to interest “them in him, &c.” *Larg. Catech. Quest.* 32,

(s) i. e.

Sect. II. § 5. *under the Mosaick Dispensation.* 83
 who saith, *Gal. iii. 6, 7. Abraham believed God, and it was accounted to him for Righteousness; know ye therefore that they which are of Faith, the same are the Children of Abraham:* by which Testimony, saith † *Luther*, we may see that the Faith of our Fathers in the Old Testament, and ours in the New, is all one in Substance.

Ant. But could they, that lived so long before Christ, apprehend his Righteousness by Faith, for their Justification and Salvation?

Evan. Yea indeed; for as Mr. *Forbes* * truly saith, It is as easy for Faith to apprehend Righteousness to come, as it is to apprehend Righteousness that is past: wherefore as Christ's Birth, Obedience and Death were in the Old Testament; as effectual to save Sinners, as now they are †; so all the faithful Forefathers, from the Beginning, did partake of the same Grace with us, by believing in the same Jesus Christ; and so were justified by his Righteousness; and saved eternally by Faith in him. † *Walker* on the Cov. p. 122. It was by [64] † *Walker* on the Cov. p. 29.
 virtue of the Death of Christ ‖, that *Enoch* was translated, that he should not see Death; and *Elias* was taken up into Heaven, by virtue of Christ's Resurrection and Ascension. So that from the World's beginning, to the end thereof, the Salvation of Sinners, is only by Jesus Christ; as it is written, *Jesus Christ the same Yesterday, and to Day, and for ever*, Heb. xiii. 8.

Ant. Why then, Sir, it seems that those who were saved amongst the *Jews*, were not saved by the Works of the Law.

Evan. No indeed, they were neither justified nor saved, either by the Works of the *Moral Law*, or

the *Ceremonial Law*. For, as you heard before, the *Moral Law* being delivered unto them, with great Terror, and under most dreadful Penalties, they did find in themselves an Impossibility of keeping it; and so were driven to seek help of a Mediator, even Jesus Christ, of whom *Moses* was to them a typical

* *Marshal* Mediator (f) * : So that the *Moral Law* did drive them to the *Ceremonial Law*, which was their Gospel, and their Baptism. Christ in a Figure; for that the ceremonies did prefigure Christ, direct unto him, and require Faith in him, is a thing acknowledged and confessed by all Men †.

† *Ball* on *Nom.* But, Sir, I suppose, though Believers among the *Jews* were not justified and saved by the Works of the Law, yet was it a Rule of their Obedience.

Evan. It is very true indeed, the Law of the *Ten Commandments* was a Rule for their Obedience (t) : Yet not as it came from Mount *Sinai* (u), but rather as it came from Mount *Zion*; not as it was the Law, or Covenant of Works, but as it was the Law of Christ. The which will appear, if you consider, that after the Lord had renewed with them the Covenant of Grace, as you heard before (*Exod.* xxiv. at the Beginning) the Lord said unto *Moses*, Verse 12. *Come up to me into the Mount, and be there, and I will give thee Tables of Stone,* and

(f) i. e. a Type, he being to them a typical Mediator.

(t) The obedience of the believing *Jews*.

(u) That is, in the sense of our Author, not as the

Covenant of Works : But, of the twofold notion or consideration, under which the ten Commands were delivered from Mount *Sinai*, see p. 55. note (2).

(v) From

and a Law that thou mayest teach them: And after the Lord had thus written them, the second time, with his own Finger, he delivered them to *Moses*, commanding him to provide an Ark to put them into; which was not only for the safe keeping of them *, but also to cover the Form of the *Covenant of Works*, that was formerly upon them, that Believers might not perceive it: For the Ark was a notable Type of Christ; and therefore the putting of them therein, did shew that they were perfectly fulfilled in him *, Christ being *the End of the Law for Righteousness, to every one that believeth*, Rom. x. 4. The which was yet more clearly manifest, in that the Book of the Law was placed between the *Cherubims* †, and upon the Mercy-Seat; to assure Believers, that the Law now came to *them* from the Mercy-Seat (v); for there the Lord promised to meet *Moses*, and to commune with

* *Deut. ix. x. and x. 5.*

[66]
* *Key-nolds on Psal. cx. p. 35.*
† *Bolton's True Bounds, p. 52.*

him

(v) From an attoned God in Christ, binding them to obedience, with the strongest ties, arising from their *Creation* and *Redemption* jointly; but not with the bond of the *Curse*, binding them over to eternal death, in case of transgression, as the Law, or *Covenant of Works*, doth with them who are under it, Gal. iii. 10. The Mercy-seat was the cover of the Ark; and both the one and the other types of Christ. Within the Ark, under the cover of

it, were the Tables of the Law laid up: thus was the Throne of Grace, which could not have stood on mere mercy, firmly established in Jesus Christ; according to *Psal. lxxxix. 14. Justice and judgment are the habitation (Marg. establishment) of thy throne.* The word properly signifies a *Base, Supporter, Stay, or Foundation*, on which a thing stands firm, *Ezra ii. 68. and iii. 3. Psal. civ. 5.* The sense is, O God and Father of our Lord Jesus Christ (*Psal.*

him of all things, which he would give him in commandment to them, *Exod. xxv. 22.*

Ant. But, Sir, was the Form quite taken away, so as the *Ten Commandments* were no more the *Covenant of Works*?

Evan. Oh! no, you are not so to understand it. For the Form of the *Covenant of Works* (*w*), as well as the Matter, (on God's Part) (*x*) came immediately from God himself; and so consequently, is eternal like himself: Whence it is that our Saviour saith, *Matth. v. 18. Till Heaven and Earth pass, one jot, or one Tittle, shall in no ways pass from the Law, till all be fulfilled.* So that either Man himself, or some other for him, must perform or fulfil the condition of the Law, as it is the *Covenant of Works*; or else he remains still under it, in a damnable condition: But now Christ hath fulfilled it for all Believers: And therefore I said, the Form of the *Covenant of Works* was covered or taken away, as touching the believing Jews; but yet was
[67] it neither taken away in it self, nor yet as touching the unbelieving Jews.

Nom. Was the Law then still of use to them, as it was the *Covenant of Works*?

Evan. Yea indeed.

Ant. I pray you, Sir, shew of what use it was to them.

Evan. I remember || *Luther* saith,
|| On *Gal.* there be two Sorts of unrighteous Per-
p. 171. sons, or Unbelievers, the one to be justified,

(*Psal. lxxxix. 19.*) justice satisfied, and judgment fully execute, in the person of the Mediator, are the foundation and base which thy throne of Grace stands upon.

(*w*) Namely, the promif-

sory and penal sanction, of eternal life and death; in which God's truth was engaged.

(*x*) Man's part was, his consenting to the terms set before him by his Creator.

fied, and the other *not* to be justified: Even so was there among the *Jews*. Now to them that were to be justified, as you have heard, it was still of use to bring them to Christ, as the Apostle saith, *Gal. iii. 24. The Law was our School-master until Christ (y), that we might be made righteous by Faith*: That is to say, the Moral Law (z) did teach and shew them what they *should* do, and so what they did *not*; and this made them go to the Ceremonial Law (a); and, by that, they were taught that Christ had done it for them (b); the which they believing (c), were made righteous by Faith in him. And to the second Sort it was of use, to shew them what was good, and what was evil; and to be as a Bridle to them, to restrain them from Evil; and as a Motive to move them to Good, for fear of Punishment (d) †, or Hope of Reward in this Life: Which, though it was but a forced and constrained Obedience; yet was it necessary for the publick Commonwealth, the Quiet thereof being thereby the better maintained. And though there-
by

† *Calv.*

Instit.

p. 167.

[68]

(y) *i. e.* To bring us unto Christ, as we read it with the Supplement.

(z) As the Covenant of Works, so the Author useth that term here, as 'tis used, *Larg. Catech. Quest. 93.* above-cited.

(a) Broken under the sense of guilt, the curse of the Law, and their utter inability to help themselves by doing or suffering.

(b) Christ's satisfying the Law for sinners, by his obe-

dience and death, being the great lesson taught by the Ceremonial Law, which was the Gospel written in plain characters, to those whose eyes were opened.

(c) Appropriating and applying to themselves, by Faith, Christ's satisfaction, held forth and exhibited to them in these divine ordinances.

(d) Both in time and eternity.

(e) Which

by they could neither escape Death, nor yet obtain eternal Life, for want of perfect Obedience, yet the *more* Obedience they yielded thereunto, the more they were freed from temporal Calamities, and possessed with temporal Blessings; according as the Lord promised and threatned, *Deut. xxviii.*

Ant. But, Sir, in that Place the Lord seemeth to speak to his own People, and yet to speak according to the Tenor of the *Covenant of Works*; which hath made me think, that Believers in the Old Testament, were partly under the *Covenant of Works*.

Evan. Do you not remember how I told you before, that the Lord did manifest so much love to the body of that Nation, that the whole Posterity of *Abraham* (e) were brought under a *State-Covenant* or *National Church*; so that for the Believers sakes, he infolded Unbelievers in the compact: whereupon the Lord was pleased, to call them all, by the name of *his People*, as well Unbelievers as Believers; and to be called *their God*. And though the Lord did there speak according to the Tenor of the *Covenant of Works*; yet I see no reason, why he might not direct and intend his Speech to Believers also, and yet they remain, only under the *Covenant of Grace*.

[69] *Ant.* Why, Sir? you said that the Lord did speak to them out of the Tabernacle, and from the Mercy-seat: and that doubtless was according to the Tenor of the *Covenant of Grace*, and not according to the Tenor of the *Covenant of Works*.

Evan. I pray you take notice, that after the Lord had

(e) Which were of that nation; according to *Gen. xxi. 12.* In Isaac shall thy seed be called. And *Chap. xxviii. 13.* I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

(f) The

Sect. II. § 5. *under the Mosaick Dispensation.* 89
 had pronounced all those Blessings and Curses, *Deut.*
xxviii. in the beginning of the 29th Chapter, it is
 said, *These are the Words of the Covenant, which the*
Lord commanded Moses to make with the children of
Israel in the land of Moab, beside the Covenant which
he made with them in Horeb. Whereby it doth
 appear to me, that this was not the *Covenant of*
Works, which was delivered to them on Mount *Si-*
nai (f): for the form of that Covenant was *eternal*
 blessings and curses (g); but the form of this Cove-
 nant was *temporal blessings and curses* (h). So that
 this rather seems to be the Pedagogy of the Law, than
 the *Covenant of Works*: for at that time these people
 seemed to be carried, by temporal Promises, into the
 way of Obedience, and deterr'd by temporal Threat-
 nings,

(f) The Author does not
 make the Covenant at *Horeb*
 distinct from that at *Sinai*;
 for he takes *Horeb* and *Sinai*
 for one and the same Moun-
 tain, according to the holy
 Scripture, *Exod.* xix. 20. com-
 pared with *Deut.* v. 2. And
 therefore, because the Text
 speaks of this Covenant in
 the land of *Moab*, as another
 Covenant *beside* that in *Ho-*
reb; he infers that it was
 not the same, not the Cove-
 nant of Works delivered on
 Mount *Sinai*, otherwise cal-
 led *Horeb*. And howbeit there
 are but two Covenants, con-
 taining the only two ways to
 happiness; the Author can-
 not, on that account, be just-
 ly blamed for distinguishing
 this Covenant from them
 both; unless *temporal bles-*

sings do make Men happy;
 the which blessings, with cur-
 ses of the same kind, he takes
 to be the form of this Cove-
 nant.

(g) *Deut.* xxvii. 26. *Cursed*
be he that confirmeth not all
the words of this Law to do
them. Compare *Gal.* iii. 10.
For as many as are of the
works of the Law, are under
the Curse; for it is written,
Cursed is every one that conti-
nueth not in all things written
in the book of the Law to do
them.

(h) See *Deuter.* xxviii.
 throughout. ch. xxix. 1. v. 9.
Keep therefore the words of this
Covenant, and do them, that
ye may prosper in all that ye
do. And here ends a great
 Section of the Law.

(i) Not

nings, from the ways of Disobedience, God dealing with them as in their infancy and under-age, and so leads them on, and allures them, and fears them, by such respects as these, because they had but a small measure of the Spirit.

[70] *Nom.* But, Sir, was not the Matter of *that* Covenant, and *this* all one?

Evan. Yea indeed ; the *ten Commandments*, were the Matter of both *Covenants*, only they differed in the forms.

Ant. Then, Sir, it seems that the Promises and Threatnings, contained in the *Old Testament*, were but temporary and terrestrial ; only concerning the good and evil things of this life.

Evan. This we are to know, that like as the Lord by his Prophets, gave the People in the *Old Testament*, many Exhortations to be obedient to his *Commandments*, and many Dehortations from Disobedience thereunto : even so did he back them, with many Promises and Threatnings concerning things temporal ; as these and the like Scriptures do witness, *Isa.* i. 10. *Hear the word of the Lord, ye rulers of Sodom ; give ear unto the law of our God, ye people of Gomorrah, ver. 19, 20. If ye be willing and obedient, ye shall eat the good things of the land ; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it. And Jer.* vii. 3, 9. *Amend your ways and your doings, and I will cause you to dwell in this place : Will ye steal, murder, and commit adultery, and swear falsely by my name ; therefore thus saith the Lord God, Behold mine anger*
[71] *and my fury shall be poured out upon this place, ver. 20. And surely there be*

two reasons why the Lord did so : *First*, Because as all men are born under the *Covenant of Works*, they are naturally prone to conceive, that the favour of God, and all good things, do depend and follow

Sect. II. § 5. *under the Mosaic Dispensation.* 91
 follow upon their Obedience to the Law (i); and that the wrath of God, and all evil things, do depend upon, and follow their Disobedience to it (k): and that Man's chief happiness is to be had and found in terrestrial *Paradise*, even in the good things of this Life. So the People of the *Old Testament*, being nearest to *Adam's Covenant* and *Paradise*, were most prone to such conceits. And *Secondly*, Because the *Covenant of Grace*, and *celestial Paradise*, were but little mentioned in the *Old Testament*, they, for the most part (l), had but a glimmering knowledge of them; and so could not yield Obedience freely, as Sons (m). Therefore the Lord saw it meet to move them to yield Obedience to his Laws, by their own Motives (n), and as servants or children under age (o).
Ant. And

(i) Not on a saving interest in the Lord Jesus Christ, by Faith.

(k) Not considering the great sin of unbelief; and that the wrath of God, due to them for disobedience, may be averted by their fleeing to Christ for refuge.

(l) For the more eminent Saints, in the *Old Testament* times, are to be excepted; such as *David* and others.

(m) Having but a small measure of knowledge of the celestial *Paradise*, the eternal inheritance, and of the *Covenant of Grace*, the divine disposition containing their right to it: they could not yield obedience freely, in the measure that Sons do, who are come to age, and know well their own privileges;

but only as little children, who in some measure yield obedience freely, namely, in proportion to their knowledge of these things, but (that measure being very small) must be drawn also to obedience by motives of a lower kind. And this the Apostle plainly teacheth, *Gal. iv. 1, 2, 3, 4, 5.* Compare *Westm. Confess. Chap. 20. Art 1.* "The liberty of Christians is further enlarged - in fuller communications of the free Spirit of God, than Believers under the Law did ordinarily partake of."

(n) Promises and threatenings concerning things temporal.

(o) By fear of punishment, and hope of reward.

(p) i. e.

Ant. And were both Believers and Unbelievers, that is, such as were under the *Covenant of Grace*, and such as were under the *Covenant of Works*, equally and alike subject, as well to have the calamities of this Life inflicted upon them for their Disobedience, as the blessings of this Life conferred upon them for their Obedience?

[72] *Evan.* Surely the words of the Preacher do take place here, *Eccl. ix. 2.* when he saith, *All things come alike to all, there is one event to the righteous, and to the wicked.* Were not *Moses* and *Aaron*, for their Disobedience, hindered from entering into the land of *Canaan*, as well as others? *Numb. xx. 12.* And was not *Josiah*, for his Disobedience to God's command, slain in the valley of *Megiddo*? *2 Chron. xxxv. 21, 22.* Therefore assure yourself, that when Believers in the *Old Testament* did transgress *God's Commandments*, God's temporal wrath (p) went out against them, and was manifest in temporal calamities that beset them, as well as others, *Numb. xvi. 46.* Only here was the difference, the Believers temporal calamities had no eternal calamities included in them, nor following of them; and their temporal blessings had eternal blessings included in them, and following of them (q): and the Unbelievers temporal blessings had no eternal blessings included in them; and their temporal calamities had eternal calamities included in them, and following of them (r).

Ant. Then, Sir, it seemeth that all Obedience, that any of the *Jews* did yield to God's Commandments,

(p) *i. e.* God's fatherly anger, whereby temporal judgments fall on his own people.

(q) By virtue of the Covenant of Grace, which they

were under.

(r) By virtue of the Covenant of Works, which they were under.

ments, was for fear of temporal Punishment, and in hope of temporal Reward.

Evan. Surely the Scripture seems to hold forth, that there were three several Sorts of People amongst the *Jews*, who endeavoured to keep the Law of God; and they did all of them differ in their Ends. [73]

The first of them, were *true Believers*, who, according to the measure of their Faith, did believe the Resurrection of their Bodies after Death, and eternal Life in Glory; and that it was to be obtained, not by the works of the Law, but by *Faith* in the *Messiah*, or promised Seed: and *answerably* as they believed this, *answerably* they yielded Obedience to the Law freely, without fear of Punishment or hope of Reward: but alas! the spirit of Faith was very weak in the most of them, and the spirit of bondage very strong; and therefore they stood in need to be induced and constrained to Obedience for fear of Punishment, and hope of reward (*f*).

The

(*f*) The Author doth not say, of Believers under the Old Testament simply, and without any qualification, that they yielded obedience to the Law, without fear of punishment, or hope of reward; as if he minded to assert, that they were not at all mov'd to their obedience By these: the scope of these words is to teach just the contrary. Compare page 71. But on good grounds he affirms, that ANSWERABLY to their faith, their obedience was yielded freely, without fear of punishment, or hope of reward. And thus, the *freeness* of their obedience always bearing proportion to the measure of their Faith; the greater measure of Faith any Old Testament Saint had attained unto, his obedience was the less influenc'd by fear of punishment, or hope of reward; and the smaller his measure of Faith was, his obedience was the more influenc'd by these: accordingly, such as had no saving Faith at all, were mov'd to obedience only by fear of punishment, or hope of reward: and the meanest Saint's

The second Sort of them, were the *Sadducees* and their Sect; and these did not believe that there was any Resurrection, *Matth.* xxii. 23. nor any Life, but the Life of this World: And yet they endeavoured to keep the Law, that God might bless them here, and that it might go well with them in this present Life †.

† *Bolton's*
True
Bounds;
p. 259.

[74]

ed to keep

|| *Ball* on
the Cov.

p. 114.

The third Sort, and indeed the greatest Number of them in the future Ages after *Moses*, were the *Scribes* and *Pharisees*, and their Sects: And they held and maintained, that there was a Resurrection to be looked for, and an eternal Life after Death; and therefore they endeavoured to keep the Law, not only to obtain temporal Happiness, but eternal also. For though it had pleased the Lord to make known unto his People; by the Ministry of *Moses* ||, that the Law was given, not to

Saint's Faith, being once perfected in the beatifick vision in Heaven, *these* ceased altogether to be motives of obedience to him, tho' he ceaseth not to obey from the strongest and most powerful motives. And thus the Apostle *John* teacheth concerning Love, which flows from Faith, 1 *John* iv. 18. *Perfect love casteth out fear; because fear hath torment: he that feareth, is not made perfect in love.* The more there is of the one, there is still the less of the other. In the mean time, according to our Au-

thor, the measure of Faith in the most part of Believers under the Old Testament was *very small*, (and the strongest Faith was imperfect) and the *servile* and *childish* disposition, which moves to obedience from fear of punishment, and hope of reward, was very strong in them, *Gal.* iv. 1, ——— 5. and therefore, as they stood in need of such inducement and constraint, there could not fail to be a great mixture of the influence of fear of punishment, and hope of reward, in their obedience.

(t) To

to retain Men in the Confidence of their own Works; but to drive them out of themselves, and to lead them to Christ the promised Seed: Yet after that Time, the Priests and the Levites, who were the Expounders of the Law, and whom the Scribes and Pharisees did succeed *, did so conceive and teach of God's Intention in giving the Law, as though it had been, that they, by their Obedience to it, should obtain Righteousness and eternal Life: And this Opinion was so confidently maintained, and so generally embraced amongst them, that in their Book *Mechilta*, they say and affirm ||, that there is no other Covenant but the Law: And so, in very deed they conceived, that there was no other way to eternal Life, than the Covenant of Works.

* *Perkins*
on Christ's
Sermon
on the
Mount.

|| *Muscul.*
Com. Pla.
p. 188.

Ant. Surely then it seems they did not understand and consider, that the Law, as it is the Covenant of Works, doth not only bind the outward Man, but also the inward Man, [75] even the Soul and Spirit; and requires all holy Thoughts, Motions, and Dispositions of the Heart and Soul.

Evan. Oh! no, they neither taught it, nor understood it, so spiritually; neither could they be persuaded that the Law doth require so much at Man's Hands. For they first laid this down for a certain Truth, that God gave the Law for Man to be justified and saved by his Obedience to it; and that therefore there must needs be a Power in Man to do all that it requireth, or else God would never have required it: And therefore, whereas they should have first considered, what a straight Rule the Law of God is, and then have brought Man's Heart, and have laid it, to it; they, contrariwise, first con-

considered what a crooked Rule Man's Heart is, and then sought to make the Law like unto it: And so indeed they expounded the Law literally, teaching and holding, that the Righteousness which the Law required was but an external Righteousness, consisting in the outward Observation of the Law;

* *Gray* in his Sermon of the Perfection of a Christian. as you may see by the Testimony of our Saviour, *Matth. v.* so that, according to their Exposition, it was possible for a Man to fulfil the Law perfectly; and so to be justified and saved by his Obedience to it *.

[76] *Ant.* But, Sir, do you think the *Scribes* and *Pharisees*, and their Sect, did yield perfect Obedience to the Law, according to their own Exposition?

Evan. No indeed, I think very few of them, if any at all.

Ant. Why, what Hopes could they then have to be justified and saved, when they transgressed any of the Commandments?

|| In his Preface to the *Rom.* *Evan. Peter Martyr* || tells us, that when they chanced to transgress any of the Ten Commandments (t), they had their Sacrifices to make Satisfaction, (as they conceived:) For they looked upon their Sacrifices without their Significations *; and so had a false Faith in them; thinking that the bare Work was a Sacrifice acceptable to God: In a Word, they conceived,

* *Tindal* on *Mark.* that the Blood of Bulls and Goats would take away Sin: And so what they wanted of fulfilling the Moral Law; they thought to make up in the Ceremonial Law †. And thus they separated Christ from

† *Bolton's* True Bounds, p. 161.

(t) To wit, according to their own exposition.

Sect. II. § 5. *under the Mosaick Dispensation.* 97
 from their Sacrifices, thinking they had discharged
 their Duty very well, when they had sacrificed and
 offered their Offerings ; not considering, that the
 Imperfection of the typical Law, which (as the A-
 postle saith) made nothing perfect, should [77]
 have led them to find Perfection in Christ :

Heb. vii. 19. But they generally rested in *the Work*
done in the Ceremonial Law, even as they had done
 in the *Moral Law* ; though they themselves were
 unable to do the *one (u)*, and the *other* was as in-
 sufficient to help them. And thus, *Israel which fol-*
lowed the Law of Righteousness, did not attain to
the Law of Righteousness, because they sought it not
by Faith, but as it were by the Works of the Law.
For they being ignorant of the Righteousness of God,
and going about to establish their own Righteousness,
did not submit themselves to the Righteousness of God,
Rom. ix. 31. and x. 3.

Ant. Then, Sir, it seemeth there were but very
 few of them (*v*), that had a clear Sight and Know-
 ledge of Christ.

Evan. It is very true indeed ; for generally there
 was such a Vail of Ignorance over their Hearts, or
 such a Vail of Blindness over their Minds, that it
 made their spiritual Eye-sight so weak and dim, that
 they were no more able to see Christ, the *Sun of*
Righteousness, as the End of the Law, *Mal. iv. 2.*
(w) than the weak eye of Man is able to behold the
 bright Sun, when it shineth in its full strength.
 And therefore we read, *Exod. xxxiv. 30.* that
 when *Moses's* Face did shine, by reason of the Lord's
 talk-

(*u*) To do any work of self a *fulness* of righteousness,
 the Moral Law aright. answering the Law to the

(*v*) To wit, of the *Jews* utmost extent of its demands ;
 in general. as the Sun hath a *fulness* of

(*w*) *i. e.* Having in him- light.

G

(*x*) There-

talking with him, and telling him of the glorious Riches of his free Grace in Jesus Christ, and giving [78] unto him the Ten Commandments, written in Tables of Stone, as the Covenant of Works (*x*); to drive the People out of Confidence in themselves, and their own legal Righteousness, unto Jesus Christ and his Righteousness; the People were not able to behold his Face. That is to say (*y*), by Reason of the weakness and dimness of their spiritual Eye-sight, they were not able to see and understand the spiritual Sense of the Law; to wit, that the Lord's end or intent in giving them the Law, as a *Covenant of Works*, and as the Apostle calls it, *the Ministration of Condemnation and Death*, 2 Cor. iii. 7, 9. was to drive them out of themselves to Christ, and that then (*z*) it was to be abolished to them, as it was the *Covenant of Works*, *verse* 13. And therefore Moses put the cloudy Vail of shadowing Ceremonies over his Face, *Exod.* xxxiv. 35. that they might be the better able to behold it: That is to say, that they might be the better able to see through them, and understand, that *Christ is the End of the Law for Righteousness, to every one that believeth*, *Rom.* x. 4. For Moses's Face, saith Godly Tindal, *is the Law rightly*

(*x*) Therefore they are called, by the Apostle, *the ministration of death, written and engraven on stones*, 2 Cor. iii. 7. Now, 'tis evident, the ten Commandments are not the *ministration of death*, but as they are the *Covenant of Works*. And, as such, they were given to Moses, to be laid up in the Ark, to signify the fulfilling of them by

Jesus Christ alone, and the removing of that Covenant-form from them, as to Believers: and so they served to drive sinners out of themselves to Christ.

(*y*) *i. e.* This is the mystery of that typical event.

(*z*) When they should be driven out of themselves to Jesus Christ by it.

Sect. II. § 5. *under the Mosaick Dispensation.* 99
rightly understood. And yet alas, by Reason that the
Priests and Levites in former Times, and the *Scribes*
and Pharisees in after Times, *were the blind Leaders*
of the Blind, Matt. xv. 14. the Generality of them
 were so addicted to the Letter of the Law [79]
 (and that both *Moral* (a) and *Ceremonial*)
 that they used it not as a Pedagogy to Christ, but
 terminated their Eye in the letter and shadow;
 and did not see through them to the spiritual Sub-
 stance, which is Jesus Christ; 2 Cor. iii. 13. espe-
 cially in the future Ages after *Moses*: For at the
 Time of Christ's coming in the Flesh, I remember
 but two, to wit, *Simeon* and *Anna*, that desired
 him, or looked for him, as a spiritual Saviour to
 save them from Sin and Wrath. For though all of
 them had in their Mouths the *Messiah* (saith *Cal-*
vin †) and the blessed Estate of the † Harmo.
 Kingdom of *David*; yet they dreamed p. 87.
 that this *Messiah* should be some great
 Monarch, that should come in outward Pomp and
 Power, and save and deliver them from that Bon-
 dage, which they were in, under the *Romans*, of
 which Bondage they were sensible and weary: But
 as for their spiritual Bondage under the Law, Sin
 and Wrath, they were not at all sensible; and all
 because their blind Guides had turned the whole
 Law into a *Covenant of Works*, to be done for Justi-
 fication and Salvation (b); yea, and such a Cove-
 nant as they were able to keep and fulfil, if not by
 the doing of the *Moral Law*, yet by their offering
Sacrifices in the *Ceremonial Law*. And for this
 Cause, our Saviour, in his Sermon upon the
 Mount, took Occasion to expound the [80]
Moral

(a) viz. As the Covenant
 of Works.

(b) And so they quite per-

verted the great end of the
 giving of the Law to them.

Moral Law truly and spiritually, removing that false literal Gloss, which the *Scribes* and *Pharisees* had put upon it, that Men might see how impossible it is for any mere Man to fulfil it, and so consequently to have Justification and Salvation by it. And at the Death of Christ, the Vail of the Temple was rent in Twain from the Top to the Bottom, to shew, saith *Tindal*, *That the Shadows of Moses Law should now vanish away at the flourishing Light of the Gospel*, Mat. xxvii. 51 ||. And after the Death of Christ, his Apostles did, both by their Preaching and Writing, labour to make Men understand, that all the Sacrifices and Ceremonies were but types of Christ ; and therefore he being now come, they were of no further use ; witness that divine and spiritual Epistle written to the *Hebrews*. Yet notwithstanding we may say of the *Jews* at this Day, as the Apostle did in his Time, *Even until this Day remaineth the same Vail untaken away in the reading of Moses*. The Lord in Mercy remove it in his due Time (c).

§ 6. Ant.

(c) The history of the *Vail* on *Moses's* face is famous in the Old Testament, and the mystery of it in the New. The former, as I gather it from the words of the inspired Penman, *Exod.* xxxiv. stands thus briefly. There was a shining Glory on the face of *Moses* in the Mount ; but he himself knew it not, while God spake with him there, *ver.* 29. and that by reason of the excellency divine glory, *2 Cor.* iii. x. Gr. Even

as the light of a candle is darkened before the shining Sun : But when *Moses*, being come forth from the excellency of Glory, was coming down from the Mount, with the tables in his hand, his face shone so as to send forth rays like horns, *Exod.* xxxiv. 29, 30. so that he could not but be conscious of it. *Aaron* and all the people perceiving *Moses* returning to them, went to meet him ; but seeing an astonishing Glory in his coun-

§ 6. *Ant.* Well, Sir, I had thought that God's Covenant with the *Jews* had been a *mixt* Covenant, and that they had been partly under the *Covenant of Works*; but now I perceive there was little difference betwixt their *Covenant of Grace* and ours.

Evan.

countenance, which they were not able to look at, they were afraid, and retired, v. 30, 31. But *Moses* called to them to return, and goes into the Tabernacle; whereupon the multitude not daring to return for all this, *Aaron* and the *Princes* alone return to him, being now in the Tabernacle, v. 31. the middle part of which, I think, is to be read thus, *And Aaron and all the Princes returned unto him in the Testimony, i. e. in the Tabernacle of the Testimony, as it is called, Chap. xxxviii. 21. Rev. xv. 5.* From out of the Tabernacle *Moses* speaks to them, ordering (it would seem) the people to be gathered together unto that place, ver. 31, 32. The people being convened at the Tabernacle, he preached to them all what he had received of the Lord on the Mount, ver. 32. But, in the mean time, none of them saw his face, forasmuch as the Tabernacle, within which he was, serv'd instead of a

vail to it. Having done speaking, he puts a Vail on his face, and comes out to them, ver. 33. *Marg. Heb. And Moses ceased from speaking with them, and put a vail on his face.* Compare verse 34. *But when Moses went in before the Lord to speak with him, he took the vail off until he came out.*

The mystery of this typical event the Apostle treats of, 2 Cor. iii. The shining Glory of *Moses's* face did not prefigure nor signify the Glory of Christ; for the Glory of the Lord Christ, v. 18. is evidently opposed to the Glory of *Moses's* countenance, v. 7. And the open (or uncovered) face of the former, v. 18. (as *Vatablus* seems to me rightly to understand it) to the vail'd face of the latter, v. 13. The Glory of the one is beheld as in a glass, ver. 18. the sight of the face itself being reserved for Heaven; but the Glory of the face of the other was not to be beheld at all, being vailed. But that Glory signified the

Glory

[81] *Evan.* Truly the opposition between the *Jews Covenant* of *Grace* and ours, * *Bolton's* was chiefly of their own making: they True should have been driven to Christ by Bounds, the Law; but they expected life in obedience to it, and this was their great error and mistake*.

Ant. And surely, Sir, it is no great marvel, tho' they, in this point, did so much err and mistake, who had the *Covenant* of *Grace* made known to them so darkly

Glory of the Law given to the *Israelites*, as the *Covenant* of *Works*, the *Glory* of the *ministration* of *death*, v. 7. agreeable to what the author tells us from *Tindal*, namely, that *Moses's face is the Law rightly understood*. This *Mosaick* *Glory*, while it was most fresh, was darkned by the excellling *Glory* of the Son of God, the Lord *Jesus Christ*, verse 18. compared with *Exod.* xxxiv. 29. Howbeit the discovery of it to sinners makes their hearts to tremble, they are not able to bear it. That glorious form of the *Law* must be hid in *Christ* the true *Tabernacle*, and from thence only must the *Law* come to them, or else they are not able to receive it: though, before that discovery is made to them, they are ready to embrace the *Law* under that form, as the people were to receive *Moses* with the tables in his

hand, till they found themselves unable to bear the shining *Glory* of his face. The *Vail* which *Moses* put on his face, keeping the *Israelites* from beholding the *Glory* of it, signifies, that their minds were blinded, v. 14. not perceiving the *Glory* of the *Law* given them as a *Covenant* of *Works*. And hence it was, that the children of *Israel* fastened not their eyes (*Luke* iv. 20. *Acts* iii. 4.) on (*Christ*) the end of that which is abolished, 2 *Cor.* iii. 13. *Gr.* For, had they seen that *Glory* to purpose, they would have fastened their eyes on him, as a malefactor at the stake would fix his eyes on the face of one bringing a remission. And that is the *Vail* that is upon *Moses's* face, and their hearts, unto this day, v. 14. 15. which nevertheless, in the Lord's appointed time, shall be taken away, v. 16.

(d) This

larkly; when many amongst us, who have it more clearly manifest, do the like.

Evan. And truly, it is no marvel, though all men naturally do so: for man naturally doth apprehend God to be the great Master of Heaven, and himself to be his servant; and that therefore he must do his *Work*, before he can have his *Wages*; and, the more work he doth, the better wages he shall have. And hence it was, that when *Aristotle* came to speak of blessedness, and to pitch upon the next means to that end, he said, *It was Operation and Working*; with whom also agreeth *Pythagoras*, when he saith, *It is Mans Felicity to be like unto God*, (as how?) *by becoming righteous and holy* †. And let us not marvel, that these men did so err, who never heard of Christ, nor of the *Covenant of Grace*; when those to whom it was made known

† True-
ness of
Christian
Religion.

[82]

by the Apostles of Christ, did the like; witness those to whom the Apostle *Paul* wrote his Epistles, and especially the *Galatians*: for although he had by his preaching, when he was present with them, made known unto them the doctrine of the *Covenant of Grace*; yet after his departure, through the seducement of false Teachers, they were soon turned to the *Covenant of Works*, and sought to be justified, either in whole, or in part, by it; as you may see, if you do seriously consider that Epistle. Nay, what saith *Luther*? It is, saith he, the general opinion of Man's *Reason* throughout the whole world, that *Righteousness* is gotten by the *Works* of the Law; and the reason is, because the *Covenant of Works* was ingendered in the minds of men, in the very Creation (d), so that

(d) This is not to be understood strictly, of the very moment of Man's creation; in which the natural Law was impress'd on his heart; but with some latitude; the Covenant

that Man naturally can judge no otherwise of the Law, than as of a *Covenant of Works*, which was given to make righteous, and to give Life and Salvation. This pernicious opinion of the Law, that it

|| On *Gal.* justifieth and maketh righteous before
 p. 113. God, (saith || *Luther* again) is so deeply
 rooted in Man's reason, and all Man-

* Choice kind so wrapped in it*, that they can
 Serm. hardly get out: yea, I myself, *saith he*,

p. 108. have now preached the Gospel almost
 twenty years, and have been exercised in

[83] the same daily, by reading and writing; so

that I may well seem to be rid of this wicked opinion; yet notwithstanding, I now and then feel this old filth cleave to my heart, whereby it cometh to pass, that I would willingly so have to do with God, that I would bring something with myself, because of which he should give me his Grace. Nay it is to be feared, that (as you said) many amongst us (who have more means of Light ordinarily, than ever *Luther*, or any before him, had (*e*), yet notwithstanding) do either wholly, or in part, expect Justification and Acceptation by the Works of the Law.

Ant.

Covenant of Works being made with Man newly created. And so Divines call it the *Covenant of Nature*. See *Dickson's Therap. Sacr. Book I. Chap. 5. p. 116.*

(*e*) This is not to insinuate, that *Luther* had arriv'd but to a small measure of the knowledge of the doctrine of justification and acceptance of a sinner before God, in comparison with these of latter times: I make no question but he understood that

doctrine as well as any Man has done since; and doubt not but our Author was of the same mind anent him. But it is to shew, that that great Man of God, and others who went before him, found their way out of the midnight darkness of Popery, in that point, with less means of light by far, than Men now have, who notwithstanding, cannot hold off from it.

(*f*) By

Ant. Sir, I am verily persuaded, that there be very many in the City of *London*, that are carried with a blind preposterous Zeal after their own good Works and Well-doings; secretly seeking to become holy, just and righteous before God, by their diligent keeping, and careful walking in all God's Commandments (f); and yet no Man can persuade them that they do so: And truly, Sir, I am verily persuaded that this our Neighbour and Friend *Nomistd*, is one of them.

Evan. Alas! there are a thousand in the World, that make a *Christ* of their *Works*; and here is their undoing, &c. † They look for Righteousness and Acceptation more in the *Precept* than in the *Promise*, in the *Law* than in the *Gospel*, in *working* than in *believing*; and so miscarry. || Many poor ignorant Souls amongst us, when we bid them obey and do Duties, they can think of nothing, but *working themselves to Life*; when they are troubled, they must lick *themselves* whole; when wounded, they must run to the Salve of Duties, and Stream of Performances, and neglect *Christ*. Nay it is to be feared, that there be diverse, who in Words are able to distinguish between the Law and Gospel, and in their Judgments hold and maintain, that Man is justified by Faith without the Works of the Law; and yet

† *Bolton's*
True
Bounds,
p. 97.
[84]

|| *Bolton's*
True
Bounds,
p. 162.

(f) By which means, they put their own works in the room of Christ, who of God is made unto us——righteousness and sanctification, 1 Cor. i. 30. According to the Scripture plan of justification

and sanctification, a sinner is justified by his Blood, Rom v. 9 sanctified in Christ Jesus, 1 Cor. i. 2. through sanctification of the Spirit, 2 Thess. ii. 13. sanctified by Faith, Acts xxvi. 18,

(g) It

yet in Effect and Practice, that is to say, in Heart and Conscience, do otherwise (*g*). And there is some Touch of this in us all; otherwise we should not be so *up* and *down* in our Comforts, and believing, as we are still, and cast down with every Weakness as we are (*h*). But what say you, Neighbour *Nomista*, are you guilty of these things, think you *?

* *Ibid.*

Nom. Truly, Sir, I must needs confess, I begin to be somewhat jealous of my self, that I am so: And because I desire your Judgment, touching my Condition, I would intreat you to give me leave to relate it unto you.

Evan. With a very good Will.

[85] *Nom.* Sir, I having been born and brought up in a Country, where there was very little preaching, the Lord knoweth, I lived a great while in Ignorance and Blindness; and yet, because I did often repeat the Lord's Prayer, the Apostles Creed, and the Ten Commandments; and in that I came sometimes to divine Service, (as they call it) and at *Easter* received the Communion; I thought my Condition to be good. But at last, by means of hearing a Zealous and Godly Minister in this City, not long after my coming hither, I was

(*g*) It is indeed the practice of every unregenerate Man, whatever be his *knowledge* or *profess'd principles*; for the contrary practice is the practice of the Saints, and of them only, *Matth. v. 3. Blessed are the poor in spirit. Philip. iii. 3. We are the Circumcision, which worship God in the spirit, and rejoice in*

Christ Jesus, and have no confidence in the flesh.

(*h*) For these flow from our building so much on something *in ourselves*, which is always very variable; and so little on *the Grace that is in Christ Jesus*, (2 Tim. ii. 1.) which is an immovable foundation.

I was convinced that my present Condition was not good ; and therefore I went to the same Minister, and told him what I thought of my self ; so he told me, that I must frequent the hearing of Sermons, and keep the Sabbath very strictly, and leave off swearing by my Faith and Troth, and such like Oaths, and beware of Lying, and all idle Words and Communication ; yea, and said he, you must get good Books to read on, as Mr. *Dod* on the Commandments, Mr. *Bolton's* Directions for comfortable Walking with God, Mr. *Brinsly's* True Watch, and such like ; and many such like Exhortations and Directions he gave me ; the which I liked very well, and therefore endeavoured my self to follow them. So I fell to the hearing of the most Godly, Zealous, and Powerful Preachers that were in this City, and wrote their Sermons after them ; and when God gave [86] me a Family, I did pray with them, and instructed them, and repeated Sermons to them, and spent the Lord's day, in publick and private Exercises ; and left off my Swearing and Lying, and idle Talking : And (according to Exhortation) in few Words, I did so reform my self, and my Life, that, whereas before I had been only careful to perform the Duties of the second Table of the Law, and that to the End I might gain Favour and Respect from civil honest Men, and to avoid the Penalties of Man's Law, or temporal Punishment ; now I was also careful to perform the Duties required in the first Table of the Law, and that to gain Favour and Respect from religious honest Men, and to avoid the Penalty of God's Law, even eternal Torments in Hell. Now, when Professors of Religion observed this Change in me, they came to my House, and gave unto me the right Hand of Fellowship, and counted me one of that Number : And then I invited

invited godly Ministers to my table, and made much of them ; and then, with that same *Micah* mentioned in the Book of *Judges*, I was persuaded the Lord would be merciful unto me, because I had gotten a *Levite* to be my *Priest*, Judg. xvii. 13. In a Word, I did now yield such an outward Obedience and Conformity to both Tables of the Law,

[87] that knew me, did think very well of me, counting me to be a very honest Man, and a good Christian : And indeed I thought so of my self, especially because I had their Approbation. And thus I went on bravely a great while, even until I read in Mr. *Bolton's* Works, that the outward Righteousness of the *Scribes* and *Phari-*

† Dis-
course of
true Hap-
piness,
p. 64.

sees was famous in those Times † ; for, besides their forbearing and protesting against gross Sins, as Murder, Theft, Adultery, Idolatry, and the like, they were frequent and constant in Prayer, Fasting, and Alms-Deeds ; so that,

without question, many of them were persuaded, that their doing would purchase Heaven and Happiness. Whereupon I concluded, that I had as yet done no more than they ; and withal I considered that our Saviour saith, *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees,*

¶ *Matth.*
v. 20.

you cannot enter into the Kingdom of God ; yea, and I also considered that the

Apostle saith, *He is not a Jew that is one outwardly, but he that is one within, whose Praise is not of Men, but of God (i).* Then did I conclude that I was not yet a true Christian : For, said I in my Heart, I have contented my self with the

(i) *Rom.* ii. 28, 29.

(k) It

the Praise of Men, and so have lost all my Labour and Pains in performing Duties ; for they have been no better than out-side Performances, and therefore they must all fall down in a Moment. I have not served God with all [88] my Heart ; and therefore I see I must either go further, or else I shall never be happy. Whereupon, I set about the keeping of the Law in good earnest, and laboured to perform Duties, not only *outwardly*, but also *inwardly* from my Heart : I heard, and read, and prayed ; and laboured to bring my Heart, and forced my Soul to every Duty : I called upon the Lord in good earnest ; and told him, that *whatsoever* he would have me to do, I would do it with all my Heart, if he would but save my Soul. And then, I also took notice of the *inward* corruptions of my heart, the which I had not formerly done ; and was careful to govern my thoughts, to moderate my passions, and to suppress the motions and risings of lusts, to banish privy pride and speculative wantonness, and all vain and sinful desires of my heart : and then I thought myself not only *an outside Christian*, but also *an inside Christian*, and therefore a true Christian indeed. And so I went on comfortably a good while, till I considered that the Law of God requires *passive* Obedience, as well as *active* ; and therefore I must be a *Sufferer*, as well as a *Doer*, or else I could not be a Christian indeed : whereupon I began to be troubled at my impatience under God's correcting hand, and at those inward murmurings and discontents, which I [89] found in my spirit in time of any outward calamity that beset me. And then I laboured to bridle my passions, and to submit myself quietly to the Will of God in every condition ; and then did I also, as it were, begin to take penance upon myself, by abstinence, fasting, and afflicting my soul ;

foul; and made pitiful lamentations in my prayers, which were sometimes also accompanied with tears, the which I was perswaded the Lord did take notice of, and would reward me for it: and then I was perswaded that I did keep the Law, in yielding Obedience both actively and passively. And then was I confident I was a true Christian, until I considered, that those *Jews*, of whom the Lord complains, *Isai-ah* lviii. did as much as I: and that caused me to fear, that all was not right with me as yet. Whereupon I went to another Minister, and told him, that though I had done thus, and thus, and suffered thus, and thus; yet I was perswaded, that I was in no better a condition than those *Jews*: O yes, said he! you are in a better condition than they, for they were hypocrites, and served not God with all their hearts, as you do. Then I went home contentedly, and so went on in my wonted course of doing and suffering, and thought all was well with me; until I bethought myself, that before the time of my Conversion, I had been a

[90] Transgressor from the womb; yea, in the womb, in that I was guilty of *Adam's* Transgression: so that I considered, that although I kept *even* with God for the time present, and to come; yet that would not free me from the guiltiness of that which was done before; whereupon I was much troubled and disquieted in my mind. Then I went to a third Minister of God's holy word, and told him how the case stood with me, and what I thought of my state and condition. He cheered me up, bidding me be of good comfort; for however my Obedience since my Conversion would not satisfy for my former sins; yet, inasmuch as, at my conversion, I had *confessed, lamented, deplored, bewailed, and forsaken them*, God, according to his rich Mercy, and gracious Promise, had mercifully pardoned and forgiven them. Then I returned home to my house again, and
went

went to God by earnest prayer and supplication, and besought him to give me Assurance of the Pardon and Forgiveness of my guiltiness of *Adam's* sin, and all my actual Transgressions, before my Conversion; and as I had endeavoured myself to be a good servant before, so I would still continue in doing my Duty most exactly: and so being assured that the Lord had granted this my Request, I fell to my business according to my Promise; I heard, I read, I prayed, I fasted, I mourned, I sighed and groaned; and watched over my heart, my tongue [91]

and ways, in all my doings, actions and dealings, both with God and Man. But after a while, I growing better acquainted with the *Spiritualness* of the Law, and the inward corruptions of mine own heart; I perceived that I had deceived myself, in thinking that I had kept the Law perfectly; for, do what I could, I found many imperfections in my Obedience: for I had been, and was still subject to sleepiness, drowsiness, and heaviness in prayers, and hearing, and so in other duties: I failed in the manner of performance of them, and in the end why I performed them, seeking myself in every thing I did: and my Conscience told me I failed in my Duty to God in this, and in my Duty to my Neighbour in that. And then I was much troubled again; for I considered that the Law of God requireth, and is not satisfied, without an exact and perfect Obedience. And then I went to the same Minister again, and told him how I had purposed, promised, striven, and endeavoured, as much as possibly I could, to keep the Law of God perfectly; and yet by woful Experience I had found, that I had, and did still transgress it many Ways; and therefore I feared Hell and Damnation. Oh! But, said he, *do not fear, for the best of Christians have their Failings, and no Man keepeth the Law of God perfectly; and therefore go on, and*
do

[92] *do as you have done, in striving to keep the Law perfectly; and in what you cannot do, God will accept the Will for the Deed, and wherein you come short, Christ will help you out.* And this satisfied and contented me very much. So I returned home again, and fell to prayer, and told the Lord, that now I saw I could not yield perfect Obedience to his Law, and yet I would not despair; because I did believe, that what I could not do, Christ had done for me: and then I did certainly conclude, that I was now a Christian indeed, tho' I was not so before. And so have I been perswaded ever-since. And thus, Sir, you see I have declared unto you, both how it hath been with me formerly, and how it is with me for the present: wherefore I would intreat you to tell me plainly and truly what you think of my condition (k),

Evan. Why

(k) It is not necessary, for saving this account of *Nomista's* case from the odious charge of *Forgery*, that the particulars therein-mentioned should have been real facts; more than (not to speak of Scripture-parables) it is necessary to save the whole book from the same imputation, that the speeches therein-contained should have passed, at a certain time, in a real conference of four Men, called, *Evangelista*, *Nomista*, *Antinomista*, and *Neophytus*: yet I make no question but it is grounded on matters of fact, falling out by some *Casuits* their inadvertency, excess of charity

to, or shifting converse with, the afflicted, as to their soul-exercise, or by means of *corrupt principles*. And as the former are incident to good Men of sound principles, at *any time*, which calls Ministers, on such occasions, to take heed to the frame of their own spirits, and to be much in the exercise of dependence on the Lord; lest they do hurt to souls, instead of doing them good: so the latter is at *no time* to be thought strange; since there were found, even in the primitive Apostolical Churches, some who were reputed *godly zealous gospel Ministers*, especially by such as had little

Savour

Evan. Why truly, I must tell you, it appears to me by this Relation, that you have gone as far in the Way of the *Covenant of Works*, as the Apostle *Paul* did before his Conversion : But yet, for ought I see, you have not gone the right Way to the Truth of the Gospel : And therefore, I question whether ye be as yet truly come to Christ.

Neoph. Good Sir, give me leave to speak a few Words. By the hearing of your Discourse concerning the *Covenant of Works*, and the *Covenant of Grace*, I was moved to fear that [93] I was out of the right Way : But now having heard my Neighbour *Nomista* make such an excellent Relation, and yet you to question whether he be come truly to Christ or no, makes me to conclude absolutely that I am far from Christ. Surely if he, upon whom the Lord hath bestowed such excellent Gifts and Graces, and who hath lived such a godly Life, as I am sure he hath done, be not right ; then wo be unto me.

Evan.

Savour of Christ on their own souls ; who nevertheless, in their zeal for the Law, *perverted the Gospel of Christ*, Gal. i. 6, 7. and iv. 17. Whether *Nomista* was of opinion, that the *Covenant of Works* was still in force, or not ; our Lord Jesus Christ taught that it was, Luke x. 25——28. and so doth the Apostle, Gal. iii. 10. and unbelievers will find it so, to their everlasting ruin. For, “ our Lord Jesus, who “ now offers to be Mediator

“ for them who believe on
“ him, shall, at the last day,
“ come armed with flaming
“ fire, to judge, condemn,
“ and destroy all them who
“ have not believed God
“ have not received the offer
“ of Grace made in the Go-
“ spel, nor obeyed the doc-
“ trine thereof, but remain
“ in their natural state, under
“ the Law, or Covenant of
“ Works.” *Practical Use of sa-
ving Knowledge, Tit. For con-
vincing a Man of Judgment
by the Law, Par. 2.*

H

(1) For,

Evan. Truly, for ought I know, you may be in Christ before him.

Nom. But, I pray you, Sir, consider, that tho' I am now thoroughly convinced, that till of late I went on, in the Way of the *Covenant of Works*; yet seeing that at last I came to see my need of Christ, and have verily believed that *in what I came short of fulfilling the Law, he will help me out*; methinks I should be come truly to Christ.

Evan. Verily I do conceive that this gives you no surer Evidence of your being come truly to Christ, than some of your strict *Papists* have. For it is the Doctrine of the Church of *Rome*, that, *if a Man exercise all his Power, and do his best to fulfil the Law, then God, for Christ's Sake, will pardon all his Infirmities, and save his Soul.* And therefore

[94] you shall see many of your *Papists*, very strict and zealous in the Performance of Duties Morning and Evening, so many *Ave-Maries*, and so many *Pater-nosters*; yea, and many of them do great Deeds of Charity, and great Works of Hospitality; and all upon such Grounds, and to such

|| Propof. Ends, as these. The *Papists* (saith *Calvin*) || cannot abide this Saying, *By Faith alone*; for they think that their own Works are, in part, a Cause of their Salvation, and so they make a Hotch-potch and Mingle-mangle, that is, neither Fish nor Flesh, as Men use to say.

on Gal. ii. in Octav. p. 45.

Nom. But stay, Sir, I pray, you are mistaken in me: For though I hold that God doth accept of my doing my best to fulfil the Law, yet I do not hold with the *Papists*, that my doings are *meritorious*; for I believe that God accepts not what I do, either for the Work, or Worker's Sake, but only for Christ's Sake.

Evan. Yet do you but still go hand in hand with the

the *Papists*; for though they do hold that their works are meritorious, yet they say it is by the Merit of *Christ* that they become meritorious *; or, as some of the moderate sort of them say, *Our Works sprinkled with the Blood of Christ become meritorious*. But this you are to know, that as the Justice of God requires a perfect Obedience, so doth it require that this perfect Obedience, be a *personal* Obedience; viz. it must be the Obedience of one person only; the Obedience of two must not be put together, to make up a perfect Obedience (1): so that, if you desire to be justified before God, you must either bring to him a perfect righteousness of your own, and wholly renounce Christ; or else you must bring the perfect righteousness of Christ, and wholly renounce your own.

* Dr.
Down-
ham of
Justific.
p. 149.

[95]

Ant. But believe me, Sir, I would advise him to bring Christ's, and wholly renounce his own; as, I thank the Lord, I have done.

Evan. You say very well, for indeed the Covenant of Grace terminates itself only on Christ and his Righteousness; God will have none to have a hand in the Justification and Salvation of a Sinner, but Christ only. And to say as the thing is, neighbour *Nomista*, Christ Jesus will either be a whole Saviour, or no Saviour; he will either save you alone, or not save you at all, *Acts* iv. 12. *For among men there is given no other name under Heaven, whereby we must be saved, saith the Apostle Peter.* And Jesus Christ himself

(1) For, in that case, the obedience, both of the one, and of the other, is imperfect; and so is not conform to the Law: therefore it can in no-wise be accepted for righteousness; but, according to justice proceeding upon it, the soul, that hath it, must die; because a sinful soul, *Ezek.* xviii. 4.

H 2

(m) Eph:

himself faith, *John* xiv. 6. *I am the way, the truth, and the life: no man cometh to the Father but by*

† On Gal. p. 17. [96] *me: so that, as † Luther truly faith, Besides this way Christ, there is no way, but wandring; no verity, but hypocri-*

|| Dr. Urb. Reg. in his Expof. of Christ's Serm. going to *Emaus.* *rily, faith another godly writer ||, We can neither come to God the Father, - be reconciled unto him, nor have any thing to do with him, by any other way or means, but only by Jesus Christ; for we shall not any where find the Favour of God, true Innocency, Righteousness,*

Satisfaction for Sin, Help, Comfort, Life or Salvation, any where but only in Jesus Christ; he is the Sum and Center of all divine and evangelical Truths: and therefore as there is no knowledge or wisdom so excellent, necessary, or heavenly, as the Knowledge of Christ, as the Apostle plainly gives us to understand, when he tells the Corinthians, 1 Cor.

ii. 2. That he determined to know nothing amongst them, but only Jesus Christ and him crucified; so there is nothing to be preached unto men;

* *Reynolds on Psal. cx. p. 16.* *as an object of their Faith, or necessary element of their Salvation, which doth not some way or other, either meet in Christ, or refer unto Christ (m) *.*

§ 7. *Ant.* O, Sir, you do please me wondrous well, in thus attributing all to Christ: and surely, Sir, though of late you have not been so evangelical in your Teaching, as some others in this city, (which hath caused me to leave off hearing you, to hear them)

(m) *Eph. iv. 20. But ye have not so learned Christ. ver. 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.*

(n) *What*

them) yet have I formerly perceived, and now also perceive, that you have [97] more knowledge of the doctrine of free Grace, than many other Ministers in this City have: and to tell you the truth, Sir, it was by your means that I was first brought to renounce mine own righteousness, and to cleave only to the righteousness of Jesus Christ (n). And thus it was. After that I had been a good while a legal Professor, just like my Friend *Nomista*; and heard none but your legal Preachers, who built me up in works and doings, as they did him, and as their manner is: at last a familiar acquaintance of mine, who had some knowledge of the doctrine of free Grace, did commend you for an excellent Preacher; and at last prevailed with me to go with him, and hear you. And your Text that Day I well remember, was, *Tit. iii. 5. Not by the works of righteousness that we had done, but according to his own mercy, he saved us*; whence you observed, and plainly proved

(n) What this is, in the sense of the speaker, he himself immediately explains at large. In a word, in his sense, it is to be an *Antinomian* indeed. The sum of his compliment made to *Evangelista*, or the Author, which you please, lies here; namely, that, *he had left hearing of him, because he did not preach the Gospel so purely as some others in the place*; yet, in his opinion, he understood it better than many others: and (to carry the compliment to the highest pitch) it was by his means he turn'd down right *Antinomian*. One would think,

that whatever was the measure of our Author's pride or humility, self-denial or self-seeking, he had as much common sense as would render this address not very taking with him; or at least, would teach him, that the publishing of it was none of the most proper means for commending of himself. So that the publishing of it may rather be imputed to the Author's self-denial, than to the want thereof; tho' I presume, the considering reader will neither impute it to the one nor to the other,

proved, *That Man's own Righteousness had no Hand in his Justification and Salvation*: whereupon you dehorted us from putting any confidence in our own works and doings; and exhorted us, by Faith to lay hold upon *the Righteousness of Jesus Christ only*: At the hearing whereof it pleased the Lord so to work upon me, that I plainly perceived, that there was no need at *all* of my works and doings, nor nothing else, but only to believe in Jesus Christ (o). And indeed my heart did assent unto

[98]

(o) The Preacher taught, according to his Text, *That Man's own righteousness had no hand in his justification and salvation*; he dehorted from putting confidence in good works; and exhorted, by Faith to lay hold on *Christ's righteousness only*. And this hearer thence inferred, that there was *no need at all* of good works; as if one should conclude, that because it is the eye only that seeth, therefore there's *no need at all* of the hand or foot. So the Apostle Paul's doctrine was misconstrued, Rom. iii. 8. *Some affirm that we say, Let us do evil, that good may come.* Yea, in the Apostle's days, the doctrine of free Grace was actually thus abused to *Antinomianism*, by some turning the Grace of God into lasciviousness, Jude 4. The Apostle was aware of the danger on that side, through the corruption of the hearts of

Men, Gal. v. 13. *Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh.* And Ministers of Christ (who himself was accounted a Friend of publicans and sinners, Mat. xi. 19.) followers of Paul's doctrine, which, in the eyes of carnal Men, had a *show* and *semblance* of favouring sinful liberty; ought to set the Apostle's example, in this matter before them in a special manner; with fear and trembling, keeping a jealous eye on the danger from that part; especially in this day, wherein the Lord's indignation is visibly going out in spiritual strokes, for a despised Gospel; knowing that the Gospel of Christ is to *some the savour of death unto death*, 2 Cor. ii. 16. and that there are, who *wrest the Scriptures themselves, unto their own destruction*, 2 Pet. iii. 16.

(p) How

unto it immediately ; so that I went home with Abundance of Peace and Joy in believing, and gave Thanks to the Lord, for that he had set my Soul at Liberty from such a sore Bondage as I have been under. And I told all my Acquaintance, what a slavish Life I had lived in, being under the Law ; for if I did commit any Sin, I was presently troubled and disquieted in my Conscience, and could have no Peace, till I had made humble Confession thereof unto God ; craved Pardon and Forgiveness, and promised Amendment. But now I told them, that whatsoever Sins I did commit, I was no Whit troubled at them, nor indeed am not at this Day ; for I do verily believe, that God, for Christ's Sake, hath freely and fully pardoned all my Sins, both past, present, and to come : So that I am confident, that what Sin, or Sins, soever I commit, they shall never be laid to my Charge ; being very well assured, that I am so perfectly clothed with the Robes of Christ's Righteousness, that God can see no Sin in me at all. And therefore now I can rejoice evermore in Christ, as the Apostle exhorts me ; and live merrily, though I be never so vile, or sinful a Creature : And indeed I pity them that are in the same slavish Condition I was in ; and would have them to believe as I have done, that so they may rejoice with me in Christ (p). And [99] thus, Sir, you see I have declared unto you my

(p) How easy is the passage from *Legalism* to *Antinomianism* ! had this poor Man, under his trouble and disquiet of conscience, fled to Jesus Christ, for the purging of his conscience from guilt, by his blood, and the sanctify-

ing of his nature, by his Spirit ; and not put his own confessions of sin, prayers for pardon, and promises of amendment, in the room of Christ's atoning blood, and his blind and faithless resolutions to amend, in the room of

my Condition ; and therefore I intreat you to tell me, what you think of me.

Evan. There is in this City, at this Day, much talk about *Antinomians* ; and though I hope there be but few that do justly deserve that Title, yet (I pray) give me leave to tell you, that I fear, I may say unto you in this Case, as it was once said unto *Peter* in another Case, *Surely thou art one of them, for thy Speech bewrayeth thee*, Matth. xxvi. 73. And therefore to tell you truly, I make some question, whether you have truly believed in Christ, for all your Confidence : And indeed I am the rather moved to question it, by calling to mind, that, *As I have heard, your Conversation is not such as becometh the Gospel of Christ*, Phil. i. 27.

Ant. Why, Sir, do you think it is possible for a Man to have such *Peace* and *Joy* in Christ, as I have had, and, I thank the Lord, have still, and not to have truly believed in Christ ?

Evan. Yea indeed, I think it is possible : For doth not our Saviour tell us, that those Hearers, whom he resembles to the *Stony Ground*, immediately received the Word with Joy, and yet had no Root in themselves, Mark iv. 16, 17. and so indeed were not true Believers ? And doth not the Apostle give us to understand, that as there is a *Form* of Godliness, without the *Power* of Godliness, 2 [100] *Tim.* iii. 5, So there is a *Form* of Faith, without the *Power* of Faith ? And therefore he prays that God would grant unto the *Thessalonians*, the *Work of Faith with Power*, 2 *Thess.* i. 11. And as the same Apostle gives us to understand, there is a *Faith that is not feigned*, 1 *Tim.* i. 5. so doubtless

of the sanctifying Spirit of snare of the Devil, *Heb.* ix. Christ ; he had escaped this 14. *Rom.* vii. 4, 5, 6.

(y) See

less there is a Faith that is feigned. And surely, when our Saviour saith, *Mark* iv. 26, 27 28. *The Kingdom of God is as if a Man should cast Seed into the Ground, and should sleep, and rise Night and Day, and the Seed should spring up and grow, he knoweth not how, first the Blade, then the Ear, after that the full Corn in the Ear*; he giveth us to understand, that true Faith is produced by the secret Power of God, by little and little †; so that sometimes a true Believer himself, neither knows the time when, nor the Manner how, it was wrought. So that we may perceive, that true Faith is not ordinarily begun, increased, and finished all in a Moment, as it seems yours was; but groweth by Degrees, according to that of the Apostle, *Rom.* i. 17. *The Righteousness of God is revealed from Faith to Faith, that is, from one Degree of Faith to another* (q) ||; from a weak Faith, to a strong Faith; and from Faith beginning, to Faith increasing towards Perfection; or from Faith of *Adherence*, to Faith of *Evidence*: But so was not yours. And again, true Faith, according to the Measure of it, produceth Holiness of Life; but it seems yours doth not so: And therefore, tho' you have had, and have still, much Peace and Joy, yet that is no infallible Sign that your Faith is true *; for a Man may have great Raptures, yea, he may have great Joy, as if he were lift up into the third Heaven, and have a great and strong Perswasion that his State is good, and yet be but a Hypocrite for all that. And therefore I beseech you,

† *Diodate*
on the
Text.

|| *Wilson*
on the
Rom.

p. 17.

[101]

* *Dr. Preston* of
Faith,
p. 86.

in

(q) See the Note (d). pag. 28.

(r) This

in the Words of the Apostle, *Examine your self, whether you be in the Faith, prove your own self, know you not your own self, how that Jesus Christ is in you, except you be a Reprobate?* 2 Cor. xiii. 5. *And if Christ is in you, the Body is dead, because of Sin; but the Spirit is Life, because of Righteousness,* Rom. viii. 10. (r)

Ant. But, Sir, if my Friend *Nomista* went wrong, in seeking to be justified by the Works of the Law; then methinks I should have gone right, in seeking to be justified by Faith: and yet you speak as if we had both gone wrong.

† Choice
Serm.
p. 65.
[102]
Evan. I remember *Luther* † saith, That in his time, if they taught in a Sermon, that Salvation consisted not in our Works or Life, but in the Gift of God; some Men took occasion thence to be slow to good Works, and to live a dishonest Life. And if they preached of a godly and honest Life, others did by and by furiously attempt to build Ladders to Heaven (s). And moreover he saith, That in the year 1525, there were some fantastical Spirits that stirred up the rustical People to Sedition, saying, That the Freedom of the Gospel giveth Liberty to all Men from all manner of Laws; and there were others, that did attribute the Force of Justification to the Law *. Now, saith he, both these Sorts offend against the Law; the one on the Right-hand, who would be justified by the Law; and the other on the Left-hand, who would be clean delivered from the Law. Now I suppose this Saying of *Luther's* may be fitly applied to you *two*; for it appears to me, Friend
Anti-

(r) This doctrine of our Author's is far from cherishing of presumption, or opening of a gap to licentiousness.

(s) i. e. To scale it, and get into it, by their own good works.

(t) The

Antinomista, that you have offended on the Left-hand in not walking according to the *Matter* of the Law; and it is evident to me, neighbour *Nomista*, that you have offended on the Right-hand, in seeking to be justified by your Obedience to it (t).

§ 8. *Nom.* But, Sir, if seeking of Justification by the Works of the Law, be an error; yet it seemeth, that, by *Luther's* own confession, it is but an error on the Right-hand.

Evan. But yet I tell you, it is such an error, that, by the Apostle *Paul's* own [103] confession, so far forth as any Man is guilty of it, *He makes his Services his Saviours, and rejects the Grace of God, and makes the Death of Christ of none Effect, and perverteth the Lord's Intention, both in giving the Law; and in giving the Gospel; and keeps himself under the Curse of the Law; and maketh himself the Son of a Bond-woman, a Servant, yea, and a Slave,*

(t) The offences of these Men, here taxed, were both against the *Law* (or Covenant) of *Works*: for they must needs have been against that *Law*, which they were under, and not another; and both of them were as yet under the *Law* (or Covenant) of *Works*, as being both *Unbelievers*; the which was told *Antinomista*, page 98. as it was to *Nomista*, page 91. Wherefore it is manifest, that by the *matter of the Law* here, is not meant the *Law of Christ*; but the *matter of the Law of Works*, that is, the ten Commandments, as they stand in the Covenant of Works; which *Antinomista* had no regard to in his conversation, tho' they had all the authority and binding force upon him found in that Covenant. And as he offended against the matter of it, so did *Nomista* against the form, in seeking to be justified by his obedience: for the Covenant of Works never bound a sinner to seek to be justified by his obedience to it; but, on the contrary, always condemned that as presumption, flaking down the guilty under the Curse, without remedy, till satisfaction be made by another hand.

Slave, and hinders himself in the course of Well-doing,
Gal. v. 4. iii. 19. i. 7. iii. 10. iv. 25. v. 7. and ii.
11. and in short, he goeth about an impossible thing,
and so loseth all his labour.

Nom. Why then, Sir, it should seem that all my
seeking to please God, by my good works, all my
strict walking according to the Law, and all my ho-
nest course of life, hath rather done me hurt than
good.

Evan. The Apostle saith, *That without faith it
is impossible to please God,* Heb. xi. 6. that is, faith

+ Inst. Calvin †, *Whatsoever a Man thinketh,
purposeth, or doth, before he be reconciled
to God by Faith in Christ, is accursed;*
p. 370. *and not only of no Value to Righteousness, but of cer-*

tain deserving *Damnation.* So that,

|| On Gal. faith Luther ||, *Whosoever goeth about
p. 63. to please God with Works, going before*

[104] *Faith, goeth about to please God with
sin; which is nothing else but to heap sin upon sin,
to mock God, and to provoke him to wrath: nay,*

* On Gal. faith the same * Luther in another
p. 23. *place, If thou be'st without Christ, thy*

*Wisdom is double Foolishness, thy Righ-
teousness is double Sin and iniquity. And therefore,
though you have walked very strictly according to the
Law, and led an honest life, yet if you have rested,
and put confidence therein, and so come short of
Christ, then hath it indeed rather done you Hurt than*

+ Ball on *Good.* For, faith a Godly Writer †,
the Cov. a *Virtuous Life, according to the Light
p. 338. of Nature, turneth a Man further off
from God, if he add not thereto the ef-*

fectual Working of his Spirit. And
|| Choice faith Luther ||, *They which have Respect
Serm. only to an honest Life, it were better for
p. 65. them to be Adulterers, and Adulteresses,*

and

and to wallow in the Mire (u). And surely for this cause it is, that our Saviour tells the strict *Scribes* and *Pharisees*, who sought Justification by Works, and rejected Christ, that *Publicans and Harlots should enter into the Kingdom of God before them*, Matth. xxi. 31. And for this cause it was, that I said, *For ought I know, my Neighbour Neophytus might be in Christ before you.*

Nom. But how can that be, when, as you know, he hath confessed that he is ignorant and full of Corruption, and comes far short of me in Gifts and Graces?

Evan. Because, as the *Pharisee* had more to do before he could come at [105] Christ than the *Publican* had; so I conceive, you have more to do than he hath.

Nom. Why, Sir, I pray you, what have I to do, or what would you advise me to do? For truly I would be contented to be ruled by you.

Evan. Why, that which you have to do, before you can come to Christ, is to *undo* all that ever you have done already: That is to say, whereas you have endeavoured to travel towards Heaven, by the Way of the *Covenant of Works*, and so have gone a wrong Way; you must go quite back again all the Way you have gone, before you can tread one Step in the right Way. And whereas you have attempted

(u) This comparison is not stated betwixt these two, considered simply, as to their different manner of life; but in point of *pliability* to receive conviction, wherein the latter have the advantage of the former; which the

Scripture oftner than once takes notice of, Matth. xxi. 31. quoted in the following sentence, Rev. iii. 15. *I would thou wert cold or hot.* The passage is to be found in his *Sermon upon the Hymn of Zacharias*, page (mibi) 50.

(v) i. e.

tempted to build up the Ruins of old *Adam*, and that upon your self; and so, like a foolish Builder, to build a tottering House upon the Sands, you must throw down and utterly demolish all that Building, and not leave a Stone upon a Stone; before you can begin to build anew. And whereas you have conceived that there is *some* Sufficiency in your self, to help to justify and save your self; you must conclude, that in that Case there is not only in you an *Insufficiency*, but also a *Non-sufficiency* (v); yea, and that Sufficiency that seemed to be in you, to be [106] your Loss. In plain Terms, you must *deny your self*, as our Saviour saith, *Mat. xvi. 24.* that is, you must utterly renounce all that ever you *are*, and all that ever you *have done*; all your Knowledge and Gifts; all your hearing, reading, praying, fasting, weeping, and mourning; all your wandering in the Way of Works, and strict walking, must fall to the Ground in a Moment; briefly, whatsoever you have counted gain to you in the Case of Justification, you must now, with the Apostle *Paul*, *Philip. iii. 7, 8, 9.* *Count Loss for Christ*, and judge it to be *Dung*, that you may win *Christ*, and be found in him, not having your own *Righteousness*, which is of the Law, but that which is through the Faith of Christ, the *Righteousness* which is of God by Faith.

S E C T-

(v) i. e. That you are not only not able to do enough, but also that you are not able to do anything, 2 Cor. iii. 5.

Not that we are sufficient of ourselves to think any thing as of ourselves.

(a) That

SECTION III.

Of the Performance of the Promise.

§ 1. *Christ's fulfilling of the Law, in the Room of the Elect.* § 2. *Believers dead to the Law, as the Covenant of Works.* § 3. *The Warrant to believe in Christ.* § 4. *Evangelical Repentance a Consequent of Faith.* § 5. *The Spiritual Marriage with Jesus Christ.* § 6. *Justification before Faith, refuted.* § 7. *Believers freed from the commanding and condemning Power of the Covenant of Works.*

Neo. **O** But, Sir, what would you advise me to do?

Evan. Why, Man, what aileth you?

Neo. Why, Sir, as you have been pleased to hear them two, to declare their Condition unto you, so I beseech you, to give me leave to do the same; and then you will perceive how it is with me. Sir, not long since, it pleased the Lord to visit me with a great Fit of Sicknes; so that indeed, both in mine own Judgment, and in the Judgment of all that came to visit me, I was sick unto death. Whereupon I began to consider, whither my Soul was to go, after its departure out of my body: and I thought with myself, that there was but two places, Heaven and Hell; and therefore it must needs [107]

go to one of them. Then my wicked and sinful life, which indeed I had lived, came into my mind, which caused me to conclude, that Hell was the place provided for it; which caused me to be very fearful, and to be very sorry that I had so lived; and I desired of the Lord to let me live a little longer, and I would not fail to reform my Life, and amend my ways;
and

and the Lord was pleased to grant me my desire. Since which time, tho' indeed it is true, I have not lived so wickedly as formerly I had done; yet alas! I have come far short of that godly and religious Life which I see other Men live, and especially my neighbour *Nomista*; and yet you seem to conceive, that he is not in a good condition; and therefore surely I must needs be in a miserable condition. Alas! Sir, what do you think will become of me?

§ 1. *Evan.* I do now perceive, that it is time for me to shew how God, in the Fulness of Time, *performed* that which he *purposed* before all time, and *promised* in time, concerning the helping and delivering of fallen Mankind. And touching this point, the Scripture testifieth, that God *did, in the fulness of time, send forth his Son, made of a woman, made under the Law, to redeem them that were under the Law, &c.* Gal. iv. 4. That is to say, Look how Mankind by nature are under the Law, as it is the

† *Hooker's* *Covenant of Works* †; so was Christ, as Man's *Surety*, contented to be: so that now, according to that eternal and mutual agreement, that was betwixt
 † *Hooker's* Soul's Just.
 p. 173.

God the Father and him, he put himself in the room and place of *all the Faithful* (a), *Isa.* liii. 6. *And the Lord hath laid on him the iniquity of us all.*

Then came the Law, as it is the *Covenant of Works*, and said ‖, I find him a *Sinner* (b), yea, such a One as hath
 ‖ *Luther* on Gal.
 p. 137.

taken

(a) That is, all those who have, or shall believe; or, all the Elect, which is one and the same in reality, and in the judgment of our Author, expressly declared in

the first sentence of his preface.

(b) By *imputation* and *law-reckoning*; no otherways, as a sinner believing in him is righteous before God. (Thus

Isaac

Isaac Ambrose, speaking of justification, saith, *This righteousness makes a sinner sinless*; Media. Chap. 1. Sect. 2. Marg. *quoad reatum*, (i. e. as to guilt.) This must be owned to be the meaning of this expression, unless one will shut one's eyes to the immediately foregoing and following words; I find him a sinner, said the Law; such a one as hath taken sin upon him. They are the words of Luther, and he was not the first who spoke so. He made him who was righteous to be made a sinner, that he might make sinners righteous, saith Chrysostom, on 2 Cor. v. Hom. 11. cit. Owen of Justification, page 39. Famous Protestant Divines have also used the expression after him: when our Divines (saith Rutherford) say, Christ took our place, and we have his condition; Christ was made us, and made the sinner: it is true, only in a legal sense. Trial and Triumph of Faith, Sermon. 19. Edit. Edin. 1721. p. 257. He (Christ) was debitor factus—a sinner, a debtor by imputation, a debtor by law, by place, by office, *ibid.* p. 245. Charnock argues the point thus; How could he die, if he were not a reputed sinner? had he not first had a relation to our sin, he could not, in justice, have undergone our punish-

ment. He must, in the order of justice, be supposed a sinner really, or by imputation; really he was not, by imputation then he was. Vol. 2. Edit. 2. p. 547. Sermon on 1 Cor. v. 7. Tho' personally he was no sinner, yet by imputation he was. saith the Contin. of Pool's An. on 2 Cor. v. 21. What Illyricus wrote, saith Rivet, That Christ might most truly be called a sinner, Bellarmine calls blasphemy and cursed impudence. Now, Bellarmine (himself) contends, That Christ might attribute our sins to himself,---therefore he might also truly call himself a sinner, while, in himself innocent, he did represent our person. What blasphemy, what impiety is here? Comment. in Psal. xxii. 1. The Scripture-phrase to this purpose is more forcible, 2 Cor. v. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. For as it is more to say, we are made righteousness, than to say, we are made righteous; since the former plainly imports a perfection of righteousness, if I may be allow'd the phrase, righteousness not being properly capable of degrees: so it is more to say, Christ was made sin for the elect world, than to say, He was made a SINNER; since the first of

taken upon him the Sins of all Men (c) ; therefore let him die upon the Cross. Then said Christ, *Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me : in Burnt-offerings and Sacrifices for sin thou hast no pleasure.* Then said I, lo, I come to do thy will, O Lord, Heb. x. 5, 6, 7. And for the Law proceeding in full scope against him, set upon him, and killed him : and, by this means, was the justice of God fully satisfied, his wrath appeased, and all true *Believers* acquitted (d) from

these doth accordingly point at the universality and compleat tale of the Elects sins, from the first to the last of them, laid on our spotless Redeemer. Compare Lev. xvi. 21, 22. *And Aaron shall — confess over him (viz. the Scape-goat, which the Apostle hath an eye to here) all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goat—And the Goat shall bear upon him all their iniquities : Isa. liii. 6. And the Lord (Marg.) hath made the iniquities of us all to meet on (Heb. in) him.* These two Texts give the just notion of the true import of that phrase, *He was made sin for us.*

(c) See the following Note.

(d) Our Lord Jesus Christ died not for, nor took upon him, the sins of all and every individual Man ; but he died

for, and took upon him the sins of all the Elect, *John* x. 15. and xv. 13. *Acts* xx. 28. *Eph.* v. 25. *Tit.* ii. 14. And no other doctrine is here taught by our Author, touching the extent of the death of Christ. In the preceeding paragraph, where was the proper place for giving his judgment on that head, he purposely declares it. He had before taught, that Jesus Christ did, from eternity, become Man's Surety, in the Covenant that past betwixt Him and the Father, p. 27, 28, 29. A surety puts himself in the place of these, for whom he becomes surety (*Gen.* xlv. 32, 33.) to pay their debt, *Prov.* xxii. 26, 27. And our Author tells us, that now, when the prefixed time of Christ's fulfilling the eternal Covenant, paying the debt he had taken on him, and purchasing Man's redemption by his sufferings, was

was come; he did, according to the tenor of that Covenant, which stated the extent of his suretyship, *put himself in the room and place* (he saith not, of all Men, but) *of all the Faithful*, or Elect of God. See the Note (a). Jesus Christ thus standing in their room and place, actually to take on the burden, *the Lord laid on him the iniquities of us all*: the which Scripture-text can bear no other sense in the connection of it here, than what is the genuine sense of it, as it stands in the holy Scripture, namely, That the Father laid on Christ the iniquities of all the spiritual Israel of God, of all nations, ranks and conditions: for no iniquities could be laid on him but theirs, in whose room and place he sisted himself to receive the burden, *according to the eternal and mutual agreement*. These iniquities being thus laid on the Mediator, the Law came and said, I find him such a one, as hath *taken on him the sins of all Men*. This is but an incident expression, on the head of the extent of Christ's death, and it is a scriptural one too. 1 Tim. ii. 6. *Who gave himself a ransom for all*, i. e. for all sorts of Men; not, for all of every sort. Heb. ii. 9. *That he, by the grace of God, should*

taste death for every man; i. e. for every Man of those whom the Apostle is there treating of, namely, *Sons brought, or to be brought unto Glory*. v. 10. *These who are sanctified, Christ's Brethren*, v. 11. given to him, v. 13. and the sense of the phrase, as used here by the Author, can be no other: for the sins which the Law found, that he had *taken on him*, could be no other but the sins that the Lord had *laid on him*; and the sins the Lord had *laid on him*, were the sins of all the Faithful or Elect, according to the Author; wherefore, in the Author's sense, *the sins of all Men* which the Law found on Christ, were the sins of all the Elect, according to the genuine sense of the Scripture-phraseology on that head. And an incident expression, in words which *the Holy Ghost teacheth*, and determined, in its connection, to the orthodox scriptural meaning, can never import any prejudice to his sentiment upon that point, purposely declared before in its proper place. 'Tis true, the Author, when speaking of those in whose room Christ *put himself*, useth not the word *alone*: and in the holy Scripture it is not used neither on that subject. And it may be observed, that the

Spirit of God in the Word, doth not open the doctrine of *Election* and *Reprobation*, but upon Men's *rejecting* or *embracing* the Gospel-offer; the which different Events, are *then* seasonably accounted for, from the depths of the eternal Counsel of God. See *Luke* x. 17, ——— 21, 22. *Matth.* xxii. 1, ——— 14. *Rom.* ix. throughout. *Eph* i. 3, 4, 5. To every thing there is a season. The Author hitherto hath been dealing with the parties, to bring them to Christ; and particularly here, he is speaking for the instruction and direction of a convinced trembling sinner, to wit, *Neophytus*: and therefore, like a wise and tender Man in such a case, he useth a manner of speaking, which being warranted by the Word, was fitted to evite the awakening of the ordinary scruples in that case, namely, *It may be I am not elected, it may be Christ died not for me*; and which pointed at the duty of all, and the encouragement that all have, to come to Christ. And all this, after he had, in his very first words to the reader, sufficiently provided for his using such a manner of expression, without prejudice to the truth. Further, the Law adds, *Therefore let him die upon the Cross.* Where-

fore? For their sins, of the laying of which upon him there is no mention made. Or, for the sins of these, in whose room he is expressly said to have put himself, according to the eternal agreement betwixt the Father and Him? Then said Christ, *Lo, I come*, viz. actually to pay the debt for which I have become surety in the eternal compact; the which, whose it was, according to our Author, is already sufficiently declared. The Law then set upon him, and killed him; For whom, according to our Author? For these surely, in whose room and place he put himself, and so stood. If one considers his account of the effect of all this, one doth not find it to be, as *Arminians* say, That Christ, by the merit of his death, hath so far forth reconciled God the Father to all Mankind, that the Father, by reason of his Son's merit, both could, and would, and did enter and establish a new and gracious Covenant with sinful Man, liable to condemnation; *Examination of Tilenus*, pag. 164. Art 2. Sect. 2. And obtained for all and every Man, a restoration into a state of Grace and Salvation; so that none will be condemned, nor are liable to condemnation for original sin; but all are free from

from all their sins, both past, present, and to come (e). So

from the guilt of that sin. Teste Turret. Loc. 14. Quest. 14. Th. 5. Neither doth he tell us, that Christ died, to render sin remissible to all persons, and them salvable, as the Continuator of Pool's Ann. on Heb. ii. 9. saith, with other Universalists. But, by this means, saith our Author, was the justice of God fully satisfied, his wrath appeased, and all true Believers acquitted. Compare Westm. Confess. Chap. viii. Art. 4. This office (namely, of a Surety, Art. 3.) the Lord Jesus did most willingly undertake, which that he might discharge, he was made under the Law, and did perfectly fulfil it, endured most grievous torments, &c. Art. 5. The Lord Jesus, by his perfect obedience and sacrifice of himself—— hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of Heaven, for all those whom the Father hath given unto him. Chap. 11. Art. 3. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified. Wherefore, the Author doth not here teach an universal Redemption or Atonement. Of this more afterward.

(e) Pardon is the removing of the Guilt of Sin. Guilt is twofold, (1.) The Guilt of eternal Wrath, by which the sinner is bound over to the eternal revenging wrath of God: and this, by Orthodox Divines, is called the Guilt of Sin, by way of eminency. (2.) The Guilt of fatherly Anger, whereby the sinner is bound over to God's fatherly anger and chastisements for sin. Accordingly, there is a twofold pardon; the one is the removal of the guilt of eternal wrath, and is called Legal Pardon; the other, the removal of the guilt of fatherly anger, and is called Gospel-pardon. As to the latter, the believer is daily to sue out his pardon, since he is daily contracting new guilt of that kind: and this the Author plainly teaches afterward in its proper place. As to the former, of which only he speaks here; all the sins of a believer, past, present, and to come, are pardoned together, and at once, in the first instance of his believing. That is to say, the guilt of eternal wrath, for sin then past and present, is actually and formally done away; the obligation to that wrath, which he

So that the Law, as it is the *Covenant of Works*, hath

he was lying under for these sins, is dissolved. And the guilt of eternal wrath for sins then to come, is effectually prevented, from that moment for ever; so that he can never come under that kind of guilt any more: and this pardon, as it relates to these sins, is but a pardon improperly so called; being rather a *not imputing* of them, than a *formal Remission*: forasmuch as a formal remission, being a dissolution of guilt actually contracted, agrees only to sins already committed. Therefore our Author here useth the word *acquitted*, which is of a more extensive signification. All pardon of sin is an *acquittance*; but all *acquittance* of sin is not a *formal pardon* of it; for, at the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, *Short Catech.* But they will not then be *formally pardoned*. Now, this is the doctrine of the holy Scriptures, *Rom. iv. 6, 7, 8.* Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose

sins are covered. Blessed is the man, to whom the Lord WILL NOT IMPUTE sin, chap. viii. 1. There is therefore now no condemnation to them which are in Christ Jesus. That is, not only, they shall never be actually damned, i. e. sent to hell, as that phrase is ordinarily taken; for that is the privilege of all the elect, even before they believe, while yet, they are under condemnation, according to the Scripture. But, there's no binding over, of them that are in Christ, to eternal wrath; no guilt of that kind to them. Compare *John iii. 18.* He that believeth on him, is not condemned; but he that believeth not, is condemned already. "The one (*viz.* justification) doth equally "free all believers from the "revenging wrath of God, "and that perfectly in this "life, that they never fall "into condemnation, *Larger Catech. Question 77.* Albeit "sin remain, and continually "abide in thir our mortal "bodies, yet it is not imputed unto us, but is remitted and covered with "Christ's justice, (*i. e.* righteousness) *Old Confess. Art. 25. 2.* What then is our "only

hath not any thing to say to any true Believer (f): for indeed they are dead to it, and it is dead to them.

Nom. But, Sir, how could the sufferings of Christ, which in respect of time were but *finite*, make full satisfaction to the justice of God; which is *infinite*?

Evan. Tho' the sufferings of Christ in respect of *Time* were but finite, yet in respect of the *Person* that suffered, his sufferings came to be of infinite value; for Christ was God and Man in one person, and therefore his sufferings were

[109]

“ only joy in life and death?
 “ *A.* That all our sins, by-
 “ *past, present, and to come,*
 “ are buried; and Christ on-
 “ ly is made our wisdom,
 “ justification, sanctification,
 “ and Redemption, 1 Cor. i.
 “ 30. *Craig's Catech. Quest.*
 “ 43. The liberty which
 “ Christ hath purchased for
 “ believers under the Gospel,
 “ consists in their freedom
 “ from the guilt of sin, the
 “ condemning wrath of God,
 “ the curse of the moral
 “ Law.” *Westm. Confess. Ch.*
xx. Art. 1. See Chap. xi.
Art. 5. Chap. xvii. Art. 3.
They (the Arminians) do ut-
terly deny, that no sins of the
faithful, how great and grie-
vous soever they be, are im-
puted unto them; or that all
their sins present and future
are forgiven them, Exam. of
Tilen. p. 226. Art. 5. Sect. 5.
 (f) *What things soever it*

saith, it saith to them who
 are *under it*, Rom. iii. 19.
 But believers are not *under*
it, not *under the Law*, as the
 Covenant of Works, *Chap.*
vi. 14. therefore it saith no-
 thing to them. *As such*, it
 said all to Christ in their
 room and place; and with-
 out the Mediator's Disho-
 nour, it cannot repeat its de-
 mands on them, which it
 made upon him, as their
 surety. Mean while, the
 Law, *as a rule of life* to be-
 lievers, saith to them all, in
 the name and authority of
 God the Creator and Re-
 deemer, *Matth. v. 48.* Be ye
 therefore perfect, even as your
 Father which is in heaven
 is perfect: howbeit they are
 under a Covenant, under
 which, tho' no less is re-
 quired; yet less is accepted,
 for the sake of Christ their
 Covenant head.

(g) See

were a sufficient and full ransom for Man's soul, being of more value than the death and destruction of all creatures.

Nom. But, Sir, you know that the *Covenant of Works* requires Man's *own* obedience or punishment, when it saith, *He that doth these things shall live in them*; and, *curst is every one that continueth not in all things which are written in the Book of the Law to do them*: How then could Believers be acquitted from their sins by the death of Christ?

Evan. For answer hereunto, I pray you consider, that tho' the *Covenant of Works* requires Man's *own* obedience or punishment, yet it no where disalloweth or excludeth that which is done or suffered, by another in his behalf; neither is it repugnant to the

* *Ursin.* justice of God *: for so there be a satisfaction performed by Man, thro' a sufficient punishment for the disobedience of

Cat. Man, the Law is satisfied, and the justice of God permitteth that the offending party be received into

+ *Pemb.* favour †: and God acknowledgeth him, after such satisfaction made, as a just

Vind. Man, and no transgressor of the Law;

Fid. and tho' the satisfaction be made by a

[110] surety, yet when it is done, the principal is, by the Law, acquitted. But yet, for the further proof and confirmation of this point, we are to consider, that as *Jesus Christ* the second *Adam* entered into the same *Covenant* that the first *Adam* did (g); so, by him, was done whatsoever the first *Adam* had undone. So the case stands thus, that like as whatsoever the first *Adam* did, or befel him, was reckoned as done by *all Mankind*, and to have befallen them: even so, whatsoever *Christ* did, or befel him, is to be reckoned as to have been done by all Believers, and to have befallen them. So that

as sin cometh from *Adam* alone to *all Mankind*, as he in whom all have sinned; so from *Jesus Christ* alone cometh Righteousness unto *all that are in him*, as he in whom they all have satisfied the justice of God ||. For as by being *in Adam*, and one with him, all did in him, and with him, transgress the Commandment of God; even so, in respect of Faith, whereby Believers are ingrafted into Christ, and spiritually made *one* with him, they did all in him, and with him, satisfy the justice of God, in *his* death and sufferings (*b*). And whosoever reckons thus, reckons according to Scri-
|| Forbes on Just. p. 89.
[III]
pture.

(*b*) Namely, in the sense of the Law: for in law-reckoning, as to the payment of a debt, and fulfilling of a covenant, or any the like purposes, the surety and original debtor, the federal head or representative, and the represented, are but one person. And thus the Scripture, determining *Adam* to be the *Figure* (or *Type*) of Christ, *Rom. v. 14.* teacheth upon the one hand, That all mankind sinned in *Adam*, *v. 12.* and die in him, *1 Cor. xv. 22.* And on the other hand, that believers were crucified with Christ, *Gal. ii. 20.* and raised up in him, *Eph. ii. 6.* The Covenant (of Works) being made with *Adam* as a publick person — all mankind — sinned in him, *Larg. Catech. 2. 22.*

The Covenant of Grace was made with Christ, as the second Adam, *Quest. 31.* He — satisfied divine justice — the which he did as a publick person, the Head of his Church, *Quest. 52.* That the righteousness of the Law, saith the Apostle, might be fulfilled in us, *Rom. viii. 4.* so believers satisfied in him; as they sinned in *Adam*. “The threatening of death (*Gen. ii. 17.*) is fulfilled in the elect, so that they die, and yet their lives are spared; they die, and yet they live; for they are reckoned in Law to have died, when Christ their surety died for them,” *Fergusson on Gal. ii. 20.* “Although thou, saith *Beza*, hast satisfied for the pain of thy sins in the person “of

ture. For, in *Rom. v. 12.* all are said to have sinned in *Adam's sin*; in *whom all have sinned*, faith the

"of Jesus Christ," *Beza's Confess. Point 4. Art. 12.* "What challenges Satan or conscience can make against the believer, — hear an answer: *I was condemn'd, I was judged, I was crucified for sin, when my surety Christ was condemned, judged and crucified for my sins. — I have paid all, because my surety hath paid all.*" *Rutherford's Trial and Triumph of Faith, Sermon. xix. p. 258.* "As in Christ we satisfied, so likewise in *Adam* we sinned." *Flint, Examin. p. 144.* This doctrine, and the doctrine of the formal imputation of Christ's righteousness to believers, stand and fall together. For if believers be reckoned in Law, to have satisfied in Christ; then his righteousness, which is the result of his satisfaction, must needs be accounted theirs: but if there be no such law-reckoning, Christ's righteousness cannot be imputed to them, otherwise than as to the effects of it; for the judgment if God is always according to truth, *Rom. ii. 2.* This the *Neonomians* are aware of, and deny both; reckoning them

Antinomian principles, as they do, many other Protestant doctrines. Hear Mr. Gibbons. They (*viz. the Antinomians*) are dangerously mistaken in thinking, that a believer is righteous in the sight of God, with the self-same active and passive righteousness, where-with Christ was righteous, as though believers suffered in Christ, and obeyed in Christ. *Morn. Exerc. Method. Sermon. 19. p. 423.* On the other hand, the *Westminster Divines* teach both as sound and orthodox principles, affirming Christ's righteousness, obedience, and satisfaction, themselves, to be imputed to believers, or reckoned their righteousness, obedience, and satisfaction. *Justification is an act of God's free Grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us.* *Short. Catech. — Only for the perfect obedience and full satisfaction of Christ, by God imputed to them.* *Larg. Catech. Quest. 70. — By imputing the obedience and satisfaction of Christ unto them.* *Westm. Confess. Chap. xi. Art. 1.*

the text, namely, in *Adam* as in a publick person † : all Mens acts were included in his, because their persons were included in his. So likewise in the same *Chapter* it is said, *that death passed upon all Men* ; namely for this, that *Adam's* sin was reckoned for theirs. Even so, *Rom. vi. 10.* The Apostle, speaking of Christ, saith, *in that he died, he died unto sin ; but in that he liveth, he liveth unto God* : so likewise, saith he, in the next verse, *reckon ye your selves to be dead unto sin, but alive unto God through Jesus Christ our Lord.* And so, as touching the *Resurrection of Christ*, the Apostle argues, *I Cor. xv. 20.* That all Believers must, and shall arise, because *Christ is risen, and is become the first Fruits of them that sleep.* Christ as the first Fruits ariseth, and that in the name and stead of all Believers ; and so they rise in him, and with him : for Christ did not rise as a private person, but he arose as the publick *Head of the Church* ; so that in his arising all Believers did *virtually* arise. And as Christ, at his Resurrection, was justified and acquitted from all the sins of all Believers by God his Father ||, as having now fully satisfied for them ; even so were they (i). And thus you see, the obedience of Christ

† *Tho. Goodwin's*
Christ set
forth,
p. 87.
Rom. vi.
10, 11.

|| *Smith*
on the
Creed.

being

(i) *Virtually* justified, not actually, in his Justification ; even as in his Resurrection, they did *virtually* arise. That this is the Author's meaning is evident from his own words, page 148. where, speaking of *Neophytus*, he

saith expressly, " He was justified *meritoriously* in the Death and Resurrection of Christ ; but yet he was *not* justified *actually*, till he did actually believe in Christ."

(k) So

[112] being imputed unto Believers, by God, for their righteousness, it doth put them into the same estate and case, touching righteousness *unto* life (*k*) before God, wherein they should have been, if they had perfectly performed the perfect obedience of the *Covenant of Works*, do this, and thou shalt live (*l*).

§ 2. *Nom.*

(*k*) So called to distinguish it from inherent righteousness, which is righteousness *from* life.

(*l*) This is a weighty point, the plain and native result of what is said: namely, That since Jesus Christ hath fully accomplished what was to have been done by Man himself, *for Life*, according to the *Covenant of Works*; and that the same is imputed to Believers; therefore Believers are in the same state, as to righteousness *unto* life, that they would have been in, if Man himself had stood the whole time appointed for his trial. And *here* is the true ground in *Law*, of the infallible *perseverance* of the Saints: their time of trial *for* life is over, in their Head, the second *Adam*; the prize is won. Hence, *the just by faith* are intitled to the *same* benefit which *Adam*, by his perfect obedience, would have been intitled to: compare *Rom. x. 5. The Man which doth these*

things shall live, with *Hab. ii. 4. The just by his faith shall live*; the which is the true reading, according to the original. And here, for clearing of the following purpose, of the Believer's freedom from the *Law*, as it is the *Covenant of Works*, let it be considered, that, if *Adam* had stood till the time of his trial had been expired, the *Covenant of Works* would indeed, from that time, have remained his everlasting *security* for eternal life, like a contract held fulfilled by the one party: but, as in the same case, it could have no longer remained to be the *rule of his obedience*; namely, in the state of *Confirmation*. The reason is obvious, *viz.* that the subjecting of him still to the *Covenant of Works*, as the rule of his obedience, would have been a reducing him to the state of trial he was in before, and a setting him *anew* to work for what was already his own, in virtue of his (supposed) fulfilling

§ 2. *Nom.* But, Sir, are all Believers dead to the Law, and the Law dead to them, say you ?

Evan. Believe it, Man, as the *Law* is the *Covenant of Works*, all true Believers are dead unto it, and it is dead unto them (*m*) : for they being incorporated into Christ, what the *Law* or *Covenant of Works* did to him, it did the same to them ; so that when Christ hanged on the Cross, all Believers, after a sort, hanged there with him. And therefore the Apostle *Paul* having said, *Gal. ii. 19. I thro' the Law am dead to the Law*, adds in the next verse, *I am crucified with Christ* : which
Words

ling of that Covenant. Nevertheless, 'tis absolutely impossible, but the *Creature*, in any state whatsoever, must be bound to, and owe obedience unto the *Creator* : and being still bound to obedience, of necessity, he behoved to have had a *rule* of that obedience : as to which rule, since the Covenant of Works could not be it, what remains, but that the rule of obedience, in the state of Confirmation, would have been the *Law of Nature*, suited to Man's state of immutability improperly so called, and so divested of the form of the Covenant of Works, namely, its promise of eternal life, and threatening of eternal death, as it is, and will be, in Heaven for ever ? The application is easy, ma-

king always, as to the rule of Believers obedience, suitable reserves for the *imperfection* of their state, in respect of *inherent righteousness* : the which imperfection, as it leaves room for promises of *fatherly smiles*, and threatenings of *fatherly chastisements*, so it makes them necessary ; but *these* also shall be done away in Heaven, when their *real* estate shall be perfect, as their *relative* state is now.

(*m*) *Rom. vii. 4. Wherefore, my brethren, ye also are become dead to the law. Gal. ii. 19. I thro' the law am dead to the law.* And this, according to the nature of Correlates, concludes the Law, as it is the Covenant of Works, to be dead also to Believers, *Col. ii. 14. Nailing it to his Cross.*

(*n*) This

Words the Apostle brings as an argument, to prove that he was dead to the *Law*; for the *Law* had crucified him with Christ, Upon which Text, *Luther* saith, *I likewise am crucified and dead to the Law,*

* On *Gal.* *forasmuch as I am crucified and dead with Christ* *. And again, *I believing p. 81. in Christ, am also crucified with Christ.*

In like manner, the Apostle saith to the believing
[113] *Romans, So ye, my Brethren, are dead also to the Law by the Body of Christ,*

Rom. vii. 4. Now, by the body of Christ, is meant the passion of Christ upon the cross †, or, which is all one, the suffering of Christ in his human nature, And therefore, certainly we may conclude with godly *Tindal*, that all such are dead concerning the *Law*, as are, by faith, crucified with Christ ||.

|| On the Text. *Nom.* But, I pray you, Sir, how do you prove that the *Law* is dead to a Believer ?

Evan. Why, as I conceive, the Apostle affirmeth it, *Rom. vii. 1, 6.*

Nom. Surely, Sir, you do mistake; for I remember the words of the first verse are, *How that the Law hath dominion over a Man as long as he liveth*; and the words of the sixth verse are, *But now we are delivered from the Law, that being dead wherein we were holden, &c.*

Evan. I know right well, that in our last translation the words are so rendered; but godly and learned *Tindal* renders it thus, *Remember ye not, Brethren, that the Law hath dominion over a Man as long as it endureth?* and *Bishop Hall* paraphraseth upon it thus, *Know ye not, Brethren, that the Mosaical Law hath dominion over a Man that is subject unto it, so long as the said Law is in force?*

So

So likewise *Origen* *, *Ambrose*, and *Erasmus*, do all agree, that, by these words, *while (he) or (it) liveth*, we are to understand, *as long as the Law remaineth*. And *Peter Martyr* is of opinion, that these words, *while (he) or (it) liveth*, are differently referred, either to the *Law*, or to the *Man*; for, saith he, *the Man is said to be dead*, ver. 4. *and the Law is said to be dead*, ver. 6. Even so, because the word *(he) or (it)* †, mentioned *verse 1.* do signify both sexes in the *Greek*, *Chrysostom* thinketh that the death, both of the *Law* and the *Man*, is insinuated. And *Theophylact*, *Erasmus*, *Bucer*, and *Calvin*, do all understand the sixth *verse*, of the *Law* being dead. And as the death of a Believer to the *Law*, was accomplished by the death of *Christ*, even so also was the *Law's* death to him: even as *Mr. Fox* ‖, in his Sermon of *Christ crucified*, testifieth, saying, here have we upon one *Cross*, two crucifixes, two the most excellent potentates, that ever were, *the son of God*, and *the Law of God*, wrestling together about *Man's* salvation, both cast down, and both slain upon one *Cross*; howbeit, not after a like sort. First, the *Son of God* was cast down, and took the fall, not for any weakness in himself, but was content to take it for our victory; by this fall the *Law of God*, in casting him down, was caught in his own trip, and so was fast nailed hand and foot to the *Cross*, according as we read in *Saint Paul's* words, *Col. ii. 14.* And so *Luther* *, speaking to the same point, saith, *This was a wonderful combat, where the Law, being a creature, giveth such an assault to his Creator, in practising his*

* Alledged by Dr. Willet on Rom.

[114]

† See Dr. Willet again.

‖ Fox, that wrote the Book of Martyrs.

[115]

* On Gal. p. 184.

whole

whole tyranny upon the Son of God. Now therefore, because the Law did so horribly and cursedly sin against his God, it is accused and arraigned. And as a thief and cursed murderer of the Son of God, loseth all his right, and deserveth to be condemned. The

† p. 185. Law therefore is bound, dead, and crucified to me †. It is not only overcome, condemned, and slain unto Christ, but also to me, believing in him, unto whom he hath freely given this victory (n). Now then, altho' according to the

Apo-

(n) This is cited from Luther, on the epistle to the Galatians, according to the English Translation, and is to be found there, fol. 184. p. 1, 2. fol. 185. p. 1. fol. 82. p. 1. His own words from the Latin Original, after he had lectured that Epistle a second time, as I find them in my copy printed at Frankfort 1563. are here subjoin'd: "Hoc profecto mirabile duellum est, ubi lex creatura, cum Creatore sic congregitur, et præter omne jus, omnem tyrannidem suam in Filio Dei exercet, quam in nobis filiis iræ exercuit." *Luth. Comment. in Gal. iv. 4, 5. p. (mihi) 598.* "Ideo lex tanquam latro et sacrilegus homicida Filii Dei, amittit jus et meretur damnari." *Ibid p. 600.* "Ergo lex est mihi furda, ligata, mortua et crucifixa." *Ibid. cap. ii. 20. p. 280.* "Conscientia apprehendens hoc A-

postoli verbum, Christus a lege nos redemit——
"sancta quadam superbia insultat legi, dicens——
"nunc in posterum non solum Christo victa et stragulata es, sed etiam mihi credenti in eum, cui donavit hanc victoriam. p. 600." That great Man of God, a third Elias, and a second Paul, (if I may venture the expression) tho' he was no inspired Teacher, was endued with a great measure of the Spirit of them both; being raised up of God for the extraordinary Work of the Reformation of Religion from Popery, while all the world wondered after the *Beast*. The lively savour he had of the truths of the Gospel in his own Soul, and the fervour of his Spirit in delivering them, did indeed carry him as far from the modern Politeness of expression, as the admiration and affectation of this last,

Apostle's intimation, *Rom. vii.* at the beginning. The *Covenant of Works*, and Man by nature, be mutually

last, is like to carry us off from the former. What he designed by all this triumph of Faith, is summ'd up in a few words immediately following these last cited: *This, faith he, the Law, (viz. as it is the Covenant of Works) is gone for ever as to us, providing we abide in Christ.* This he chose to express in such figurative terms, that that great Gospel-truth might be the more imprest on his own heart, and the hearts of his scholars; being prompted thereto by his experience of the necessity, and withal of the difficulty of applying it by Faith to his own case, in his frequent deep soul-exercises and conflicts of conscience. Therefore, faith he, *feeling thy terrors and threatnings, O Law, I dip my conscience over head and ears, into the wounds, blood, death, resurrection and victory of Christ; besides him, I will see and hear nothing at all.* This Faith is our victory, whereby we overcome the terrors of the law, sin, death, and all evils, but not without a great conflict. *Ibid. pag. (mihi) 597.* And speaking on the same subject elsewhere, he has these remarkable words, *It is easy to*

speake these things, but happy he that could know them aright in the conflict of CONSCIENCE. Comment. in *Gal. ii. 19. p. 239.* Now, to turn outward the wrong side of the picture of his discourse, to make it false, horrid, profane, and blasphemous, is hard. At this rate, many Scripture-texts must suffer, not to speak of approved human Writers. I instance only in that of *Elias, 1 Kings xviii. 27.* He (to wit Baal) is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked: yet I compare not Luther's Commentary to the inspired Writing; only, where the holy Scripture goes before, one would think, he might be allowed to follow. Here is an Irony, a rhetorical figure: there is a *Prosopopeia*, or feigning of a person, another rhetorical figure; and the learned and holy Man tells us withal, That Paul used it before him, on the same subject, representing the Law, as a most potent personage, who condemned and killed Christ; where he, having overcome death, did in like manner conquer, condemn and kill. For which

mutually engaged each to other, so long as they both live ; yet if, when the wife be dead, the husband be free, then much more, when he is dead also.

Nom. But, I pray, Sir, what are we to understand by this double death, or wherein doth this freedom from the Law consist ?

Evan.

he cites *Eph. ii.* and *Chap. iv.* epistles to the *Rom. Cor. Col. p. 599.* Now, albeit the Law (as it is the Covenant of Works) not being a person indeed, but a most holy Law of God, was incapable of *real* arraignment, sin, theft, or murder: yet one being allowed to speak figuratively of it, as such a person before mentioned ; and finding the Spirit of God to teach, that it was *crucified* Jesus Christ *nailing it to his Cross*, *Col. ii. 14.* What impiety, what blasphemy is there, in assigning crimes to it, for which it was crucified ; crimes of the same nature with its *crucifixion*, that is, not really and literally so, but figuratively only ? And the crucifying of a person, as it presupposeth his arraignment, accusation, and condemnation ; so it implies his binding and death : all which, the decency of the parable requires. And the same decency requiring the rhetorical feigning of crimes, as the causes of that crucifi-

xion ; they could be no other, but these that are assigned : forasmuch as Jesus Christ is here considered, not as a sinner by imputation, but as absolutely without guilt ; tho' in the mean time, the sins of all the elect were really imputed to him, the which, in reality, justified the holy Law's procedure against him. Moreover, upon the *crucifixion*, it may be remembered how the Apostle proves Christ to have been *made a curse for us* : For, saith he, it is written, *Cursed is every one that hangeth on a tree*, *Gal. iii. 13.* The which, if any should apply to the Law, as the Covenant of Works, in a figurative manner, as its crucifixion must be understood, it could import no more (by reason of the nature of the thing) than *an utter abolition of it, with respect to believers*, which is a great Gospel-truth. And here also, one may call to mind the Scripture-phrases, *Rom. vii. 5.* *The motions of sins, which were by the Law.* Ch. viii.

Evan. Death is nothing else but a dissolution, or untying of a compound, or a separation between matter and form; and therefore, when the soul and body of Man is separated, we say he is *dead*: so that, by this double death, we are to understand nothing else, but that the bargain, or *Covenant*, which was made between God and Man at first, is dissolved, or untied; or that the matter and form of the *Covenant of Works* is separated to a *Believer*. So that the *Law of the Ten Commandments*, doth neither promise eternal life, nor threaten eternal death to a believer, upon condition of his obedience, or disobedience to it (o):
neither

viii. 2. *The Law of sin and death.* "The Covenant of Works called the Law of sin and death." *Pract. Use of sav. Knowl. Confess.* p. 382. Edit. 5. Fig. 3. 1 Cor. xv. 56. *The strength of sin is the Law.*

After all, for my own part, I would neither use some of these expressions of *Luther's*, nor dare I, so much as in my heart, condemn them in him: the reason is one; because of the want of that measure of the influences of grace, which I conceive he had, when he uttered these words. And the same I would say of the several expressions of the great *Rutherford's*, and of many eminent ministers, in their day signally countenanced of God, in their administrations. Hear *Luther* himself, in his preface to that book, pag.

(mihi) 10. *These our thoughts,* saith he, *on this epistle do come forth, not so much against those, (viz. the Church's enemies) as for the sake of our own, viz. her friends) who will either thank me for my diligence, or will pardon my weakness; and rashness.* 'Tis pity the just expectation of one, whose name will be in honour in the Church of Christ, while the memory of the *Reformation from Popery* is kept up, should be frustrated.

(o) The Law of the ten Commandments given to *Adam*, as the *Covenant of Works*, promised eternal life, upon condition of obedience; and threatened eternal death, in case of disobedience: and this was it, that made it the *Covenant of Works*. Now, this *Covenant-frame* of the

neither doth a believer, *as he is a Believer*, either hope for eternal life, or fear eternal death, upon any

Law of the ten Commands being dissolved as to believers, it can no more promise nor threaten them at that rate. The Scripture indeed testifies, that *Godliness hath the promise, not only of the life that now is, but also of that which is to come*, 1 Tim. iv. 8. There being an infallible connection between godliness and the glorious life in heaven, established by *Promise*, in the Covenant of Grace: but in the mean time, 'tis the obedience and satisfaction of Christ, apprehended by faith, and not our godliness, that is the condition upon which that life is promised, and upon which a real Christian, in a dying hour, will venture to plead for a share in that life. It is likewise certain, that not only are unbelievers, in virtue of the Covenant of Works, which they remain under, liable to eternal death, as the just reward of sin: but there is, by that Covenant, a twofold connection established; the one 'twixt a *State* of unbelief, irregeneracy, impenitency and unholiness, and eternal death; the other, 'twixt *Acts* of disobedience, and eternal death. The for-

mer is absolutely indissoluble and cannot but eternally remain: so that whosoever are in that *State of Sin*, while they are in it, they must needs be in a *State of Death*, bound over to the wrath of God, by virtue of the threatening of the Law. But then, it is impossible that believers in Christ can be in that state of sin. So these, and the like sentences, *He that believeth not shall be damned*, Mark xvi. 16. *Except ye repent, ye shall all likewise perish*, Luke xiii. 3. *If ye live after the flesh, ye shall die*, Rom. viii. 13. do indeed bind over unbelievers to eternal death: but they do no otherwise concern believers, than as they set before them a certain connection of two events, neither of which can ever be found in their case. And yet the serious consideration of them, is of great and manifold use to believers, as a serious view of every part of the Covenant of Works is; particularly to move them to grow up more and more into Christ, and to make their calling and election sure. As to the latter connection, *viz.* 'twixt acts of disobedience and eternal

Se^ct. III. § 2. *as the Covenant of Works.* 149
 any such terms (*p*). No, *we may assure our selves,*
that whatsoever the Law saith, on any such terms,
it saith to them who are under the Law, Rom. iii.
 19. But *believers are not under the Law, but un-*
der Grace, Rom. vi. 14. and so have *escaped eter-*
nal death, and obtained eternal Life, only by faith
*in Jesus Christ (*q*); for by him all that believe*
are

eternal death, it is dissoluble,
 and in the case of the be-
 liever, actually dissolved; so
 that none have warrant to
 say to a believer, *If thou sin,*
thou shalt die eternally: for-
 asmuch as the threatning of
 eternal death, as to the be-
 liever, being already satis-
 fied, in the satisfaction of
 Christ, by faith apprehend-
 ed, and imputed of God to
 him; it cannot be renew'd
 on him, more than one debt
 can be twice charged, name-
 ly, for double payment.

(*p*) But on the having, or
 wanting of a saving interest
 in Christ.

(*q*) This is a full proof
 of the whole matter. For
 how can the Law of the ten
 Commands promise eternal
 life, or threaten eternal
 death, upon condition of o-
 bedience or disobedience, to
 those who have *already e-*
scaped eternal death, and
obtained eternal life by faith
in Christ? The words, which
the Holy Ghost teacheth, are so
far from restraining the no-
tion of eternal life to glorifi-

cation; and *of eternal death*
 to the misery of the damned
 in hell; that they declare
 the Soul upon its union with
 Christ, to be as really poss-
 sessed of eternal life, as the
 Saints in Heaven are; and
 without that state of union,
 to be as really under death,
 and the wrath of God, as the
 damned in hell are; tho' not
 in that *measure.* (The term
Eternal Death is not, as far
 as I remember, used in Scri-
 pture.) And this agreeable
 to the nature of the things;
 for as there is no mids be-
 twixt *Life* and *Death*, in a
 subject capable of either; so
 it is evident, the life com-
 municated to the Soul, in
 its union with Christ, the
 quickening Head, can never
 be extinguished for the ages
 of eternity, *John* xiv. 19.
 And the sinners death under
 the guilt and power of sin,
 is, in its own nature, *eter-*
nal; and can never end, but
 by a work of almighty pow-
 er, which raiseth the dead,
 and calleth things that are
 not, to be, as if they were.

150 *Believers dead to the Law,* Chap. II.
are justified from all things, from which they could not be justified by the Law of Moses, Acts xiii. 39. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life ; John iii. 16.

And this is that Covenant of Grace, which, as I told you, was made with the Fathers
 [117] by way of promise, and so but darkly ; but now the fulness of time being come, it was more fully opened and promulgated.

Ant. Well, Sir, you have made it evident and plain, that Christ hath delivered all Believers from the Law, as it is the *Covenant of Works* ; and that therefore they have nothing at all to do with it.

Evan. No indeed, none of Christ's are to have any thing to do with the *Covenant of Works*, but Christ only. For although in the making of the *Covenant of Works*, at first, God was one party, and Man another ; yet, in making it the second time (r), God was on both sides ; God simply considered in his essence, was the party opposite to Man ; and

1 Thess. i. 10. *Jesus which delivered us from the wrath to come.* 1 John iii. 14. *We know that we have passed from death unto life.* John iii. 36. *He that believeth on the Son, hath everlasting life ; and he that believeth not on the Son, shall not see life, but the wrath of God abideth on him.* Chap. v. 24. *He that believeth— hath everlasting life, and shall not come into condemnation, but is passed from death unto life.* Chap. vi. 47. *He that*

believeth on me hath everlasting life. Ver. 54. *Who so eateth my flesh, and drinketh my blood, hath eternal life,* 1 John v. 12, 13. *He that hath the Son, hath life : and he that hath not the Son of God, hath not life.* These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life. See Rom. viii. 1. John iii. 16, 18. and xvii. 3.

(r) See the Note (g), p. 35.

and God the second person, having taken upon him to be incarnate, and to work Man's redemption, was on Man's side, and takes part with Man, that he may reconcile him to God, by bearing Man's sins, and satisfying God's justice for them, (and Christ paid God (*f*) till he said *he had enough, he was fully satisfied, fully contented*, Matth. iii. 17. *This is my beloved Son, in whom I am well pleased* : Yea, God the Father was well pleased, and fully satisfied from all eternity, by virtue of that *Covenant* that was made betwixt them.) And thereupon all Christ's people were given to *him* in their election, *Eph. i. 4. (t). Thine they were*, saith Christ, *and thou gavest* [118]

them

(*f*) All the demands of the Covenant of Works, on the elect world.

(*t*) That he, taking on their nature, might answer the demands of the Covenant of Works for them, *Eph. i. 4. According as he hath chosen us in him*. We are said to be *chosen in Christ*, not that Christ is the *cause* of election; but that electing love, flowing immediately from God, to all the objects of it, the Father did, in one and the same decree of election, chuse the head and members of the happy body; yet Christ the head, first (in the order of nature) then all these who make up his body, who were thereby given to him, to be redeemed and saved, by his obedience

and death : the which, being by him accepted, he, as Elect-Mediator and head of elect men, had full power, and furniture for the work, made over to him. And thus may we conceive, the second Covenant to have been concluded; agreeable to the scripture-account of that mystery. This, the author says, was done *thereupon* : not upon the Father's being well pleased, and fully satisfied, by virtue of the Covenant made; the which, is the effect of the Covenant, whereas, this is one of the transactions or parts of the Covenant, as all the following words, brought to illustrate it, do plainly carry it: but, upon God the Son, his being on the other side, in making

of

them me, John xvii. 6. And again, saith he, *The Father loveth the Son, and hath given all things into his hands*, John iii. 35. That is, he hath intrusted

† *Reynolds* on
Psal. cx.
p. 7.

him with the œconomick †, and actual administration of that power in the Church, which originally belonged unto himself. And hence it is, that

Christ also saith, *The Father judgeth no Man, but hath committed all judgment to his Son*, John v. 22. So that all the *Covenant* that Believers are to have regard unto, for life and salvation, is the free and gracious *Covenant* that is betwixt Christ, or God in Christ, and them (*u*). And in this *Covenant*

of the second *Covenant*; the which, is the principal purpose in this paragraph, the explication whereof, was interrupted by the adding of a sentence concerning the execution and effect of the glorious contrivance. In making of the second *Covenant*, the second person of the ever blessed Trinity, considered simply as such, is one of the parties. Thereupon, in the decree of election, designing, as is said, both head and members, he is chosen Mediator and head of the election, to be their incarnate redeemer: the which headship accepted, he, as Mediator and head of the election, took upon him to be incarnate, and in their nature, to satisfy the demands of the *Covenant* of Works, for them, *Isa. xlii. 1. Eph. i. 4.*

Psal. xl. 6, 7, 8. Westminster Confession, Chap. viii. Art. 1. "It pleased God, in
"his eternal purpose, to
"chuse and ordain the Lord
"Jesus, his only begotten
"son, to be the Mediator be-
"tween God and man,---the
"Head and Saviour of his
"Church——: unto whom,
"he did, from all eternity,
"give a people to be his
"seed, and to be by him in
"time redeemed, &c. chap.
"iii. Art. 5. Those of man-
"kind, that are predestinat-
"ed unto life, God——hath
"chosen in Christ, unto e-
"verlasting glory, out of his
"mere free grace and love." Compare what the Author writes on this subject, *p. 26, ——— 29.*

(*u*) i. e. The *Covenant* of Grace only, not the *Covenant* of Works.

(*x*) To

Covenant there is not any condition, or Law to be performed on Man's part, by himself (*x*): No, there is no more for him to *do*, but only to know and believe that Christ hath *done* all for him (*y*).

Where-

(*x*) To wit, for life and salvation; the same being already performed by Jesus Christ. He having, in the second Covenant, undertaken to satisfy all the demands of the Covenant of Works, did *do* all that was to be *done* or *wrought* for our life and salvation. And if it had not been so, life and salvation had remained eternally without our reach; for how is it possible, we should *perform*, *do*, or *work*, until we get life and salvation? what condition or law are we fit for performing of, while we are *dead*, and *not saved* from, but lying under sin, the wrath and curse of God? See the following note.

(*y*) Namely, all that was to be done, for life and salvation. And neither repentance, nor sincere (imperfect) obedience; nay, nor yet believing itself, is of that sort; tho' all of these are indispensibly necessary in subjects capable of them. This expression bears a kind of *Mimesis* or *Imitation*, usual in conversation, and used by our blessed Saviour on this subject, *John* vi. 28, 29. *Then*

said they unto him, what shall we do, that we might WORK the works of God? Jesus answered and said unto them, This is THE WORK of God, that ye believe. The design of it plainly is, to confront the humour that is naturally in all men, for *doing* and *working* for life and salvation, when once they begin to lay these things to heart; there is no more, says the Author, for him to *do*, but only to *know* and *believe* that Christ hath *DONE* all for him: and therefore the expression is not to be strained besides its scope. However this is true faith, according to the Scripture, whether all saving faith be such a knowledge and believing, or not: and that knowledge and believing are capable of degrees of certainty, and may be mixt with doubting, without overturning of the reality of them. *Isa.* liii. 11. *By his knowledge shall my righteous servant justify many.* *John* xvii. 3. *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* *Gal.* ii. 20. *I live by the faith*

Wherefore, my dear neighbour *Neophytus*, to turn my speech particularly to you, because I see you are in heaviness; I beseech you be persuaded, that here you are to work nothing, *here you are to do no-*

|| *Luther*
on *Gal.*
p. 69, 194.

thing, here you are to render nothing unto God, but only to receive the treasure ||, which is Jesus Christ, and apprehend him in your heart by faith, although you

faith of the Son of God, who loved me, and gave himself for me. Rom. x. 9 If thou shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. To believe that God hath raised him from the dead, is to believe that he has perfected the work, and done all that was to be done for life and salvation to sinners: but is this enough to constitute saving faith? surely it is not; for devils may believe that: therefore it must be believed with particular application to one's self, intimated in the phrase, believing in thine heart; and this is what devils and reprobates never reach unto, howbeit these last may pretend to know and believe, that Christ is raised from the dead for them, and so hath done all for them; even as they also may pretend to receive and rest on him alone for salvation. But in all this, one who truly believes,

may yet have ground to say with tears, Lord, I believe, help thou mine unbelief, Mark ix. 24.

Nevertheless, under this Covenant, there is much to do; a law to be performed and obey'd, tho' not for life and salvation, but from life and salvation received; even the law of the ten commandments, in the full extent thereof, as the Author doth, at large, expressly teach, in its proper place, in this and the second volume.

This is the good old way (according to the Scriptures, *Acts* xvi. 30, 31. *Matth.* xi. 28, 29. *Tit.* ii. 11, 12.) if the famous Mr. *John Davidson* understood the Protestant doctrine. "Q. Then the
"salvation of man, saith he,
"is so fully wrought and per-
"fectly accomplished by
"Christ in his awin person,
"that nothing is left to be
"done or wrought by us in
"our persons, to be onie cause
"of

SECT. III & 2 as the Covenant of Works. 154
 you be never so great a sinner (z). And so shall you
 obtain forgiveness of sins, righteousness,
 and eternal happiness; not as an [119]
 agent, but as a patient; not by doing, but by re-
 ceiving (a). *Nothing here cometh betwixt*, but faith
 only, apprehending Christ in the promise (b). *This*
then is perfect righteousness, to hear nothing, to
know nothing, to do nothing of the Law of Works,
but

“ of the least part thereof?
 “ A. That is most certain.” Mr.
 J. Davidson’s *Catechism*, Edit.
 Edinb. 1708. pag. 15. “ Sa
 “ we are perfectly saved by
 “ the warkes whilk Christ
 “ did for us in his awin per-
 “ son, and nawayes by the
 “ gude warkes, whilk he
 “ workes in us, with, and
 “ after faith. *Marg.* Here is
 “ the maine point and ground
 “ of our disagreement with
 “ the Papists. *Ibid.* pag. 46.
 “ Rests then any thing for
 “ us to doe, after that we
 “ are perfectly justified in
 “ God’s sight, by faith in
 “ Christ? *Disciple.* Yes, very
 “ meikle, albeit na ways to
 “ merite salvation; but on-
 “ ly to witness, by the ef-
 “ fects of thankfulness, that
 “ we ARE truly SAVED.”
Ibid. p. 48, 49.

(z) See the two foregoing
 Notes. And hear another
 passage from the same book,
 whence this is taken, name-
 ly, the *English Translation*
 of *Luther’s Commentary on*

the Epistle to the *Galatians*,
 fol. 75. “ Good works ought
 “ to be done——the ex-
 “ ample of Christ is to be
 “ followed——: well, all
 “ these things will I gladly
 “ do. What then followeth?
 “ Thou shalt then be saved,
 “ and obtain everlasting life.
 “ Nay, not so. I grant in-
 “ deed that I ought to do
 “ good works, patiently to
 “ suffer troubles and afflicti-
 “ ons, and to shed my blood
 “ also, if need be, for Christ’s
 “ cause: but yet am I not
 “ justified, neither do I OB-
 “ TAIN SALVATION
 “ THEREBY.”

(a) This is the stile of the
 same *Luther*, who useth to
 distinguish betwixt *active*
 and *passive righteousness*, i. e.
 the righteousness of the Law,
 and the righteousness of
 Faith; agreeable to *Rom.* iv.
 5. *But to him that worketh*
not, but believeth on him that
justifieth the ungodly, his Faith
is counted for righteousness.

(b) The passage at more
 length

but only to know and believe that Jesus Christ is now gone to the father, and sitteth at his right hand, not as a judge, but is made unto you of God, wisdom, righteousness, sanctification and redemption (c). Wherefore, as Paul and Silas said to the jailor, so say I unto you, believe on the Lord Jesus Christ, and thou shalt be saved; that is, be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him; that whatsoever Christ did for the redemption of mankind, he did it for you * (d).

§ 3. Neo.

length is this; *The marriage is made up, without all pomp and solemnity: that is to say, nothing at all cometh between, no Law, nor work is here required.*—Here is nothing else but the Father promising—and I receiving—but these things, without experience and practice, cannot be understood. Luther ubi sup. f. 194.

(c) These words also are Luther's, in his argument of the Epistle to the Galatians, p. 24. of the Latin Copy; and fol. 7. of the Translation: but what our Author reads, *Nothing of the Law of Works*, is, in Luther's own words, *Nothing of the Law, or of Works*; the sense is the same. What concerns the assurance in the nature of Faith, which these words seem to bear, we'll meet with anon.

(d) In this definition of saving Faith, there is the general nature or kind of it, viz. a real persuasion, agreeing to all sorts of Faith divine and human, be verily persuaded: the more special nature of it, an appropriating persuasion, or special application to one's self, agreeing to a convinced sinner's Faith or Belief of the Law's curse, Gal. iii. 10. as well as to it, be verily persuaded in your heart: thus Rom. x. 9. *If thou shalt believe in thine heart, that God, &c. thou shalt be saved.* And finally, the most special nature of it, whereby it is distinguished from all other, namely, an appropriating persuasion of Christ's being yours, and, &c. And as one's believing in one's heart, or appropriating persuasion of, the dreadful tidings of the Law,

imports not only an *assent* to them as *true*, but an *horror* of them as *evil*; so believing in the heart, or an appropriating persuasion of the glad tidings of the Gospel, bears not only an *assent* to them as *true*, but a *relish* of them as *good*.

The parts of this appropriating persuasion, according to our Author, are,

1. *That Jesus Christ is yours, viz.* by the deed of gift and grant made to Mankind lost, or (which is the same thing in other words) by the *authentick* Gospel offer, in the Lord's own *Word*: the which offer is the *foundation* of Faith; and the *ground* and *warrant* of the *ministerial* Offer, without which it could avail nothing. That this is the meaning, appears from the answer to the question immediately following, touching the warrant to believe. By this offer, or deed of gift and grant, Christ is ours before we believe; not that we have a *saving interest* in him, or are in a state of Grace: but that we have a *common interest*, in him, and the *common salvation*, Jude 3. Which fallen Angels have not; so that it is lawful and warrantable for us, not for them, to take possession of Christ and his salvation.

Even as when one presents a piece of gold to a poor man, saying, *Take it, 'tis yours*; the offer makes the piece really *his*, in the sense, and to the effect before declared: nevertheless, while the poor man does not accept, nor receive it; whether apprehending the offer too great to be *real*, or that he has no liking of the necessary *consequents*, of the accepting; it is not *his* in possession, nor hath he the benefit of it; but on the contrary must starve for all it, and that so much the more miserably, that he hath slighted the offer, and refused the gift. So this act of faith is nothing else, but to *believe God*, I John v. 10. *to believe the Son*, John iii. 36 *to believe the report* concerning Christ, Isa. liii. 1. or *to believe the Gospel*, Mark i. 15. not as Devils believe the same, knowing Christ to be Jesus, a Saviour, but not their *Saviour*, V. 24. Chap. iii. 11, 12. but with an *appropriating persuasion*, or *special application*, believing him to be *our Saviour*. Now what this Gospel-report, Record, or Testimony of God to be believed by all, is, the inspired penman expressly declares, I Joh. v. 11. *This is the record, that God hath given to us eternal life: and this life is in his Son.* The giving

ing, here mentioned, is not giving in possession in greater or lesser measure; but giving by way of grant, whereupon one may take possession. And the party to whom, is not the election only, but mankind lost. For this record is the gospel, the foundation of faith, and warrant to all, to believe in the Son of God, and lay hold on eternal life in him: but, that God hath given eternal life to the elect, can be no such foundation nor warrant; for, that a gift is made to certain select men, can never be a foundation or warrant, for all men to accept and take it. The great sin of unbelief lies in not believing this record or testimony, and so making God a liar; *He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, &c. I John v. 10, 11.* On the other hand, *He that hath received his testimony, hath set to his seal that God is true, John iii 33.* But the great sin of unbelief lies not in not believing, that God hath given eternal life to the elect. For the most desperate unbelievers, such as Judas and Spira, believe that; and the belief of it adds to their anguish and torment of spirit; yet do they not set

to their seal, that God is true; but on the contrary, they make God a liar, in not believing that, to lost mankind; and to themselves in particular; God hath given eternal life, in way of grant, so as they, as well as others, are warranted and welcome, to take possession of it; so fleeing in the face of God's record and testimony in the Gospel, *Isa. ix. 6. Job. iii. 16. Acts iv. 12. Prov. viii. 4. Rev. xxii. 17.* In believing of this, not in believing of the former, lies the difficulty, in the agonies of conscience: the which nevertheless, till one do, in greater or lesser measure surmount; one can never believe on Christ, receive and rest upon him for salvation. The truth is, the receiving of Christ doth necessarily presuppose this giving of him. There may indeed be a giving where there is no receiving; for a gift may be refused: and there may be a taking, where there is no giving; the which is a presumptuous action, without warrant; but there can be no place for receiving of Christ, where there is not a giving of him before. *In the matter of faith, saith Rollock, there are two things, first there is a giver, and next there is a receiver. God gives, and the*
soul

soul receives, *Lecture 10. on 2 Thess. p. 126.* The Scripture is express to this purpose, *Joh. iii. 27. A man can receive nothing, except it be given him from Heaven.*

2. *And that you shall have life and salvation by him; namely, a life of holiness, as well as of happiness; salvation from sin, as well as from wrath: not in Heaven only; but begun here, and completed hereafter.* That this is the Author's notion of *life and salvation*, agreeable to the Scripture, we have had sufficient evidence already; and will find more, in our progress. Wherefore, this persuasion of faith is inconsistent with an *unwillingness* to part with sin, a *Bent* or *PURPOSE* of heart to *continue* in sin; even as receiving and resting on Christ for salvation, is. One finds it expressed, almost in so many words, *Acts xv. 11 We believe that through the grace of the Lord Jesus Christ, we shall be saved.* It is firstly placed after the former; for it cannot go before it, but follows upon it. The former is a *believing of God*, or *believing the Son*: this is a *believing on the Son*; and so is the same with *receiving of Christ*, as that receiving is explained, *John i. 12. But as many as received him, to them gave he*

power to become the sons of God, even to them that BELIEVE ON his name. It doth also evidently bear the soul's resting on Christ for salvation: for it is not possible to conceive a soul resting on Christ for salvation, without a persuasion that it shall have life and salvation by him; namely, a persuasion, which is of the same measure and degree as the resting is. And thus it appears, that there can be no saving faith, without this persuasion, in greater or lesser measure. But withal it is to be remembered, as to what concerns the habit, actings, exercise, strength, weakness, and intermitting of the exercise, of saving faith; the same is to be said of this persuasion, in all points.

3. *That whatsoever Christ did for the redemption of Mankind, he did it for you, Gal. ii. 20 I live by the faith of the Son of God, who loved me, and gave himself for me.* This comes in the last place: and I think none will question, but whosoever believes, in the manner before explained, may and ought to believe this, in this order. And it is believed, if not explicitly, yet virtually, by all who receive and rest on Christ for salvation.

From what is said, it appears that this definition of Faith

Faith is the same, for substance and matter, tho' in different words, with that of the *Shorter Catechism*, which defines it by *receiving and resting upon Christ alone for salvation, as he is offered to US in the Gospel*. In which, tho' the Offer to us is mentioned last; yet it is evident, it is to be believed first.

Object. But the Author's definition makes Assurance to be of the essence of Faith.

Answer. Be it so: however he useth not the word Assurance or Assured in his definition, nor will any thing contained in it, amount to the idea now commonly affixed to that word, or to what is now in our days commonly understood by Assurance. And (1.) He doth not here teach that Assurance of Faith, whereby Believers are certainly assured that they are in the state of Grace, the which is founded upon the evidence of Grace; of which kind of Assurance the *Westminster Confession* expressly treats, Chap. 18. Art. 1, 2, 3. But an Assurance which is in Faith, in the direct acts thereof, founded upon the Word allenarly, *Mark xvi. 15, 16. John iii. 16.* and this is nothing else but a fiducial appropriating persuasion. (2.) He doth not determine this assurance or persuasion to be full, or to

exclude doubting: he saith not, Be FULLY persuaded; but, Be VERILY persuaded; which speaks only the reality of the persuasion, and doth not at all concern the degree of it. And it is manifest, from his distinguishing between Faith of adherence, and Faith of evidence, p. 101. that, according to him, saving Faith may be without evidence. And so one may have this assurance or persuasion, and yet not know assuredly that he hath it, but need marks to discover it by: for though a Man cannot but be conscious of an act of his own Soul, as to the substance of the act; yet he may be in the dark, as to the specific nature of it; than which nothing is more ordinary among serious Christians. And thus, as a real Saint is conscious of his own heart's moving in affection towards God; yet, sometimes, doth not assuredly know it to be the true love of God in him, but fears it be an hypocritical flash of affection; so he may be conscious of his persuasion; and yet doubt, if it is the true persuasion of Faith, and not that of the hypocrite.

This notion of assurance or persuasion in Faith, is so agreeable to the nature of the thing called believing, and

to the title of the holy Scripture, that sometimes where the original text reads *faith* or *believing*, we read *assurance*, according to the genuine sense of the original phrase, *Acts* xvii. 31. *whereof he hath given assurance*; orig. *faith*, as is noted in the margin of our Bibles. *Deut.* xxviii. 46. *Thou shalt have none assurance of thy life*; orig. *Thou shalt not believe in thy life*. This observation shews, that to *believe*, in the title of the holy Scripture, as well as in the common usage of Mankind in all other matters, is to be *assured* or *persuaded*, namely, according to the measure of one's *believing*.

And the doctrine of *assurance*, or an *appropriating persuasion*, in saving Faith, as is the doctrine of the holy Scriptures, *Rom.* xi. 9. *Acts* xv. 11. *Gal.* ii. 20. so it is a Protestant doctrine, taught by Protestant Divines against the Papists, sealed with the blood of Martyrs in Popish flames; 'tis the doctrine of reformed Churches abroad, and the doctrine of the Church of Scotland.

The nature of this work will not allow multiplying of testimonies on all these heads.

Upon the first, 'it shall suffice to adduce the testimon-

ny of *Essenius*, in his *Compendium Theologiae*, the system of Divinity, taught the Students in the College of *Edinburgh* by Professor *Campbell*. "There is therefore, *faith* "he, in saving Faith, a special application of gospel benefits. This is proved against the Papists, (1.) From the profession of Believers, "Gal. ii. 20. I live by that "faith of the Son of God, who "loved me, and gave himself "for me. *Psal* xxiii. 1. — "The Lord is my shepherd; "I shall not want. In cotes "of budding grass, he maketh me to lie down, &c. "Tho' I walk through the "valley of the shadow of "death, I will not fear evil; "for thou art with me: " &c. And *Job* xix. 25. *Phil.* i. 21, 23. *Rom.* viii. 33. — 39. x. 9, 10. 2 *Cor.* v. 1, 2, 6. with 2 *Cor.* iv. 13, &c. *Essen. Comp. Theol.* Cap. 2. Sect. 12. And speaking of the method of Faith, he saith, it is, "4. "That according to the promises of the Gospel, out of "that spiritual desire, the "holy Spirit also bearing witness in us, we acknowledge "Christ to be OUR Saviour; "and so receive and apply "him, every one to OUR SELVES; apprehending "him again, who first apprehended us. 2 *Cor.* iv. 13. *Rom.* viii. 16. *John* i. 12.

" 12. 2 Tim. i. 12. Gal. ii. 20.
 " Philip. iii. 12. The which is
 " the FORMAL ACT of sa-
 " ving Faith. 5. Further-
 " more, that we acknowledge
 " ourselves to be in commu-
 " nion with Christ, partakers
 " of all and every one of his
 " benefits——The which
 " is the latter act of saving
 " Faith, yet also a proper
 " and elicit act of it——
 " 7. That we observe all
 " these acts abovementioned,
 " and the sincerity of them
 " in us: and THENCE ga-
 " ther, that we are true be-
 " lievers, brought into the state
 " of Grace." &c. Ibid. sect. 21.
 observe here the two kinds
 of Assurance before distin-
 guished.

Peter Brulie, burnt at Tour-
 nay, anno 1545, when he
 was sent for out of prison to
 be examined, the Friars in-
 terrogating him before the
 Magistrate, " he answered,

———— How it is
 " Faith that bringeth unto us
 " salvation; that is, when we
 " trust unto God's promises,
 " and believe stedfastly, that
 " for Christ his Son's sake our
 " sins are forgiven us." Sleid.
 Comment. in English, Book 16.
 Fol. 217.

Mr. Patrick Hamilton, burnt
 at Saint-Andrews about the
 year 1527. " Faith, says he,
 " is a sureness: Faith is a
 " sure confidence of things

" which are hoped for, and a
 " certainty of things which are
 " not seen. The Faith of
 " Christ is, to believe in
 " him, that is, to believe in
 " his word, and to believe
 " that he will help THEE in
 " all thy need, and deliver
 " THEE from all evil." Mr
 Patrick's Articles, Knox's Hi-
 story in 4to, p. 9.

For the Doctrine of fo-
 reign Churches, in this point
 I shall instance only in that
 of the Church of Holland
 and the reformed Church of
 France.

" Quest. What is a sincere
 " Faith? Ans. It is a sure
 " knowledge of God and his
 " promises revealed to us
 " in the gospel, and a hearty
 " confidence that all M T sins
 " are forgiven ME, for Christ's
 " sake." Dutch brief Com-
 pend of Christian Religion
 Vra. 19. bound up with the
 Dutch bible.

" Minister. Since we have
 " the foundation, upon which
 " the Faith is grounded
 " can we rightly from thence
 " conclude, what the true
 " Faith is? Child. Yes
 " namely, a certain and stea-
 " dy knowledge of the love
 " of God towards us, accord-
 " ing as, by his gospel, he
 " declares himself to be OUR
 " Father and Saviour, by the
 " means of Jesus Christ.
 The Catechism of the reforme-

Church of France, bound up with the French Bible, *Dismanche* 18. To obviate a common prejudice, whereby this is taken for an easy effort of fancy and imagination, it will not be amiss to subjoin the question immediately following there. *M.* "Can we have it of ourselves, or cometh it from God?" *C.* The Scripture teacheth us, that it is a singular gift of the holy Spirit, and experience also sheweth it." Ibid. Follows the Doctrine of the Church of Scotland on this head.

"Regeneration is wrought by the power of the Holy Ghost, working in the hartes of the elect of God ane assured Faith in the promise of God reveiled to us in his word, be quhilk Faith we apprehend Christ Jesus, with the graces and benefites promised in him."

Old Confess. Art. 3.

"This our Faith, and the assurance of the same, proceeds not fra flesh and blude, that is to say, fra na natural poweris within us, bot is the inspiration of the Holy Ghost."

Ibid. Art. 12.

For the better understanding of this, take the words of that eminent servant of Christ, Mr. John Davidson Minister of Salt-Preston alias

Preston-pans (of whom see the fulfilling of the Scripture, pag. *mibi* 361.) in his *Catechism*, pag. 20. as follows. "And certain it is, that both the enlightning of the minde to acknowledge the trueth of the promise of salvation to us in Christ; and the sealing up of the certainty thairof in our hearts and myndes (of the whilk twa parts, as it were, Faith consists) are the works and effects of the spirite of God, and neither of nature, nor arte."

The Old Confession above-mentioned is, *The Confession of Faith professed and believed by the Protestants within the realm of Scotland, published by them in Parliament, and by the estates thereof ratified and approved, as wholesome and sound Doctrine, grounded upon the infallible truth of God.* Knox's History, Lib. 3. p. 263. It was ratified at Edinburgh, July 17. 1560. Ibid. p. 279. And this is the Confession of our Faith, mentioned and sworn to, in the National Covenant, framed about twenty years after it.

In the same National Covenant, with relation to this particular head of Doctrine, we have these words following, viz. "We detest and refuse the usurped authori-

“ty of that *Roman* antichrist
 “ — *his general and doubt-*
 “ *som Faith.*” However the
 general and doubtful Faith
 of the Papists may be cloud-
 ed, one may, without much
 ado, draw these two plain
 conclusions from these words,
 (1.) That since the *Papish*
 Faith abjured is a *doubtful*
 Faith, the *Protestant* Faith,
 sworn to be maintain’d, is
 an *assured Faith*; as we heard
 before from the *Old Confes-*
sion, to which the *Covenant*
 refers. (2.) That since the
Papish Faith is a *general* one;
 the *Protestant* Faith must
 needs be an *appropriating*
persuasion, or a Faith of
special Application; which,
 we heard already from
Essenius, the *Papists* do deny.
 As for a *belief and persua-*
sion of the mercy of God in
Christ, and of Christ’s ability
and willingness to save all
that come unto him, as it is
 altogether *general*, and hath
 nothing of *Appropriation* or
special Application in it; so
 I doubt if the *Papists* will
 refuse it. Sure, the Council
 of *Trent*, which fixed and
 established the abominations
 of *Popery*, affirms, that no
pious man ought to doubt of the
mercy of God, of the merit of
Christ, nor of the virtue and
efficacy of the Sacraments.
Concil. Trid. Cap. 9. (I hope,
 none will think, the Coun-

cil allows *impious men to*
doubt of these) but withal
 they tell us, “It is not to
 “ be affirmed, that no man
 “ is absolved from sin, and
 “ justified, but he who *as-*
 “ *surely believes*, that he him-
 “ self is absolved and justi-
 “ fied.” Here they over-
 turn the assurance and appro-
 priation, or special application
 of saving Faith, maintained
 by the *Protestants*. And they
 thunder their *Anathema’s* a-
 gainst them, who hold these,
 in opposition to their *gene-*
ral and doubtful faith. “If
 “ any shall say, that justify-
 “ ing Faith is nothing else,
 “ but a *confidence* of the mer-
 “ cy of God, pardoning sins
 “ for Christ’s sake; or that,
 “ that *confidence* is it alone, by
 “ which they are justified,
 “ let him be accursed.” *Ibid.*
Cap. 13. Can. 12. “If any
 “ shall say, that a man is
 “ absolved from sin, and ju-
 “ stified by that, that he *as-*
 “ *surely believes himself* to
 “ be absolved and justified,
 “ — let him be accurs-
 “ ed.” *Ibid. Can. 14.*

Moreover, in the *National*
Covenant, as it was re-
 new’d in the years 1638 and
 1639, mention is made of
publick Catechisms, in which
 the true Religion, as expressed
 in the *Confession of Faith*
 (there) above-written, (i. e.
 the *National Covenant*; o-
 ther

therwise called the *Confession of Faith*) and former larger *Confession* (viz. the old *Confession*) is said to be *set down*. The doctrine on this head, contained in these *Catechisms*, is here subjoined.

“ M. Which is the first point? C. To put our whole confidence in God. M. How may that be? C. When we have an assured knowledge that he is Almighty, and perfectly good. M. And is that sufficient? C. No---M. What is then further required? C. That every one of us be fully assured in his conscience, that he is beloved of God, and that He will be both HIS Father and Saviour,” Calvin’s *Catech.* used by the Kirk of Scotland, and approved by the first Book of Discipline, Quest. 8, 9, 10, 12. This is the *Catechism* of the reformed Church of France, mentioned before. “ M. Since we have the foundation, whereupon our Faith is builded, we may well gather hereof, what is the right Faith? C. Yea verily; that is to say, it is a sure persuasion and steadfast knowledge of God’s tender love towards us, according as he hath plainly uttered in his Gospel, that he will be both a Father and a Saviour unto US, through the

“ means of Jesus Christ.” *Ibid.* Quest. III.

“ M. By what means may we attayne unto him there? C. By Faith, which God’s Spirit worketh in our hearts, assuring us of God’s promises, made to us in his holy Gospel.” The manner to examine children, before they be admitted to the supper of the Lord, Quest. 16. This is called The little *Catechism*, Assembly 1592. Sess. 10. “ Q. What is true Faith? A. It is not only a knowledge, by which I do stedfastly assent to all things, which God hath revealed unto us in his Word; but also an assured affiance, kindled in my heart by the Holy Ghost, by which I rest upon God, making sure account, that forgiveness of sins, everlasting righteousness, and life, is bestowed, not only upon others, but also upon ME, and that freely by the mercy of God, for the merit and desert of Christ alone.” The *Palatine Catechism*, printed by publick authority, for the use of Scotland. This famous *Catechism* is used in most of the reformed Churches and Schools; particularly in the reformed Churches of the Netherlands, and is bound up with the Dutch Bible. As for the Church

Church of Scotland, the *Palatine Catechism*, says Mr. *Wodrow*, in the dedication of his history, *was adopted by us, till we had the happiness to join with the venerable Assembly at Westminster*. Then indeed it gave place to the *Larger and Shorter Catechisms* in the Church: nevertheless it continued to be taught in Grammar-schools.

“Q. What thing is Faith in Christ? *A. A sure persuasion, that he is the only Saviour of the world, but OURS in special, who believe in him.*” *Craig’s Catech.* approved by the General Assembly 1592.

To these may be added the three following testimonies. “Q. What is Faith? *A. When I am persuaded, that God loves me and all the saints, and freely giveth us Christ, with all his benefits,*” *Summula Catechismi* still annexed to the Rudiments of the Latin Tongue, and taught in Grammar-schools to this day, since the Reformation.

“What is thy Faith? My sure belief that God bath may and will save ME in the blood of Jesus Christ, because he is Almighty, and has promised so to do,” Mr. *James Melvil’s Catechism*, in his propine of a pastor to his people, p. 44. published in the year 1598.

“Teacher. What is this Faith, that is the only instrument of this strait conjunction between Christ crucified and us? *Disciple. It is the sure persuasion of the heart, that Christ by his Death and Resurrection hath taken away OUR sins, and clothing us with his awin righteousness, hath thoroughly restored us to the favour of God.*” Mr. *John Davidson’s Catech.* pag. 46. printed anno 1602, reprinted 1708.

In the same *National Covenant*, as it was renewed 1638 and 1639, is expressed an agreement and resolution, *to labour to recover the PURITY of the Gospel, as it was established and professed before the (there) foresaid novations;* the which, in the time of Prelacy, then cast out, had been corrupted by a set of men in Scotland, addicted to the faction of *Laud* Archbishop of Canterbury. In the Year 1640, Mr. *Robert Bailly*, then Minister of *Kilwinning*, afterwards one of the Commissioners from Scotland to the *Westminster Assembly*, wrote against that faction, proving them guilty of *Popery, Arminianism, &c* and on the head of *Popery*, thus represents their doctrine concerning the nature of Faith, viz. “That Faith is only a
“bar

“bare assent, and requires
 “no application, no personal
 “confidence; and that *that*
 “personal application is mere
 “presumption, and the fi-
 “ction of a crazy brain,”
Hist. motuum in regno Scotiæ,
 p. 517.

Thus, as above declared,
 stood the doctrine of the
 Church of Scotland, in this
 point, in her *Confessions*, and
 in *publick Catechisms*, con-
 firmed by the renewing of
 the *National Covenant*, when,
 in the year 1643. it was a-
 new confirmed by the first
 article of the *Solemn League*
and Covenant, binding to (not
 the reformation, but) *the pre-*
servation of the reformed Re-
ligion in the Church of Scot-
land, in doctrine, &c. and
 that before the *Westminster*
Confession, *Larger* and *Shorter*
Catechisms were in being.

When the *Westminster Con-*
fession was received, anno
 1647, and the *Larger* and
Shorter Catechisms, anno 1648,
 the General Assembly did,
 in their three acts respective-
 ly approving them, expressly
 declare them to be in NO-
 THING contrary to the re-
 ceived doctrine of this Kirk.
 And put the case they were
 contrary thereto in any point;
 they could not, in that point,
 be reckoned the judgment
 of the Church of Scotland;
 since they were received by

her, as in nothing contrary to
 previous standards of doctrine,
 to which she stands bound
 by the Covenants aforesaid.
 But the truth is, the doctrine
 is the same in them all.

“This faith is different
 “in degrees, weak or strong;
 “——growing in many to
 “the attainment of a full
 “assurance.” *Westminst. Con-*
fess. Chap. 14. Art. 3. Now,
 how Faith can grow in any,
 to a full Assurance, if there
 be no assurance in the nature
 of it, I cannot comprehend.

“Faith justifies a sinner
 “——only as it is an in-
 “strument, by which he re-
 “ceiveth and applieth Christ
 “and his righteousness.”
Larg. Catech. Q. 73. ‘By
 “Faith they receive and ap-
 “ply unto themselves Christ
 “crucified, and all the bene-
 “fits of his death.” *Ibid. Q.*
170. “Q. When do we by
 “Faith receive and apply to
 “ourselves the body of Christ
 “crucified? A. While we
 “are persuaded, that the
 “death and crucifixion of
 “Christ, do no less belong to
 “us, than if we ourselves
 “had been crucified for our
 “own sins: now this persuasion
 “is that of true Faith.” *Sum.*
Catech. “Faith in Jesus
 “Christ is a saving grace,
 “whereby we receive and rest
 “upon him alone for salva-
 “tion, as he is offered to us
 in

§ 3. *Neo.* But, Sir, hath such an one as I, any warrant to believe in Christ?

* *Culver-*
well of
Faith,
p. 15.

Evan. I beseech you consider *, that God the Father, as he is in his Son Jesus Christ, moved with nothing but with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all shall believe in this his Son, *shall not perish, but have eternal life (e).* And hence it

"in the Gospel." *Short. Catech.*

Now to perceive the entire harmony betwixt this and the old definitions of Faith, compare with it, as to the receiving therein-mentioned, the definition above-cited from the *Old Confession*, Art. 3. viz. "An assured Faith in the promise---by which --- they apprehend Christ, &c. Mr. *John Davidson* joins them thus. "Q. What is Faith? A. It is an hearty assurance, that our sins are freely forgiven us in Christ. Or after this manner: It is the hearty receiving of Christ offered in the preaching of the Word and Sacraments, by the working of the Holy Spirit, for the remission of sins, whereby he becommes one with us, and we are with him, He our head, and we his members." Mr. *John Davidson's Catechism*, p. 24.

As to the resting mentioned in the *Westminster* definition, compare the definition above cited from the *Palatine Catechism*, viz. "A sure confidence---whereby I REST in God, assuredly concluding, that---to me---is given forgiveness, &c." *Quest. 21.* See also *Larg. Catech. Quest. last.* "We by Faith are emboldened to plead with Him that he would, and quietly rely upon him that he will fulfil our requests; and to testify this our desire and assurance, we say, Amen." In which words 'tis manifest, that quietly to rely upon him that he will, &c. (the same with resting on him for, &c) is assurance, in the sense of the *Westminster Divines*.

(e) Mr. *Culverwell's* words, here cited, stand thus at large. *The matter to be believed unto salvation, is this: That God the Father, moved by nothing, but his free love to mankind lost,*

it was, that Jesus Christ himself said unto his disciples, *Mark xvi. 15. Go and preach*

[120]

the

lost, hath made a deed of gift and grant of his Son Christ Jesus unto mankind, that whosoever of all mankind shall receive this gift, by a true and lively Faith, he shall not perish, but have everlasting life. Doctor Gouge, in his preface to this treatise of that Author's, hath these remarkable words concerning him, *Never any took such pains to so good purpose, in and about the FOUNDATION of FAITH, as he hath done.*

This deed of gift and grant, or authentick Gospel Offer, (of which see the preceeding note) (d) is expressed in so many words, *John iii. 16. "For God so loved the world, "that he gave his only begot-*
"ten Son, that WHOSOEVER
"believeth in him should not
"perish, but have everlasting
"life." Where the Gospel
 comes this grant is published, and the Ministerial offer made: and there is no exception of any of all Mankind in the grant. If there was, no Ministerial offer of Christ could be warrantably made to the party excepted, more than to the fallen Angels; and without question, the publishing and proclaiming of Heaven's grant, unto any, by

way of Ministerial offer, presupposeth the Grant, in the first place, to be made to them: otherwise it would be of no more value, than a cryer's offering of the King's pardon to one who is not comprehended in it. This is the good old way, of discovering to sinners their warrant to believe in Christ: and it doth indeed bear the sufficiency of the sacrifice of Christ for all; and that Christ crucified is, the ordinance of God for salvation, unto all Mankind, in the use making of which only they can be saved; but not an universal atonement or redemption. "What is thy faith?" "My sure belief that God baith may and will save me, &c. Tell me the promise whereon thou leans assuredly? *Whosoever (says God) will believe in the death of my Sonne Jesus, shall not perish, but get eternal life.*" Mr. James Melvil's Catech. ubi supr. "He freely OFFERETH unto SINNERS life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, *Mark xvi. 15, 16. John iii. 16.*" *Westminst. Confess. Chap 7. Art. 3. "The visible Church*
 "hath

* Dr. Preston of Faith, p. 8. || In a little Book, called, *The Benefit of Christ's Death.*

the Gospel to every creature under Heaven (f): That is, Go and tell every man *, without exception, that here is good news for him, *Christ is dead* for him; and if he will take him, and accept of his righteousness, he shall have him (g). Therefore saith a godly || Writer, Forasmuch as the holy Scripture speaketh to all in general, none of us ought to distrust himself, but believe that it doth be-
long

“ hath the privilege——
“ of enjoying —— OFFERS
“ of Grace by Christ to all the
“ members of it, *in the mi-*
“ *nistry of the Gospel*, testifying, that, *WHOSOEVER be-*
“ *lieves in him shall be saved.*”
Larger Catechism, Quest. 63.
“ This general offer, in substance, is equivalent to a
“ *special offer made to every*
“ *one in particular*, as appeareth by the Apostle’s making use of it, *Acts xvi. 31.*
“ *The reason of which offer is*
“ *given, John iii. 16*” *Pract.*
use of saving Knowledge, Conf. p. 380. The Synod of Dort may be heard without prejudice on this head. “ It is
“ the promise of the Gospel,
“ *say they, that whosoever be-*
“ *lieveth in Christ crucified,*
“ *should not perish, but have*
“ *life everlasting: which promise,*
“ *together with the*
“ *injunction of repentance*
“ *and faith, ought promiscu-*
“ *ously and without distinction*

“ to be declared and published
“ *to all Men and People, to*
“ *whom God in his good*
“ *pleasure sends the Gospel.*”
Chap. 2. Art. 5. “ But foras-
“ much as many being called
“ by the Gospel, do not repent
“ nor believe in Christ,
“ but perish in their infidelity,
“ this comes not to pass
“ for want of, or by any insufficiency
“ of the sacrifice of
“ *Christ offered upon the Cross,*
“ but by their own default.”
Art 6.

(f) i. e. From this deed of gift and grant, it was, that the Ministerial offer was appointed to be made in the most extensive terms.

(g) That the reader may have a more clear view of this passage, which is taken from Dr. Preston’s Treatise of Faith, I shall transcribe the whole paragraph, in which it is found. That eminent Divine, speaking of *that righteousness by which alone we*
can

can be saved, and having shown that it is communicated by gift, faith, "But when you hear this righteousness is given, the next question will be, *To whom it is given?* If it be only given to some, what comfort is this to me? But, (which is the ground of all comfort) *it is given to every Man*, there is not a Man excepted; for which we have the sure Word of God, which will not fail. When you have the charter of a King, well confirmed, you reckon it a matter of great moment: what is it then, when you have the charter of God himself? which you shall evidently see in these two places, *Mark ult. 15. Go and preach the Gospel to every creature under heaven*: What is that? Go and tell every Man without exception, that here is good news for him, *Christ is dead for him*; and if he will take him, and accept of his righteousness, he shall have it: restraint is not, but go and tell every Man under heaven. The other Text is *Rev. ult. Whosoever will, let him come, and take of the water of life freely*. There is a *quicumque vult, who-so-ever will come* (none excepted) may have life, and

"it shall cost him nothing. Many other places of Scripture there be, to prove *the generality of the offer*; and having a sure word for it, consider it." Page 7, 8. The words *under heaven*, are taken from *Col. i. 23*. The scope here is the same with that of our Author; not to determine concerning *the extent of Christ's death*; but to discover *the warrant sinners have to believe in Christ*; namely, that *the offer of Christ is general*, the deed of gift or grant is to every Man. This necessarily supposeth, Christ crucified to be *the ordinance of God for salvation*, to which lost Mankind is allowed access, and not fallen Angels, for whom there is none provided: even as the *city of refuge* was the ordinance of God, for the safety of the manslayer, who had killed any person unawares, *Numb. xxxv. 16.* and the *brazen serpent*, for the cure of those bitten by a serpent, *chap. xxi. 8*. Therefore he saith not, "Tell every Man, *Christ died for him*;" but, tell every Man, *Christ is dead for him*: that is, for him to come to, and believe on: a Saviour is provided for him; there is a crucified Christ for him, the ordinance of heaven for salvation, for lost mankind, in the use making of which

which he may be saved : even as if one had said of old, Tell every Man that hath slain any person unawares, that the city of refuge is prepared for him, namely, to flee to, that he may be safe ; and every one bitten with a serpent, that the brazen serpent is set up on a pole for him, namely, to look unto, that he may be healed. Both these were eminent types of Christ ; and upon the latter the Scripture is full and clear, in this very point, “ Numb. xxi. 8. And the Lord said unto Moses, Make thee a fiery serpent ; and set it upon a pole : and it shall come to pass, that EVERY ONE that is bitten, when he looketh upon it, shall live.” John iii. 14, 15, 16. “ And as Moses lifted up the serpent in the wilderness ; even so must the Son of Man be lifted up ; that WHOSOEVER believeth on him, should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that WHOSOEVER, &c.

Thus, what, according to Dr. Preston and our Author, is to be told every man, is no more than what Ministers of the Gospel have in commission, from their great Master, Matth. xxii. 4. Tell them which are bidden, be-

hold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage. There’s a crucified Saviour, with all saving benefits, for them, to come to, feed upon, and partake of freely. See also Luke ii. 30, 31. Pro. ix. 2, 3, 4. Isa. xxv. 6.

To confirm this to be the true and designed sense of the phrase in question, compare the following three passages of the same treatise, giving the import of the same text, Mark xvi. “ Christ hath provided a righteousness and salvation, that is his work, that he hath done already. Now if ye will believe, and take him upon these terms that he is offered, you shall be saved. This, I say, belongs to all men. This you have thus expressed, in the gospel, in many places : If you believe, you shall be saved ; as it is Mark xvi. Go and preach the Gospel to every creature under Heaven ; he that will believe shall be saved.” Preston of Faith, p. 32. “ You must first have Christ himself, before you can partake of those benefits by him : and that I take to be the meaning of that in Mark xvi. Go preach the Gospel to every Creature under Heaven ; he that be-
“ lieveth,

"*lieveth, and is baptized,*
 "*shall be saved; that is, he*
 "*that will believe, that Jesus*
 "*Christ is come in the flesh,*
 "*and that he is offered to*
 "*Mankind for a Saviour, and*
 "*will be baptized; that will*
 "*give up himself to him,*
 "*that will take his mark u-*
 "*pon him ——— shall be*
 "*saved."* Ibid. p. 46. "*Go*
 "*and preach the Gospel to e-*
 "*very creature: go and tell*
 "*every man, under Heaven,*
 "*that Christ is offered to him,*
 "*he is freely given to him,*
 "*by God the Father; and*
 "*there is nothing required*
 "*of you, but that you marry*
 "*him, nothing, but to ac-*
 "*cept of him."* Ibid. Pag.

75.

Thus it appears that *universal atonement* or *Redemption* is not taught here, neither, by our Author. But that the candid reader may be satisfied as to his sentiments touching the question, *for whom Christ died?* let him weigh these two things.

I. Our author puts a man's being persuaded that Christ died for him in particular, in the definition of saving Faith, and that *as the last and highest step of it*. But *Arminians* and other *Universalists*, might as good put there a man's being persuaded that *he was created, or is preserved by Jesus Christ*; since, in

being persuaded that Christ died for him, he applies no more to himself, than what, according to their principles, is common to all Mankind, as in the case of *Creation* and *Preservation*. Hear *Grotius* upon this head. "Some," *saieth he*, have here interpreted Faith to be a *persuasion, whereby a man believes that Jesus died for him in particular, and to purchase salvation, all manner of ways for him, or (what with them is the same thing) that he is elected;* when, on the contrary, Paul in many places teacheth, *that Christ died for all men: and such a Faith, as they talk of, has not in it any thing true or profitable."*

Grotius apud Pol. Synop. Crit. Proleg. in Epist. ad Rom. These, whom this learned adversary here taxeth, are *Protestant Anti-Arminian* divines. These, were they who defined faith by such a persuasion, and not the *Universalists*. On the contrary, he argues against that definition of Faith, from the doctrine of *universal atonement* or *redemption*. He rejects that definition of it, as, in his opinion, *having nothing in it true; namely, according to the principles of those who gave it, to wit, that Christ died not for all and every man in parti-*

particular, but for the elect only: and as *having nothing in it profitable*; that being, according to his principles, the common privilege of all mankind.

2. He teacheth plainly throughout the Book, that they were the *elect, the chosen, or believers*, whom Christ represented, and obeyed and suffered for. See, among others, pages 27, 29, 66, 110, 147. I shall repeat only two passages; the one, Page 108. "According to that eternal and mutual agreement, that was betwixt God the Father and him, he put himself in the room and place of all the faithful." The other, in the first sentence of his own preface, viz. "Jesus Christ, the second Adam, did, as a common person, enter into Covenant with God his Father, for all the elect (that is to say, all those, that have, or shall believe on his name) and for them kept it." What can be more plain, than that, in the judgment of our Author, they were the elect, whom Jesus Christ the second Adam entered into covenant with God for; that it was in the Elect's room, he put himself, when he came actually to obey and suffer; and that it was for the Elect, he kept that Covenant, by doing and

suffering what was required of him as our Redeemer? as for the description, or character, he gives of the Elect, viz. That by the Elect he understands, *all that have or shall believe*; in it, he follows our Lord himself, John xvii. 20. "Neither pray I for these alone, but for them also which shall believe on me:" and so doing, he is accompanied with orthodox divines. "Thus did the sins of all God's Elect, or all true believers (for of such, and only such, he there (viz. Isa. liii. (6.) speaks) — meet together upon the head of their common surety, the Lord Christ." *Brinsley's Mesites*, Pag. 64. "The Father is well satisfied with the undertakings of the Son, entered Redeemer and Surety to pay the ransom of believers." *Pract. Use of Sav. Knowl.* Tit. 4. Warrant to believe. "The invisible Church is the whole number of the Elect, that have been, are or shall be gathered into one, under Christ the head." *Larg. Cat.* Q. 64. "Christ's Church wherein standeth only remission of sins, purchased by Christ's blood to all them that believe." *The Confess of Faith* used in Geneva, approved by the Church of Scotland, Sect. 4.

long particularly to himself (*b*). And to the end, that this point, wherein lieth and consisteth the whole mystery of our holy Faith, may be understood the better; let us put the case, that some good and holy King should cause a *proclamation* to be made through his

Sect. ult. But *Arminians* neither *will* nor *can*, in consistency with their principles, touching *Election* and the *falling away of Believers*, admit that description or character of the *Elect*; else they are widely mistaken by one of their own, who tells us, that, "Upon the consideration of his (*viz.* Christ's) blood, as shed; he (to wit, God) decreed that all these who should believe in that Redeemer, and persevere in that Faith, should through mercy and grace, by him, be made partakers of salvation." *Exam. of Tilenus*, Page 131. "Brought unto Faith, and persevere therein; this being the condition required in every one, that is to be elected, unto eternal life." *Ibid.* Page 139. Behold the *Arminians Election*; "They do utterly deny, that God did destine, by an absolute decree, to give Christ a Mediator only to the *Elect*, and to give Faith to them ALONE." *Ibid.* p. 149. As for *Universalists*, not *Arminians*, they con-

tend, that the decree of the death of Christ, did go before the decree of election; and that God, in sending of Christ, had no respect unto some, more than to others, but destined Christ for a Saviour to all men, alike. This Account of their principles is given us by *Turretin*, *Loc. 14. Q. 14. Th. 6.* I leave it to the impartial reader, to judge of the evident *Contrariety* betwixt this and our Author's words above repeated

(*b*) Namely, the deed of gift and grant, or the offer, of Christ in the word, of which our Author is all along speaking. And if there be any man, to whom it doth not belong particularly, that man hath no warrant to believe on Jesus Christ: and whosoever pretends to believe on him, without believing that the grant or offer belongs to himself particularly; does but act presumptuously, as seeing no warrant he has to believe on Christ, whatever others may have.

his whole *kingdom*, by the sound of a *trumpet*, that all *rebels*, and *banished men*, shall safely return home to their houses ; because that, at the suit and desert of some dear friend of theirs, it hath pleased the *King* to pardon them : certainly, none of these *rebels* ought to doubt, but that he *shall obtain* true pardon for his *rebellion* ; and so return home, and live under the shadow of that gracious *King*. Even so our good *King*, the Lord of Heaven and Earth, hath, for the obedience and desert of our good brother Jesus

[121] Christ, pardoned all our sins (i) ; and made

(i) So far as he hath made the deed of gift and grant, or authentick Gospel-offer of the pardon of all our sins, as of all other saving benefits, in Christ, such a thing, among men, is called *the King's Pardon* ; though, in the mean time, none have the benefit of it, but such as come in, upon its being proclaimed, and accept of it : and why may not it be called the King of Heaven's *Pardon* ? The holy Scripture warrants this manner of expression ; " And this is the record, that God hath given to us eternal life." (1 John v. 11,) In which life, without question, *the pardon of all our sins* is included ; *Through this Man is preached unto you the forgiveness of sins*, Acts xiii. 38. The preaching of the Gospel, is the proclaiming of pardon to condemned sinners. But pardon

of sin cannot be preached or proclaimed, unless, in the first place, it be granted ; even as the king's pardon must be, before one can proclaim it to the rebels.

That this is all that is meant by *pardon* here, and not a *formal personal pardon*, is evident from the whole strain of the Author's discourse upon it. In the proposal of the *simile*, whereof this passage is the application, he tells us, that after it hath pleased the king (thus) to *pardon* the rebels ; they ought not to doubt, but they *shall obtain* pardon : and in the following paragraph he brings in *Neophytus* objecting, that in such a case, an earthly king doth indeed intend to pardon all ; but the King of Heaven doth not so, the which *Evangelista* in his answer grants. So that, for all this general pardon, the formal

made a proclamation throughout the whole world (k), that every one of us may safely return to God in Jesus Christ: wherefore, I beseech you, make no doubt of it, but *draw near with a true heart, in full assurance of faith*, Heb. x. 22. (l).

Neo. O!

formal personal pardon remains to be *obtain'd* by the sinner, namely, by his accepting of *the pardon offered*. And in the foresaid answer, he expounds the pardon in question, of *the Lord's offering pardon generally to all*. This, one would think, may well be admitted as a fruit of *Christ's obedience and desert*, without supposing an *universal atonement or redemption*. And to restrain it to any set of men whatsoever under Heaven, is to restrain the authentick Gospel-offer, of which before.

(k) Col i. 23. *The Gospel which ye have heard, and which was preached to every creature, which is under Heaven.*

(l) Make no doubt of the *pardon offered*, or of the proclamation, bearing, That every one of us may safely return to God in Christ: but thereupon draw near to him, in *full assurance of Faith*. That there can be no saving Faith, no acceptance with God, where there is any *doubting*, is, what can hardly enter in-

to the head of any sober Christian, if it is not under a grievous temptation, in his own soul's case: nor is it in the least insinuated here. Nevertheless, the *doubting* mixt with Faith, is sin, and dishonoureth God; and believers have ground to be humbled for it, and ashamed of it, before the Lord: and therefore, the *full assurance* of Faith is duty. The *Papists* indeed contend earnestly for *doubting*; and they know very well, wherefore they so do: for *doubting* being removed, and the *assurance* of Faith in the promise of the Gospel brought into its room; their market is marred, their gain by *Indulgences, Masses, Pilgrimages, &c.* is gone, and the fire of *Purgatory* extinguished. But as Protestant Divines prove against them, the holy Scripture condemns it. *Matth. xiv. 31. O thou of little Faith, wherefore didst thou doubt?* *Luke xii. 29. Neither be ye of doubtful mind.* *1 Tim. ii. 8. Lifting up holy hands, without wrath and doubting.*

M

(m) Had

Neo. O! But, Sir, in this similitude the case is not alike. For when the earthly King sendeth forth such a *Proclamation*, it may be thought, that he doth indeed *intend* to pardon all; but it cannot be thought that the *King of Heaven* doth so: for doth not the Scripture say, that *some Men are ordained before to condemnation*? Jude v. 4. and doth not Christ himself say, that *many are called, but few are chosen*, Matth. xxii. 14. And therefore it may be, I am one of them that are *ordained to condemnation*; and therefore, though I be called, I shall never be chosen, and so shall not be saved.

Evan. I beseech you to consider, that although some Men be ordained to condemnation; yet so long as the Lord hath concealed their names, and not set a mark of reprobation upon any Man in particular; but *offers the pardon generally to all*, without having any respect either to election, or reprobation: surely, it is great folly in any man, to say, it may be I am not elected, and therefore shall not have *benefit* by it; and therefore I will not ac-

[122] *cept* of it, nor come in (m). For it should rather move every man to give diligence, *to make his calling and election sure* (2 Pet. i. 10.) by believing it; for fear we come short of it (n), according to that of the Apostle, *let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it*, Heb.

(m) Had the Author once dreamed of an *universal pardon*, otherwise than that God *offers the pardon generally to all*; all this had been needless; it would have furnished him a short answer, viz. That God hath pardoned all

already.

(n) By believing the *offered pardon*, with particular application to himself; without which, one can never accept of it, but will undoubtedly come short of it.

(o) Like

Heb. iv. 1. Wherefore, I beseech you, do not you say, it may be I am not elected, and therefore I will not believe in Christ: but rather say (o) *I do believe* in Christ, and therefore I am sure I am elected. And check your own heart ||, for meddling with God's secrets, and prying into his hidden counsel; and go no more beyond your bounds, as you have done in this point: for election and reprobation is a secret; and the Scripture tells us, *that secret things belong unto God, but those things that are revealed belong unto us*, Deut. xxix. 29. Now this is God's revealed will; for indeed it is his express command, *that you should believe on the name of his Son*, 1 John iii. 23. And it is his promise, *that if you believe, you shall not perish, but have everlasting life* (p). Wherefore you having so good a warrant as God's command, and so good an encouragement as his promise, do your duty (q): and, by the doing thereof, you may put it (r) out of question, and be sure that you are also one of God's elect *. Say then, I beseech you, with a firm faith, the righteousness of Jesus Christ belongs to all that believe; but I believe (s), and therefore it belongs to me. Yea, and say with Paul, *I live by the faith of the Son of God, who loved me, and gave himself for me*, Gal. ii. 20.

|| Poor
doubting
Christian
p. 69.

[123]
* Dr. Sibbs
Soul's
Conflict,
p. 921.

He

(o) Like that Man, mentioned Mark ix. 24. who at once *did* and *said*.

(p) John iii. 16.

(q) Believe on the Name of Christ.

(r) viz. Your believing.

(s) This is what is com-

monly called the reflex act of Faith, which presupposeth, and here includeth the direct act, namely, a Man's *doing of his duty*, in obedience to the command to *believe on Christ*; by reflecting on which he may put it out

He saw in me, (saith Luther on the text) nothing but wickedness, going astray, and fleeing from him. Yet this good Lord had mercy on me, and of his mere mercy he loved me, yea, so loved me, that he gave himself for me (t). Who is this me? even I wretched and damnable sinner was so dearly beloved of the Son of God, that he gave himself for me.

(u). *O! print this word (Me) in your heart, and apply it to your own self, not doubting but that you are one of those, to whom this (Me) belongeth (v).*

Neo. But may such a vile and sinful wretch as I am, be persuaded, that God commands me to believe, and that he hath made a promise to me? (x).

Evan. Why do you make a question, where there is none to be made? Go, saith Christ, and preach the Gospel to every creature under Heaven, that is, go tell every man without exception, whatsoever his sins be, whatsoever his rebellions be, go and tell him these glad tidings, that if he will come in, I will accept of him, his sins shall be forgiven him,

of question, that he is a Believer, one of God's Elect, and one of these for whom Christ died; the which he insists upon in the following words. See the foregoing Note (o). This passage is taken out of Dr. Preston's *Treatise of Faith*, pag. 8.

(t) *Luther on Galatians, English, fol. 86 sect. 4.*

(u) *Ibid. fol. 87. sect. 2.*

(v) *Ibid. fol. 88. sect. 5 This manner of applying, saith the same Luther, is the very true*

force and power of Faith. Ibid. fol. 88. lin. 1.

(x) He had told him, That for his warrant to believe on Christ, he had God's command, 1 John iii 23. And for his encouragement, God's promise, John iii. 16. Thereupon this question is moved; the particular application to one's self, being a matter of no small difficulty, in the experience of many who lay salvation to heart.

(y) Be-

him, and he shall be saved; if he will come in, and take me, and receive me, I will be his loving husband, and he shall be mine own dear spouse †. Let me therefore say unto you, in the words of the Apostle, *Now then, I as an ambassador for Christ, as though God did beseech you by me, I pray you, in Christ's stead, be ye reconciled unto God; for he hath made him to be sin for you, who knew no sin, that you might be made the righteousness of God in him,* 2 Cor. v. 20, 21.

[124]

† Dr. Preston of Love,
p. 146.

Neo. But, do you say, Sir, that if I believe, I shall be espoused unto Christ?

Evan. Yea, indeed shall you ||; for Faith coupleth the soul with Christ, even as the *Spouse* with her *Husband*; by which means Christ and the soul are made *one*: for as, in corporal marriage, man and wife are made one flesh; even so in this *spiritual and mystical marriage*, *Christ* and his *spouse* are made *one spirit* *. And this marriage, of all others, is most perfect, and absolutely accomplished, between them: for the marriage between man and wife, is but a slender figure of this union. Wherefore, I beseech you to believe it; and then you shall be sure to enjoy it (y).

|| Rouse
Mystical
Marriage,
p. 10.

* Luther
Christ.
Liberty,
p. 21.

Neo. But,

(y) Believe the word of promise, the offer of the spiritual marriage, which is Christ's declared consent to be yours. Believe that it is made to you in particular, and that it shall be made out to you; the which is, to embrace the offer, to receive Christ, as the Evangelist teacheth, *John* i. 12. of which before; so shall you be, indeed, married or espoused to Christ. Thus the holy Scripture proposeth this matter, *Isa.* lv. 3. *Hear and your soul shall live, and I will make an everlasting covenant with you.*

Neo. But, Sir, if *David* said, *Seemeth it to you a light thing to be an earthly King's son in law, seeing that I am a poor man, and lightly esteemed?* 1 Sam.

[125] xviii. 23. Then surely I have much more cause to say, seemeth it a light thing to be a *heavenly* King's daughter in law, seeing that I am such a poor sinful wretch? surely, Sir, I cannot be persuaded to believe it.

Evan. Alas ! man, how much are you mistaken ! for you look upon God, and upon your self, with the eye of reason ; and so, as standing in relation to each other, according to the tenor of the Covenant of Works : whereas you being now in the case of *Justification* and *Reconciliation*, you are to look both upon God and upon your self, with the eye of Faith ; and so standing, in relation to each other, according to the tenor of the Covenant of Grace. For saith the Apostle, *God was, in Christ, reconciling the world unto himself, not imputing their sins unto them*, 2 Cor. v. 19. As if he had said, because, as God stands in relation to man, according to the tenor of the *Covenant of Works*, and so out of Christ ; he could not, without prejudice to his justice, be reconciled unto them, nor have any thing to do with them, otherwise than in wrath and indignation : therefore, to the intent that justice and mercy might meet together, and righteousness and peace might embrace each other, and so God stand, in relation to man, according to the tenor of the *Covenant of Grace* ; he put himself into his Son Jesus Christ, and

[126] throwed himself there, that so he might speak

you. To persuade us of the reality of the Covenant betwixt God and the believer of this word, the Father hath

made a fourfold gift, &c. *Pract. use of sav. Knowl. tit. Warrants to believe. Fig. 7. Compare Isa. liii. 1. Heb. iv. 1; 2.*

(2) *Psal.*

speak peace to his people (z). Sweetly, saith Lu-
 ther ||, because the nature of God was
 otherwise higher, than that *we* are able
 to attain unto *it* ; therefore hath he
 humbled himself to *us*, and taken our
 nature upon him, and so put himself into *Christ*.
Here he looketh for us, *here* he will receive us ;
 and he that seeketh him *here*, shall find him (a).
This, saith God the Father, *is my well-beloved Son,*
in whom I am well pleased, Matth. iii. 17. Where-
 upon the same *Luther* says, in another place, we
 must not think and persuade ourselves, that this
 voice came from Heaven for Christ's
 own sake *, but for our sakes ; even as
 Christ himself saith, *John* xii. 30. *This*
voice came not because of me, but for
your sakes. The truth is, Christ had no need that
 it should be said unto him, *This is my well-beloved*
Son : he knew that from all eternity, and that he
 should still so remain ; tho' these words had not
 been spoken from Heaven ; therefore, by these
 words, God the Father, in Christ his Son, cheer-
 eth the hearts of poor sinners, and greatly delight-
 eth them with singular comfort and heavenly sweet-
 ness ; assuring them, that whosoever is married un-
 to

|| Choice
 Sermon.

p. 299.

* Ibid.

p. 31, 32,
 33.

(z) *Psal.* lxxxv. 8, 10.

(a) An eminent type of
 this glorious Mystery was
 that *Tabernacle*, so often men-
 tioned in the Old Testament,
 under the name of the *Taber-
 nacle of the Congregation*, or
 rather the *Tabernacle of Meet-
 ing*, as the original word
 bears ; and the Lord himself
 seems to give the reason of

the name, *Exod.* xxx. 36. *In*
*the tabernacle of the congrega-
 tion, where I will meet with*
thee. Or, *in the tabernacle*
of meeting, where I will be
met with by thee. Chap.
 xxxiii. 7. *And it came to pass,*
that every one which sought
*the Lord, went out unto the ta-
 bernacle of (the congregation,*
or) meeting.

(b) See

to *Christ*, and so, in him by Faith, he is as acceptable to God the Father, as *Christ* himself (*b*) ;

[127] according to that of the Apostle, *he hath made us acceptable in his beloved*, Eph. i. 6. Wherefore, if you would be acceptable to God, and be made his dear child ; then, by Faith, cleave unto his beloved Son *Christ*, and hang about his neck ; yea, and creep into his bosom : and so shall the love and favour of God be as deeply insinuated into you, as it is into *Christ* himself (*c*) : and so shall God the Father, together with his beloved Son, wholly possess you, and be possessed of you : and so *God* and *Christ*, and you shall become one entire thing ; according to *Christ's* prayer, *that they may be one in us, as thou and I are one*, John xvii. 21, 22. (*d*).

And

(*b*) See the following note.

(*c*) The *acceptation*, *love* and *favour* of God, here treated of, do not refer to the *real* state of Believers ; but to their *relative* state, to their *justification*, *reconciliation* and *adoption* : and so they have no respect to any *qualities* inherent in them, good nor evil to be increased by the one, or diminished by the other ; but they proceed *purely* upon the *righteousness* of *Christ*, which is *theirs*, in virtue of their *union* with him, and is imputed to them ; the which *righteousness* is the *self-same* *righteousness* wherewith *Christ*, as Mediator and Surety for elect sinners, pleased the Father.

And therefore saith one, whom no body suspects of *Antinomianism*, *We are as perfectly righteous as Christ the righteous*, citing 1 John iii. 7. *He that doth righteousness is righteous, even as he is righteous.* Isaac Ambrose *Media. chap. 1. sect. 2. pag. (mihi) 4.* This I take to be the true meaning of these passages of our Author, and Isaac Ambrose, express in terms stronger than I would desire to use. *There is a danger in expressing concerning GOD, even what is true.*

(*d*) The original word, here rendered *one*, doth indeed signify *one thing*. And it is evident from the text, that believers are united to God,

And by this means, you may have sufficient ground and warrant to say, (in the *matter* of reconciliation with God, at any time, whenever you are disputing with yourself ||, *now God is to be found, that justifieth*

|| Luther
on Gal.
p. 17.

and

God, as well as to Christ. Faith is that Grace, by which we are united to, and made one with God and Christ, says the Author of the Supplement to Pool's Annot. on the place. See I John iv. 16. 2 Cor. vi. 16. compared with Eph. iii. 17. And whosoever do own Jesus Christ to be one with the Father, must needs grant this, or else deny believers to be united to Christ. This derogates nothing from the prerogative of our Lord Jesus, who is one with the Father: for, he is one with him, as the Holy Ghost also is, by the adorable substantial union; but believers are so, only by a mystical union. Neither doth it intrench upon GOD's supremacy, more than their (confess'd) union with Christ doth; who, notwithstanding of believers union with him, remains to be, with the Father and Holy Spirit, the only supreme, most high God. See p. 257.

"Whosoever therefore cleaveth to Christ through faith, he abideth in the favour of God, he also shall be made beloved and acceptable as

"Christ is, and shall have
"fellowship with the Fa-
"ther and the Son." Lu-
"ther's chosen Sermons, Sermon
"of the appearing of Christ, p.
"(miki) 23. "Here I will a-
"bide in the arms of Christ,
"cleaving unseparably about
"his neck, and creeping into
"his bosom, whatsoever the
"Law shall say, and my heart
"shall feel. Ibid. Sermon of
"the lost sheep, p (miki) 81."
"Seeing therefore that Christ
"the beloved Son, being in so
"great favour with God in
"all things that he doth, is
"thine, — without doubt,
"thou art in the same favour
"and love of God, that Christ
"himself is in. And again,
"The favour and love of God,
"are insinuated to thee as
"deeply as to Christ: that now,
"God, together with his belo-
"ved Son, doth wholly possess
"thee, and thou hast him a-
"gain wholly; that to God,
"Christ, and thou, do become
"as one certain thing —
"That they may be one in us,
"as thou and I are one." —
John xvii. Ibid. Sermon of the
appearing of Christ, p. (miki)
25.

(c) Luther

and saveth sinners) I know no other God, neither will I know any other God, besides this God, that came down from Heaven, and clothed himself with my flesh (e), unto whom all power is given, both in heaven and in earth, who is my judge; for the Father judgeth no man, but hath committed all judgment to the Son, John v. 22. So that Christ may do with me whatsoever him liketh, and determine of me according to his own mind; and I am sure he hath said, *He came not to judge the world, but to save* [128] *the world*, John xii. 47. And therefore I do believe that he will save me (f).

Neo. Indeed, Sir, if I were so *holy* and so *righteous* as some men are; and had such power over my sins and corruptions as some men have, then I could easily believe it: but (alas!) I am so *sinful* and so *unworthy* a wretch, that I dare not presume to believe that

(e) Luther, from whom this is taken, in the place quoted by our Author, confirms it thus. *For he that is a searcher of God's Majesty, shall be overwhelmed of his glory. I know* (adds he) *by experience, what I say. But these vain spirits, which so deal with God, that they exclude the Mediator, do not believe me.* And on Psal. cxxx. he hath these remarkable words, *Ego sepe, & libenter hoc inculco, ut extra Christum oculos, & aures claudatis, & dicatis nullum vos scire Deum nisi qui fuit in gremio Mariae, & suxit ubera ejus.* That is, "Often and willingly do I inculcate this, That you

"should shut your eyes and
"your ears, and say, you
"know no God out of Christ,
"none but he that was in
"the lap of Mary, and suck'd
"her breasts." He means
none out of him. Burroughs on
Hos. iii. 5. p. 729.

(f) This is the conclusion of that, which one, by Faith cleaving unto Christ, and hanging about his neck, hath by that means warrant to say according to our Author. Whether or not there is sufficient warrant for it, according to the Scripture, let the reader judge: what shadow of the doctrine of universal Atonement, or universal Pardon, is in it, I see not.

(g) i.e.

that Christ will *accept of me*, so as to justify and save me.

Evan. Alas! man, in thus saying, you do seem to contradict and gainsay, both the Apostle *Paul*, and our Lord *Jesus Christ* himself; and that against your own soul: for whereas the Apostle *Paul* saith, *That Christ Jesus came into the world, to save sinners*, 1 Tim. i. 15. and doth *justify the ungodly*, Rom. iv. 5. Why, you seem to hold, and do in effect say, that *Christ Jesus* came into the world, to save the *righteous*, and to justify the *godly*. And whereas our Saviour saith, *The whole need not the physician, but the sick*; and that *he came not to call the righteous, but sinners to repentance*, Matth. ix. 12. Why, you seem to hold, and do in effect say, that the *sick* need not the physician, but the *whole*; and that he came not to call *sinners*, but the *righteous*, to repentance. And indeed, in so saying, you seem to conceive that *Christ's spouse* must be purified, washed, and cleaned from all her filthiness, and adorned with a rich robe of righteousness; before he will accept of her: whereas he himself said unto her, [129]

Ezek. xvi. 4. As for thy nativity, in the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee; thou wast not swaddled at all, nor salted at all. Verse 5. No eye pitied thee, to do any of these things unto thee; but when I passed by thee, and looked upon thee, behold thy time was a time of love. Verse 8. And I spread my skirt over thee, and covered thy nakedness; yea, and I sware unto thee, and entred into Covenant with thee, and thou becamest mine. Hos. ii. 19. And I will marry thee unto me for ever, yea, I will marry thee unto me in righteousness, and in judgment, and in mercy, and compassion.

Wherefore, I beseech you, revoke this your erroneous opinion, and contradict the word of truth no longer;

longer ; but conclude for a certainty, that it is not the righteous and godly man, but the sinful and ungodly man (*g*), that Christ came to call, justify and save : so that if you were a righteous and godly man, you were neither capable of calling, justifying, or saving by *Christ* ; but being a sinful and ungodly man, I will be bold to say unto you, as the People said unto blind *Bartimeus*, *Mark* x. 49. *Be of good comfort, arise, he calleth thee*, and will justify and [130] save thee, (*b*). Go then unto him, I beseech you ; and if he come and meet you, (as his manner is) then do not you unadvisedly say with *Peter*, *Depart from me, for I am a sinful man*, *O Lord*, *Luke* v. 8. But say in plain terms, *O come unto me, for I am a sinful man*, *O Lord* ! yea, go on further, and say, as *Luther* * bids

* Choice
Serm.
p. 87.

you, Most gracious Jesus, and sweet Christ, I am a miserable poor sinner, and therefore do judge myself unworthy of thy grace ; but yet I having learned from thy word, that thy salvation belongeth to such a one, therefore do I come unto thee to claim that right, which through thy gracious promise belongeth unto me (*i*). Assure yourself, man, that Jesus Christ requires no portion with his spouse ; no verily, he requires nothing with her but mere poverty, *the rich he sends empty away*, *Luke* i. 53. but the poor are by him enriched. And indeed,

(*g*) *i. e.* Such as are really so, and not in their own opinion only respectively.

(*b*) As the people, observing Christ's call to *Bartimeus*, bid him *be of good comfort* (or be confident) and *arise* ; intimating, that upon his going so unto Christ, he

would cure him : so one, observing the Gospel-call, may, with all boldness, bid a sinner comply with it confidently ; assuring him, that thereupon Christ will justify and save him.

(*i*) See the note on the definition of Faith. *Fig.* 1.

(*k*) It

indeed, saith *Luther* *, the more miserable, sinful and distressed a man doth feel himself, and judge himself to be ; the more willing is Christ to receive him, and relieve him. So that, saith he, in judging thy self unworthy, thou dost thereby become truly worthy ; and so indeed hast gotten a greater occasion of coming to him. Wherefore then, in the words of the Apostle, I do exhort and beseech you, to *come boldly unto the throne of grace, that you may obtain mercy, and find grace to help in time of need*, Heb. iv. 16.

Neo. But truly, Sir, my heart doth, as it were, tremble within me, to think of coming to Christ after such a bold manner ; and surely, Sir, if I should so come unto him, it would argue much pride and presumption in me. [131]

Evan. Indeed, if you should be encouraged to come unto *Christ*, and to speak *thus* unto him, because of any godliness, righteousness, or worthiness that you do conceive to be in you ; that, I confess, were proud presumption in you. But to come to Christ, by believing that he will accept of you, justify and save you freely by his grace, according to his gracious promise, this is neither pride nor presumption^(k) : for *Christ* having tendered and offered it to you freely ; believe it, man, it is *true humility* of heart, to take what *Christ offereth* you †.

† Poor doubting Christian, p. 18.

Nom. But

(k) It is to believe the offer of the Gospel, with particular application ; to embrace it, and therein to receive Christ. And no man can ever receive and rest on Christ for salvation, without believing, in greater or lesser measure, that Christ will accept of him to justification and salvation. Remove that Gospel-truth, that Christ will accept of *him*, and his Faith has no ground left to stand upon. See the note on the definition of Faith, Fig. 1, 2. and p. 122. Note (r) p. 123. Note (x).

Nom. But by your favour, Sir, I pray you give me leave to speak a word by the way. I know my neighbour *Neophytus*, it may be, better than you do; yet I do not intend to charge him with any sin, otherwise than by way of supposition (as thus): suppose he hath been guilty of the committing of gross and grievous sins, will *Christ* accept of him, and justify and save him for all that?

Evan. Yea indeed; for there is no limitation of

[132] God's grace in *Jesus Christ*, except the sin against the Holy Ghost (1). *Christ*

stands at the door, and knocks, Rev. iii. 20. And if any murdering *Manasses*, or any persecuting and blaspheming *Saul* (1 Tim. i. 13.) or any adulterous *Mary Magdalene*, will open unto him, he will come in, and bring comfort with him, and will sup with him. Seek from the one end of the heavens to the

|| Poor
doubting
Christian,
p. 132.

other, saith Evangelical *Hooker* ||, turn all the bible over, and see if the words of *Christ* be not true, *him that cometh unto me, I will in no ways cast out*, John vi. 37.

Nom.

(1) I doubt if the sin against the Holy Ghost can justly be said to be a *limitation of God's grace in Jesus Christ*. For in the original, authentick Gospel-offer, in which is the proper place for such a *limitation* (if there was any) that grace is so laid open to all men, without exception, that *no man* is excluded; but there's free access to it, for every man, in the way of *believing*, John iii. 15, 16. Rev. xxii. 17. and

this offer is *sometime* intimated to these reprobates, who fall into that sin; else they should not be capable of it. 'Tis true, that sin is a bar in the way of the guilt, so as they can never partake of the grace of God in *Christ*: for it shall *never be forgiven*, Matth. xii. 31. Mark iii. 29. And any further ministerial application of the offer to them, seems to cease to be lawful or warranted, 1 John v. 16. But all

Nom. Why then, Sir, it seems you hold, that the vilest sinner in the world ought not to be discouraged from coming unto Christ, and believing in him, by reason of his Sins.

Evan. Surely, if *Christ* came into the world to seek, and call, and save sinners, and to justify the ungodly, as you have heard; and if the more sinful, miserable, and distressed, a man doth judge himself to be, the more willing *Christ* is to receive him and relieve him: then I see no reason, why the vilest sinner should be discouraged from believing on the name of *Jesus Christ*, by reason of his sins. Nay, let me say more; the greater any man's sins are, either in number or nature, the more *haste* he should make to come unto *Christ*, and to say with *David*, for thy name's sake, O Lord, pardon mine Iniquity, for it is great, Psal. xxv. 11.

Ant. Surely, Sir, if my friend *Neophytus* did rightly consider these things, and were assuredly perswaded of the truth of them, methinks, he should not be so backward from coming to *Christ*, by believing on his name, as he is: for if the greatness of his sins should be so far from hindring his coming to Christ, that they should further his coming; then I know not what should hinder him. [133]

Evan. You speak very truly indeed. And therefore, I beseech you, neighbour *Neophytus*, consider seriously of it; and neither let your own accusing Conscience, nor Satan the Accuser of the brethren, hinder you any longer from Christ. For what tho' they

all this ariseth from their own wilful, obstinate, despiteful and malicious rejecting of the offer; and fighting against the Holy Ghost, whose office it is, to apply the grace of Christ: and not from any limitation, or exclusive clause, in the offer; for still it remains true; *Whosoever shall believe, shall not perish*.

they should accuse you of *pride, infidelity, covetousness, lust, anger, envy and hypocrisy?* Yea, what though they should accuse you of *whoredom, theft, drunkenness*, and many the like? Yet, do what they can, they can make *no worse* a man of you than a *sinner*, or the *chief of sinners*, or an *ungodly* person; and so consequently such a one as *Christ* came to *justify* and *save*. So that, in very deed, if you do rightly consider of it, they do you more good than hurt, by their accusations (m). And therefore I beseech you, in all such cases or conflicts, take the

* On Gal. thy conscience is thoroughly afraid with the remembrance of thy sins past, and the devil assaileth thee with great violence, going about to overwhelm thee, with heaps, floods, and whole Seas of sins, to terrify thee, and to *draw* thee from *Christ*: then arm thy self with such sentences as these; *Christ* the son of God was given, not for the *holy, righteous, worthy*, and such as were his *Friends*, but for the *wicked sinners, for the unworthy, and for his enemies*. Wherefore, if the devil say, thou art a *sinner*, and therefore must be damned; then answer thou and say, because thou sayest I am a *sinner*, therefore will I be *righteous and saved*. And if he reply, nay sinners must be *damned*: then answer thou and say, no; for *I flee to Christ*, who hath given himself for my sins. And therefore, Satan, in that thou sayest

[134]

(m) Which may put you in mind, that you are one of that sort, which *Christ Jesus* came into the world to save, 1 Tim i. 15. And, in pleading for mercy, may furnish

you such an argument as David used, Psal. xxv. 11. and the Woman of Canaan, Mat. xv. 27. *Yet the dogs eat of the crumbs, &c.*

(n) He

sayest I am a *sinner*, thou givest me *armour* and *weapons against* thy self, that with thine own sword I may cut thy throat, and tread thee under my feet (*n*). And thus you see it is the counsel of *Luther*, that your sins should rather *drive* you to Christ, than *keep you from him*.

Nom. But, Sir, suppose he hath not as yet *truly repented* for his many and great sins, hath he any warrant to come unto Christ by believing, till he hath done so?

Evan. I tell you truly, that whatsoever a man *is*, or whatsoever he hath *done*, or *not done*, he hath warrant enough to come unto Christ by believing, if he can (*o*): for Christ

[135]

makes

(*n*) He adds; in the place quoted, these weighty words, *I say not this for nought, for I have often-times proved by experience, and I daily find what an hard matter it is, to believe (especially in the conflict of conscience) that Christ was given, not for the holy; righteous, worthy, and such as were his friends, but for wicked sinners, for the unworthy, and for his enemies.*

(*o*) It is not in vain added, *if he can*: for there is, in this matter, a great difference betwixt what a sinner *may do*, in point of *warrant*; and what he *will* or *can do*, in point of the *event*. "If we say to a Man, the physician is ready to heal you; before you *will be healed*, you must have a sense of

"your sickness: this sense is not required by the physician, (for the physician is ready to heal him;) but if he be not sick, and have a sense of it, he *will not come to the physician.*" *Preston of Faith*, p. 12. I make no question but, before a sinner *will* come to Christ, by believing, he must be an awakened, convinced, sensible sinner; pricked in his heart with a sense of his sin and misery; made to groan under his burden, to despair of relief from the Law, himself, or any other creature, and to desire and thirst after Christ and his righteousness; and this our Author teacheth afterward on this subject. (These things also are required of the sinner in

makes a *general proclamation*, saying, *Ho, every one that thirsteth, come ye to the waters ; and he that hath no money, come, buy and eat ; yea, come buy wine and milk without money and without price.* This, you see, is the condition, *buy Wine and milk* (that is, grace and salvation) *without money*, that is,

point of duty) And therefore the Law must be preached by all these, who would preach Christ aright. But that *these*, or any other, things *in the sinner*, are required to warrant him, that he *may come to Christ by believing ;* is what, I conceive, the Scripture teacheth not : but the general offer of the Gospel, of which before, warrants every Man that he may come. And in *practice*, it will be found, that requiring of such and such *qualifications* in sinners, to warrant them to *believe* in Christ ; is no great help to them, in their way towards him : forasmuch as, it engageth them in a doubtful disputation, as to the *being, kind, measure and degree* of their qualifications for coming to Christ ; the time spent in which might be better improved, in their going forward to Christ *for all*, by believing. And since no Man can ever believe in Christ, without knowing that he has a warrant for believing in him ; otherwise he can but

act presumptuously : to tell sinners, that none *may come to Christ*, or *have warrant to believe*, but such as have *true repentance ;* must needs, in a special manner, intangle distressed consciences, so as they *dare not believe*, until they know their repentance to be *true repentance* : this must inevitably be the issue in that case ; unless they do either reject that principle, or else venture to believe, without seeing their *warrant*. For, howbeit they hear of Christ and his salvation, offered in the Gospel ; these will be to them as forbidden fruit, which they are not allowed to touch ; till once they are perswaded, that they have true repentance. And before they can attain to this, it must be made out to their consciences, that their repentance is not *legal*, but *evangelical*, having such characters, as distinguish it from the repentance of the *Ninevites, Judas,* and many reprobates. So that, one would think, the sug-

is, without any sufficiency of your own (*p*); only
incline your ear, and hear, and your souls
shall live; yea, live by hearing that
Christ will make an everlasting covenant
with you, even the sure mercies of Da-
vid ||.

|| *Hooker's*
 Poor
 doubting
 Christian,
p. 151.
Cornwell,
 on Gosp.
 Repent.
p. 21.

§ 4. *Nom.* But yet, Sir, you see that
 Christ requires *a thirsting* before a man
 come unto him; the which, I con-
 ceive, cannot be without true repen-
 tance.

Evan. In the last chapter of the *Revelation*, *verse*
 17. Christ makes the same *general proclamation*, say-
 ing, *Let him that is athirst come*: and as if the Holy
 Ghost had, so long since, answered the same obje-
 ction that yours is, it followeth in the next words,
And whosoever will, let him take of the water of life
freely, even without thirsting if he will; for him that
cometh unto me, I will in no ways cast out, John vi.
 37. (*q*). But because it seems you conceive, he ought
 to

suggesting of this principle is
 but a bad office done to a
 soul, brought to *the place of*
the breaking forth of children.
 Let no man say, that, argu-
 ing at this rate, one must
 know also the *truth* of his
 faith, before he can come to
 Christ; for faith is not a
qualification for coming to
 Christ, but *the coming* itself,
 which will have its saving
 effects on the sinner, whe-
 ther he *knows* the *truth* of it,
 or not.

possess them; which every
 one sees to be no proper con-
 dition.

(*q*) That Gospel-offer, *Isa.*
 lv. 1. is the most solemn one
 to be found in all the Old
 Testament: and that record-
 ed *Rev. xxii. 17.* is the part-
 ing offer made to sinners by
 Jesus Christ, at the closing
 of the Canon of the Scrip-
 ture, and manifestly looks
 to the former: in the which
 I can see no ground to think,
 that the *thirsting* therein men-
 tioned doth any way *restrict*

(*p*) Take them *freely*, and

to *repent* before he *believe* ; I pray tell me, what you
 [136] do conceive repentance to be, or wherein
 doth it consist ?

Nom. Why, I do conceive that *repentance* consists
 in a man's *humbling* of himself before God, and *sorrowing*
and grieving for offending him by his sins, and
 in *turning* from them *all* to the Lord.

Evan. And would you have a man to do all this
truly (r) before he come to Christ by believing ?

Nom.

the offer ; or that the *thirsty*,
 there invited, are convinced
 sensible sinners, who are
thirsting after Christ and his
righteousness ; the which,
 would leave without the
 compass of this solemn invi-
 tation, not only the far great-
 er part of mankind, but even
 of the visible Church. The
 context seems decisive in
 this point, for the *thirsting*
ones invited are such, as are
spending money for that which
is not bread, and their labour
for that which satisfieth not,
 v. 1, 2. But convinced, sen-
 sible sinners, who are *thirst-*
ing after Christ and his *right-*
eousness, are not spending
 their money and labour at
 that rate ; but on the con-
 trary, for that which *is bread*
and satisfieth, namely, for
 Christ. Wherefore, the *thirst-*
ing, there mentioned, must be
 more extensive, comprehend-
 ing, yea, and principally aim-
 ing at that *thirst* after *happi-*
ness and satisfaction, which

being *natural*, is common to
 all mankind. Men pained
 with *this thirst* (or *hunger*)
 are naturally running, for
 quenching thereof, to the
 empty creation, and their
 fustian lusts : so *spending mo-*
ney for that which is not bread,
and their labour for that which
satisfieth not ; their hungry
 souls find no food, but what
 is meagre and *lean, bad* and
 unwholesome, and cannot sa-
 tisfy that their appetite. Com-
 pare Luke xv. 16. In this
 wretched case, Adam left all
 mankind, and Christ finds
 them. Whereupon, the Go-
 spel-proclamation is issued
 forth, inviting them to come
 away from the broken ci-
 sterns, the filthy puddles, to
 the waters of life, even to Je-
 sus Christ, where they may
 have *bread, fatness, what is*
good, and will satisfy that
 their painful *thirst*, John iv.
 14. and vi. 35.

(r) i. e. In such a manner,
 as it shall be true evangelical

Nom. Yea indeed, I think it is very meet he should.

Evan. Why then, I tell you truly, you would have him to do that which is impossible (f) *. * *Dyke of Repent.*

For, *first* of all, *godly humiliation*, in *p. 38.*
true penitentiaries, proceeds from the *love of God* their
good *Father*, and so from the hatred of that sin which
hath

repentance, a gracious humili-
ation, sorrow, and turning,
acceptable in the sight of
God. This question (ground-
ed on *Nomista's* pretending,
that *Neophytus* had no war-
rant to believe, unless he had
truly repented) supposeth that
there is a kind of repentance,
humiliation, sorrow for sin,
and turning from it, which
goes before faith; but that
they are not *after a godly sort*,
as the Apostle's phrase is,
2 Cor. vii. 11.

(f) I think it nothing
strange to find the Author so
very peremptory in this
point, which is of greater
weight than many are aware
of. True repentance is a
turning unto God, a coming
back to him again; a re-
turning *even unto the Lord*,
according to an usual Old
Testament-phrase, found *Hos.*
xiv. 1. and rightly so trans-
lated, *Isa. xix. 22.* But no
man can come unto God, but
by Christ, *Heb. vii. 25.* He is
able also to save them to the
uttermost, that come unto God

BT HIM, *John xiv. 6.* No
man cometh unto the Father,
but BT ME. We must take
Christ in our way to the Fa-
ther, else it is impossible that
we guilty creatures can reach
unto him. And no man can
come unto Christ, but by be-
lieving in him, *John vi. 35.*
therefore 'tis impossible that
a man can truly repent, be-
fore he believe in Christ.
Him hath God exalted with
his right hand, to be a Prince
(or Leader) and a Saviour,
for to give repentance to Israel,
and forgiveness of sins, *Acts v.*
31. One would think this
to be a sufficient intimation,
that sinners not only may,
but ought to go to him for
true repentance; and not
stand off from him, until they
get it to bring along with
them: especially, since *repen-*
tance, as well as *remission of*
sin, is a part of that *salvati-*
on, which he as a Saviour is
exalted to give, and conse-
quently, which sinners are
to receive and rest upon him
for; and likewise that it is,
that

hath displeased him; and this cannot be without faith (t).

2dly, *Sorrow and grief for displeasing God* by sin, necessarily argue the love of God †; and
 † Ibid. it is impossible we should ever love God,
 p. 8, 9. till by faith we know ourselves loved of God (u).

3dly,

that by which he, as a Leader, doth lead back sinners even unto God, from whom they were led away by Adam, the head of the apostasy. And if one inquires ancient the way of his giving repentance to Israel, the Prophet Zechariah shewed it before to be by faith, *Zech. xii. 10. And they shall look upon me whom they have pierced, and they shall mourn.*

(t) This the Scripture teacheth, determining in the general, that without faith one can do nothing acceptable in the sight of God, *John xv. 5. Without me, (i. e. separate from me) ye can do nothing. Heb. xi. 6. Without faith, it is impossible to please him; and particularly with respect to this case, Luke vii. 37, 38. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat — stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kif-*

sed his feet. Ver. 44 And he turned to the woman, and said unto Simon——Ver. 47. Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little. “It is “an argument gathered of “the effect following, where- “by any thing is proved by “signs ensuing.” Calv. Inst. lib. 3. cap. 4. sect. 37.

(u) There is a knowledge in faith, as our Divines teach against the Papists; and the Scripture maketh manifest, *Isa. liii. 11. By his knowledge shall my righteous servant justify many. Heb. xi. 3. Through faith we understand, that the worlds were framed by the word of God. Now, saving faith being a persuasion, that we shall have life and salvation by Christ, or, a receiving and resting on him for salvation, includes in it, a knowledge of our being loved of God: the former cannot be without the latter. In the mean time, such as the strength or weakness of that per-*

3dly, No man can *turn* to God, except he be first *turned* of God; and after he is turned, he repents: so

perswasion is, the steadiness or unsteadiness of that receiving and resting; just so is this knowledge, clear or unclear; free of, or accompanied with doubtings. They are still of the same *measure* and *degree*. So that this is no more in effect, but that *faith in Christ is the spring of true love to God*: the which, how it is attained by a guilty soul, men will the better know, if they consider well what it is. The *true love of God* is not a love to him only for his *benefits*, and for *our own sake*; but a love to him for *himself*, for *his own sake*; a liking of, and complacency in, his glorious attributes and perfections, his infinite, eternal, and unchangeable Being, wisdom, power, holiness, justice, goodness and truth. If a convinced sinner is void of any the least measure of perswasion of life and salvation by Christ, and of the love of *this* God to *him*; but apprehends, as he cannot miss to do in this case, that he hates *him*, is *his enemy*, and will *prove* so at last: this cannot fail of filling his *whole* soul with *slavish fear* of God; and how then shall this love of God spring up

in one's heart, in such a case? For slavish fear and true love, are so opposite the one to the other, that, *according to the measure* in which the one prevails, the other cannot have access. 2 Tim. i. 7. *God hath not given us the spirit of fear, but of power, of love, and of a sound mind.* 1 John iv. 18. *There is no fear in love, but perfect love casteth out fear: because fear hath torment.* But when once life and salvation, and remission of sin, is with application believed by the convinced sinner, and thereby the love of God toward him is *known*: then, *according to the measure* of that faith and knowledge, *slavish fear* of God is expelled; and the heart is kindly drawn to love him, not only for his benefits, but for *himself*, having a complacency in his glorious perfections. *We love him, because he first loved us,* 1 John iv. 19. The love of God to us, is the inducement of our love to him: but love utterly unknown to the party beloved, can never be an inducement to him to love again. Now, in consequence hereof, the sinner's bands are loosed, and his heart,

† Stock of
Repent.

p. 20.

[137]

of it: and from that, and for it, he *leaves sin*; and
 * Ibid. will *forsake his old course* * (w), because
 p. 21. it is *displeasing to God*; and will do that
 which is pleasing and acceptable to him
 (x). So that first of all God's favour is apprehended,
 and remission of sins believed (y); then upon that
 cometh alteration of life and conversation (z).

Nom. But,

heart, which before was still
 hard as a stone, tho' broken
 in pieces by legal terrors, is
 broken in another manner,
 softened, and kindly melted
 in sorrow for displeasing this
 gracious God.

(v) God's *turning* of a sin-
 ner, first brings him to Christ,
John vi. 44. No man can come
unto me, except the Father
which hath sent me draw him.
 See v. 45. And then he comes
 to God, by Christ, *John xiv.*
26. No man cometh unto the
Father, but by me.

(w) *In a right manner*, in
 the manner immediately af-
 ter mentioned.

(x) Faith *cometh of the*
Word of God; Hope *cometh of*
Faith; and Charity *springeth*
of them both. Faith believes
the Word; Hope trusteth after
that which is promised by the
Word; and Charity doth good

unto her neighbour. Mr. Pa-
 trick Hamilton's Articles in
 Knox's History, p. (mibi) 11.

(y) Not as that they *are*
pardoned already: but that
 one must so apprehend the
 favour of God, as to believe
 that God *will*——*pardon*
his sin, as the Author speaks
 expressly in the premisses,
 from whence this conclusion
 is drawn; or, *that God doth*
pardon his sin, in the present
 time. See on pag. 177. note
 (l). Now, *remission of sin*,
 is a part of that *salvation*
 which faith receives and
 rests on Christ for. See the
 note on the definition of
 Faith, fig. 2. As for the
 phrase the Author useth to
 express this, it is most agree-
 able to the Scripture-phrase,
remission of sins preached, Luke
 xxiv. 47. Acts xiii. 38.

(z) Namely, such an al-
 teration

Nom. But, Sir, as I conceive, the Scripture holds forth, that the Lord hath appointed repentance to go before faith: for, is it not said, *Mark i. 15. Repent and believe the Gospel?*

Evan. To

teration as is pleasing and acceptable in the sight of God, the which he has described in the preceeding sentence. Otherwise, he has already taught us, that there are notable alterations of life and conversation, which do not proceed from faith; and therefore are not accepted of God. And of these we shall hear more anon.

'Twill not be amiss here to observe, how our Author, in his account of the relation betwixt Faith and Repentance, treads in the ancient paths, according to his manner.

It ought to be out of question, faith Calvin, that repentance doth not only immediately follow faith, but also spring out of it.----- As for them that think that repentance doth rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof, and are moved with too weak an argument to think so. Christ (say they) and John, in their preachings, do first exhort the people to repentance, &c.----- A man cannot earnestly apply himself to repentance, unless he know himself to be of God. But no man is truly perswaded

that he is of God, but he that hath first received his Grace--- No man shall reverently fear God, but he that trusteth that God is merciful to him: no man will willingly prepare himself to the keeping of the Law, but he that is perswaded that his services please him. *Instit. book 3. cap. 3. sect. 1, 2.*

How soon that ever the Spirit of the Lord Jesus, quibilk God's elect children receive, be trew faith, take possession in the heart of any man, so soone dois he regenerate, and renew the same man. So that he beginnis to haite that quibilk before he loved, and beginnis to love that whilk befor he hated, and fra thence commis that continual battel whilk is betwixt the flesh and the spirit. *Old Confess. Art. 13.*

Being in Christ, we must be new creatures--- so that we must hate and flee that whilk before we loved and embraced, and we must love and follow that whilk before we hated and abhorred.----- All whilk is impossible to them that have no faith, and have but a dead faith. *Mr. John Davidson's Catech. page 29.*

"Quest.

Evan. To the intent that you may have a true and satisfactory answer to this your objection, I would pray you to consider two things.

First,

“*Quest.* When I shall aske
“you then, what is craved
“of us, after that we are
“joined to Christ by Faith, and
“made truly righteous in
“him? Ye shall answere, *A. We*
“*must repent, and become*
“*newe persons, that we may*
“*shew forth the virtues of*
“*him that hath called us.*”
Ibid. p. 35.

“What is thy repentance?
“*The effect of this Faith,*
“*working a sorrow for my*
“*sins bypast, and purpose*
“*to amend in time to come.*”
Mr. James Melvil's Catech.
in his Propine, &c. p. 44.

“Repentance unto life is
“a saving grace, whereby a
“sinner, out of the true sense
“of his sin, and apprehension
“of the mercy of God in Christ;
“doth, with grief and ha-
“tred of his sin, turn from
“it unto God.” *Short Catech.*

“*M.* This is then thy say-
“ing, *That unto the time that*
“*God hath received us to mer-*
“*cy, and regenerate us by*
“*his Spirit, we can do NO-*
“*THING but sin; even as*
“*an evil tree can bring*
“*forth no frute, but that*
“*that is evil, Mat. vii. 17.*
“*C. Even so it is.*” *Calvin's*
Catech. Quest. 117. “He

“doth receive us into his
“favour, of his bountiful
“mercy, through the me-
“rits of our Saviour Christ,
“accounting his righteousness
“to be ours, and for his sake
“imputeth not our faults unto
“us.” *Ibid. Quest. 118.*

“*Quest.* What is the FIRST
“fruit of this union?” (name-
ly of union with Christ by
Faith) “*Answ. A REMIS-*
“*SION of our sins, and IM-*
“*PUTATION of JUSTICE.*
“*Q. Which is the NEXT fruit*
“*of our union with him?*
“*A. Our SANCTIFICATION*
“*and REGENERATION to*
“*the image of God.*” *Eraig's*
Catech. Q. 24, 25.

“*Q.* What is sanctifica-
“tion? *A. Sanctification is a*
“*work of God's grace,*
“*whereby they---are---re-*
“*newed in their whole man,*
“*after the image of God, hav-*
“*ing the seeds of REPEN-*
“*TANCE unto life, and of*
“*all other saving graces,*
“*put into their hearts.*” *Large*
Catech Quest. 75.

“We would beware of
“*Mr. Baxter's order of set-*
“*ting repentance and works*
“*of new obedience before ju-*
“*stification, which is indeed*
“*a new Covenant of Works.*”

Ruther-

First, That the word *repent* in the original signifies *a change of our minds from false ways to the right, and of our hearts from evil to good* † (a); as that son in the Gospel said, *He would not go work in his Father's vineyard, yet afterwards, saith the text, He repented and went*, Matth. xxi. 29. that is, he *changed his mind* and went.

† Last.
Annot.
on Matth.

Secondly, That in those Days, when *John the Baptist* and our Saviour preached, their hearers were most of them erroneous in their minds and judgments. For they being leavened with the doctrine of the *Pharisees* and *Sadducees*, of the which [138] our Saviour bade his disciples to *take heed and beware*, Matth. xvi. 6, 12. The most of them were of opinion that the *Messiah*, whom they looked for, should be some great and mighty *Monarch*, who should deliver them from their *temporal bondage*, as I shewed before. And many of them were of the opinion of the *Pharisees*, who held, that as an outward conformity to the letter of the Law was sufficient, to gain favour and estimation from men; so was it sufficient for their *justification* and *acceptation before God*, and so consequently to bring them to heaven and eternal happiness: and therefore, for these ends, they were very diligent in fasting and prayer, *Luke* xviii. 12, 14. and very careful to pay tithes of *Mint*, and *Annise* and *Cummin*, and yet did omit the weightier matters of the Law, as judgment, mercy, faith,

Rutherford's Influence of the life of grace, p. 346.

(a) This is taken word for word, out of the *English Annotations* on Matth. iii. 2. which are cited, for it, by our Author, under the Name

of the *last Annotations*; because they were printed in the year 1645. about which time, this Book also was first published. How the Author applies it, will appear anone.

(b) The

faith, and the love of God, *Matth.* xxiii. 23. *Luke* xi. 42. And so, as our Saviour told them, *Matth.* xxiii. 25. *They made clean the outside of the cup, and of the platter, but within they were full of extortion and excess.*

And diverse of them were of the opinion of the *Sadducees*, *Acts* xxiii. 8. who held *that there was no resurrection, neither angel nor spirit*; and so had all their hopes and comfort in the things of *this life*, *not believing any other.*

[139] Now our Saviour, preaching to these people, said, *the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.* As if he had said, the time set by the Prophets for the *Manifestation* of the *Messiah* is fully come; and his kingdom, which is a *spiritual* and heavenly kingdom, is at hand: therefore *change your minds*, from false ways to right, and *your hearts* from evil to good (*b*). And do not any longer imagine, that the *Messiah*, you look for, shall be one that shall save and deliver you from your *temporal* enemies; but from your *spiritual*, that is, from your *sins*, and from the *wrath of God*, and from *eternal damnation*: and therefore put your *confidence* no longer in your *own righteousness*, though you walk never so exactly according to the letter of the Law; but believe the glad tidings that is now brought unto you, to wit, that this *Messiah* shall save you from *sin, wrath, death, the devil, and hell*, and bring you to *eternal life* and

(b) The word rendered *repent*, is to *change one's mind*, and to *lay aside false opinions*, which they had drunk in, whether from the *Pharisees*, concerning the *righteousness of*

Works, Traditions, Worship, &c. or from the *Sadducees*, concerning the *Resurrection, &c.* *Lucas Brugensis*, apud *Polum Synop. Crit. in Matth.* iii. 2.

(c) That

and glory. Neither let any of you any longer imagine, that there is to be no *resurrection of the dead*, and so have your hopes only in this life : but believe these glad tidings, that are now brought unto you, concerning the *Messiah* ; and he shall raise you up at the *last day*, and give you an *eternal life*. Now, with submission to better judgments, I do conceive, that if there be, in the book [140] of God, any repentance exhorted unto, *before Faith in Christ* ; or if any repentance go, either in order of nature or time, before Faith in Christ ; it is only *such* a like repentance as this (c).

Nom. But, Sir, do you think that there is such a like repentance, that goes before faith in Christ, in men now-a-days ?

Evan. Yea indeed, I think there is. As for example ; when a profane sensual man (who lives as though, with the *Sadducees*, he did not believe any *resurrection of the dead*, neither *Hell* nor *Heaven*) is

(c) That the reader may further see, how little weight there is, in the objection raised from *Mark* i. 15. I subjoin the words of two learned commentators on that Text. "*Repent ye, turn from the wickedness of your ways and believe — There is a repentance that must go before Faith, that is, the applicative of the promise of pardoning mercy to the soul, tho true evangelical repentance, which is a sorrow for sin, flowing from the sense of the*

love of God in Christ, be the fruit and effect of faith." *Contin. of Pool's Annot. on the place.* "*Faith or believing, in order of the work of Grace, is before repentance, that being the first and mother-grace of all others ; yet, is it here, and in other places, named the latter: first, because tho' faith be first wrought, yet repentance is first seen and evidenced, &c.*" *Lightfoot's Harm. 3d part, in 4to. pag. 164.*

is convinced in his *Conscience*, that if he go on in *making a God of his belly*, and in *minding only earthly things*, *his end shall be damnation*: sometimes such a man doth, thereupon, change his mind; and, of a profane man, becomes a strict *Pharisee*, or (as some call them) a *legal professor*. But being convinced, that all his own righteousness will avail him nothing, in the case of justification, and that it is only the righteousness of *Jesus Christ* that is available in that case; then he changeth his mind, and, with the Apostle, *DESIRE S to be found in Christ, not having his own righteousness which is of the Law, but that which is through the Faith of Christ, even the righteousness which is of God through Faith*, Phillip. iii. 9. Now I conceive, that a man that doth thus, he changeth his mind from false ways to the right way, and his heart

[141] from evil to good, and so consequently doth truly repent (*d*).

Nom. But, Sir, do not you hold, that although repentance, according to my definition, goes not before faith in Christ, yet it follows after?

Evan. Yea indeed, I hold, that although it go not before, as an *antecedent of Faith*; yet it follows as a consequent. For when a man *believes* the love of God to him in *Christ*, then he *loves* God, *because he loved him first*; and that love constrains him to *humble* himself at the Lord's foot-stool, and to

(*d*) *i. e.* His repentance is true in its kind, though not saving. There is a change of his mind and heart; in that, upon a conviction, he turns from profanity to strictness of life; and, upon further conviction, from a conceit of his own righteousness, to a desire after the righteousness of Christ: nevertheless, all this is but selfish, and cannot please God, while the man is void of faith, *Heb. xi. 6.*

to acknowledge himself to be *less than the least of all his mercies*; yea, and then will he remember his own evil ways and doings that were not good, and will lothe himself in his own sight for his iniquities, and for his abominations, Ezek. xxxvi. 31. Yea, and then will he also *cleanse* himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God, having respect unto all God's commandments, 2 Cor. vii. 1. Psal. cxix. 6. (e).

Nom. Well, Sir, I am answered.

§ 5. *Neo.* And truly, Sir, you have so declared, and set forth Christ's disposition towards poor sinners, and so answered all my doubts and objections; that I am now verily perswaded that Christ is *willing to entertain me*; and surely I am *willing to come unto him*, and receive him: but alas, I want power.

Evan. But tell me truly, are you resolved to put forth all your power to believe, and so to take Christ? (f) [142]

Neo. Truly,

(e) See the note (u), page 125.

(f) His *contrition* of his lost and *undone* state, was before represented in its proper place. After much disputing, whether such a vile and sinful wretch as he had any warrant to come to Christ? he appears, in his immediately foregoing speech, to be so far *inlightned in the knowledge of Christ*, that he is *verily perswaded Christ is willing to entertain him*; and to have his heart and will so

overcome by divine Grace, that he is *willing to come unto Christ*: yet after all, he, through weakness of judgment, apprehends himself to want *power* to believe; whereas it is by these very means, that a soul is *perswaded* and *enabled* too, to believe in Jesus Christ. Hereupon the Author, waving his dispute about his *power to believe*, wisely asks him—If he was resolved to put forth the power he had? forasmuch as it was evident from

Neo. Truly, Sir, me-thinks my resolution is much like the resolution of the four Lepers, which sat at the gate of Samaria : for as they said, *If we enter into the city, the famine is in the city, and we shall die there ; and if we sit still here, we die also : now therefore let us fall into the host of the Syrians ; if they save us, we shall live ; and if they kill us, we shall but die,* 2 Kings vii. 4. Even so say I in mine heart, if I go back to the Covenant of Works to seek justification thereby, I shall die there ; and if I sit still and seek it no way, I shall die also : now therefore, though I be somewhat fearful, yet am I resolved to go unto Christ ; and if I perish, I perish (g).

Evan. Why,

from the account given of the present condition of his soul, that it had felt *a day of power*, Psal. cx. 3. and that he was *drawn of the Father*, and therefore *could come to Christ*, John vi. 44. For "Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, *in-lightning* our minds in the knowledge of Christ, and *renewing* our wills, he doth persuade and enable us to embrace Jesus Christ." *Short. Catech.*—"Sav-ingly inlightning their minds, renewing and powerfully determining their wills, so as they—" are HEREBY made *willing and able.*" *Larg. Cat. quest.* 67.

(g) See the foregoing note. This is the concluding point in this matter. The man being drawn by efficacious Grace, tho' he is not without doubts and fears, as to the event ; yet is no more in doubt whether to embrace the offer or not. And the inward motion of his heart, breaking through the remaining doubts and fears, after a long struggle, unto Jesus Christ in the free promise ; being in itself indiscernible, but to God, and one's own soul ; it is agreeably enough to one's way in that case : discovered in that expression of a conquered soul, *Now am I resolved to go unto Christ, now am I determined to believe ;* the which cannot but represent to

Evangel. Why, now I tell you, the match is made, Christ is yours (*h*), and you are his; *this day is salvation come to your house* (your soul I mean) for, what though you have not that power to come so fast to Christ, and to lay such firm hold on him, as you desire? Yet coming with such a resolution to take Christ, as you do, you need not care for power to do it, inasmuch as Christ will enable you to do it (*i*): for is it not said, *John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (k).* O therefore, I beseech you, stand no longer disputing: but be peremptory and resolute in your Faith, and in casting your self upon God in Christ for mercy; and let the issue be what it will ||. Yet let me tell you, to your comfort, that such a resolution shall never go to Hell (*l*). Nay, I will say

[143]

|| Good-
win's
Child of
Light, p.
196, 199.
more,

to him who deals with the exercised person, *the whole soul going out unto Jesus Christ.* Hence the match may justly, thereupon, be declared to be made; as our Author does in the words immediately following. Thus Job in his distress expresseth his faith, *Job xiii. 15. Though he slay me, yet will I trust in him.* Compare *Acts xi. 23. That with purpose of heart they would cleave unto the Lord.*

with the power given, stretch forth the withered hand; and Christ will strengthen it, and enable you to take a firm hold, *John xii. 32. And I, if I be lifted up from the earth, will draw all men unto me.* *Isa. xl. 29 He giveth power to the faint; and to them that have no might, he increaseth strength.*

(*h*) In possession.
(*i*) *i. e.* You need not, holding back your hand, stand disputing with yourself, how you will get power: but,

(*k*) The power, here mentioned, seems rather to denote right or privilege (as the original word is rendered in the margin of our Bibles) than strength or ability.
(*l*) See the preceding note (*g*).
O

(*m*) *i. e.*

more, if any soul have room in Heaven, such a soul shall; for God cannot find in his heart to damn such a one. I might then with as much true confidence say unto you, as faithful *John Careless* said to

* In a Letter to him. godly *John Bradford* *; hearken, O Heavens, and thou O Earth, give ear, and bear me witness at the great day,

that I do here faithfully and truly declare the *Lord's message* unto his dear servant, and singularly beloved *John Bradford*, saying, *John Bradford*, thou man so specially beloved of God, I do pronounce and testify unto thee, in the word and name of the Lord *Jehovah*, that all thy sins, whatsoever they be, tho' never so many, grievous, or great, be fully and freely pardoned, released and forgiven thee, by the mercy of God in *Jesus Christ*, the only Lord and sweet Saviour, in whom thou dost undoubtedly believe: as truly, as the Lord liveth, he will not have thee die the death; but hath verily purposed, determined and decreed, that thou shalt live with him for ever.

[144] *Neo.* O, Sir, if I have as good warrant to apply this saying to my self, as sweet Mr. *Bradford* had to himself, then I am a happy man.

Evan. I tell you from *Christ*, and under the hand of the spirit, that your person is accepted, your sins are done away, and you shall be saved: and if an Angel from Heaven should tell you otherwise,

* *Hooker's* let him be accursed *. Therefore you may (without doubt) conclude that you are a happy man: for, by means of this your matching with *Christ*, you are become one with him, and one in him, you dwell in him, and he in you,

1 *John* iv. 13. He is your well-beloved, and you are his, Cant. ii. 16. So that the marriage-union be-
twixt

twixt *Christ* and you, is more than a bare notion or apprehension of your mind; for it is a special, spiritual, and real union: it is an union betwixt the nature of *Christ*, God and man, and you, || (m); it is a knitting and closing, not only of your *apprehension* with a *Saviour*, but also of your *Soul* with a *Saviour*. Whence it must needs follow, that † you cannot be condemned, except *Christ* be condemned with you; neither can *Christ* be saved, except you be saved with him (n). And as, by means of corporal marriage, all

|| *Hooker's*
Soul Uni-
on, p. 6,
7, 9, 10,
† *Tindal*
Par.
Wick.
Mam.

p. 75.

[145]

things

(m) i. e. An union with whole *Christ*, God-man; 1 *Cor.* vi. 17. *He that is joined to the Lord, is one Spirit.* *Eph.* v. 30. *For we are members of his body, of his flesh and of his bones.*

(n) *Jesus Christ* and the believer, being one person in the eye of the Law, there is no separating of them in Law, in point of Life and death, *John* xiv. 19. *Because I live, ye shall live also.* I have adventured this once, to add one syllable to the text of the Author; and so to read *condemned for damned*. The words are of the same signification: only, the latter hath an idea of *horror* affixed to it, which the former has not; and which perhaps it had not neither, in the days of our forefathers,

when godly *Tindal* used the expression, as our Author informs us. And I take this liberty, the rather that a like expression of *John Careless*, in a letter to *William Tyns*, seems to me, to run more smooth, by means of the same addition, though I doubt if the word stood so in the original copy. "*Christ* (*saith he*) is made unto us holiness, righteousness, and justification; he hath clothed us in all his merits--and taken to himself all our sin—So that, if any should be now CONDEMNED for the same, it must needs be *Jesus Christ*, who hath taken them upon him

The sufferers mirrour, p. 60. And in the *Old Confession of Faith*, Art. 9. according to the ancient copies, it is said,

things become common betwixt man and wife; even so, by means of this spiritual marriage, all things become common betwixt *Christ* and you: for when *Christ* hath married his *Spouse* unto himself, he passeth over all his estate unto her; so that whatsoever *Christ* is, or hath, you may boldly challenge as your own, *He is made unto you, of God, wisdom, righteousness, sanctification, and redemption*, 1 Cor. i. 30. And surely, by virtue of this near union it is, that as *Christ* is called, *The Lord our righteousness*, Jer. xxiii. 6. Even so is the Church called, *The Lord our righteousness*, Jer. xxxiii. 16. I tell you, man, you may, by virtue of this union, bodily take unto your self as your

|| *Bernardine Ochini* Serm.

suffered in the space of three and thirty years, with his passion, death, burial, resurrection, and ascen-

[146]

|| *Ibid.* in his Serm.

how a Christian must make his last Will.

with bold

own ||, *Christ's* watching, abstinence, travels, prayers, persecutions, and slanders; yea, his tears, his sweat, his blood, and all that ever he did and suffered in the space of three and thirty years, with his passion, death, burial, resurrection, and ascension: for they are all *yours*. And as *Christ* passeth over all his estate unto his spouse, so doth he require that she should pass over all unto him. Wherefore, you being now married unto *Christ*, you must give all that you have of your own unto him; and truly you have nothing of your own but sin, and therefore you must give him that. I beseech you then || say unto *Christ* with bold confidence, I give to thee, my dear hus-

The clean innocent Lamb of God was damned in the presence of an earthly judge, that we sould be absolved before the tribunal-seat of our God. But

in the copy standing in *Knox's History*, reprinted at *Edinburgh*, anno 1644, 'tis read condemned.

husband, my unbelief, my mistrust, my pride, my arrogancy, my ambition, my wrath and anger, my envy, my covetousness, my evil thoughts, affections and desires : I make one bundle of these, and all my other offences, and give them unto thee (o). And thus was Christ *made sin for us, that knew no sin, that we might be made the righteousness of God in him,*

(o) This gift would indeed be a very *unsuitable* return, for all the benefits received from Christ, by virtue of the spiritual marriage: if he did not deal with us in the way of *free grace*; like unto a physician, who desires nothing of a poor man, full of sores, but that he will *employ him* in the cure of them. But this gift, such as it is, as it is all we have of our *own* to give; so one needs make no question, but it will be very *acceptable*. *Psalm* lv. 22. *Cast thy burden upon the Lord, and he shall sustain thee:* not only thy burden of duty, suffering and success, but of *sin* too, where-with thou art *heavy laden*, *Matth.* xi. 28. We are allowed not only to *give* him our burden, but to *cast* it upon him. He knows very well, that all these evils mentioned, and many more, are in the heart of the *best*: yet doth he say, *Prov.* xxiii. 26. *My son, give me thine heart;* notwithstanding of

the wretched stuff, he knows to be in it. In the language of the Holy Ghost, *these* things, as black as they are, are a gift, by divine appointment to be given, *Lev.* xvi. 21. speaking of the *Scape-goat*, an eminent type of Christ, he saith, *And Aaron shall——confess over him, all the iniquities of the children of Israel, and all their transgressions, in all their sins: and he shall GIVE them upon the head of the goat.* Thus the original expresth what we read putting them, &c. View again p. 78. and note (b)

Now, the end, for which the sinner is to give these to Christ, is twofold; (1.) For removing of the guilt of them. (2.) For the mortifying of them. And tho' this is not an *easy* way of mortification, since the way of believing is not *easy*, but more *difficult* than all the *Papists* austerities; forasmuch as these last are more agreeable to nature: yet it is indeed the

him, 2 Cor. v. xxi. (p) Now then, saith *Luther* *, let us compare these things together, and we shall find inestimable treasure. Christ is full of *Grace, Life,* and saving health; and the soul is freight full of all *sin, death, and damnation*: but let *Faith* come betwixt these *two*, and it shall come to pass that Christ shall be laden with sin, death and hell; and unto the soul shall be imputed *Grace, Life,* and *Salvation*. Who then (saith he) is able to value the royalty of this marriage accordingly? Who is able to comprehend the glorious riches of his *Grace*, where this rich and righteous husband, Christ, doth take unto wife, this poor and wicked harlot, redeeming her from all devils, and garnishing her with all his own jewels †.

† Ibid. So that you, (as the same *Luther* saith) p. 24. through the assuredness of your Faith
[147] in Christ your husband, are delivered from all *Sins*, made safe from *Death*, guarded from *Hell*,

the *short* way to mortification, because the *only* way; without which, the practice of all other directions will be but as so many *cyphers*, without a *figure* standing on their head, signifying *nothing*, for *true Christian mortification*, Acts xv. 9. *purifying their hearts by faith*. Rom. vi. 6. *Knowing this, that our old man is crucified with him*. And viii. 13. *If ye through the spirit do mortify the deeds of the body, ye shall live*. Gal. v. 24. *And they that are Christ's, have crucified the flesh,*

with the affections and lusts; namely, nailing them to the Cross of Christ by faith.

(p) *THUS*, namely, by the giving of our sins to him; not by believers, but by his Father, as saith the text, *He (not we) made him to be sin for us*. Nevertheless, the Lord's *laying our iniquities* upon Christ, is good warrant for every believer, to give his sins in particular upon him; the latter being a cordial falling in with a practical approbation, and taking the benefit of the former.

(q) Name-

Hell, and endowed with everlasting *righteousness*, *life and saving health* of this your husband *Christ*. And therefore you are now under the *Covenant of Grace*, and freed from the *Law*, as it is the *Covenant of Works*; for (as *Mr. Ball* truly saith) at one and the same time, a man cannot be under the *Covenant of Works*, and the *Covenant of Grace* || On the *Cov. p. 15.*

Neo. Sir, I do not yet well know how to conceive of this *freedom* from the *Law*, as it is the *Covenant of Works*; and therefore I pray you make it as plain to me as you can.

Evan. For the true and clear understanding of this point, you are to consider, that when *Jesus Christ*, the second *Adam*, had, in the behalf of his *chosen*, perfectly fulfilled the *Law*, as it is the *Covenant of Works* (q); divine justice delivered that bond in to *Christ*, who utterly cancelled that hand-writing, *Col. ii. 14.* So that none of his chosen were to have any more to do with it, nor it with them. And now, you, by your believing in *Christ*, having manifested, that you are one, who was chosen in him before the foundation of the world, *Eph. i. 4.* his fulfilling of that *Covenant*, and cancelling that hand-writing, is imputed unto you: and so you are acquitted and absolved from all your transgressions against that *Covenant*, either past, present, or to come (r); and so you are justified, as the *Apostle* saith,

(q) Namely, by doing perfectly what it demanded to be done, by virtue of its commanding power; and suffering compleatly what it demanded to be born by virtue of its condemning power.

(r) Although believers, in

the first moment of their union with *Christ* by faith, are delivered from the *Law*, as it is the *Covenant of Works*; and therefore their after-sins neither are, nor can be formally transgressions of that *Covenant*: yet they are

faith, *freely by his Grace, through the redemption that is in Jesus Christ*, Rom. iii. 24.

§ 6. *Ant.* I pray you, Sir, give me leave to speak a word by the way : Was not he justified *before* this time ?

Evan. If he did not believe in Christ before this time, as I conceive he did not ; then certainly he was *not justified before this time*.

Ant. But,

are *interpretatively* so ; giving a plain proof of what they would have done against that Covenant, had they been under it still. And forasmuch as they could never have been freed from it ; had not the glorious Mediator wrought their deliverance, by fulfilling it in their room and stead : all their sins whatsoever, from their birth to their death, after, as well as before, their union with Christ, *were charged upon him, as transgressions against that Covenant ; and as such* are pardoned to them in their justification. Even as he, who redeems a slave, must pay in proportion to the service, which 'tis supposed he would have done his master during life : and the slave is loosed from all obligation to these several pieces of service unto that master, upon the ransom paid, in compensation of all and every one of them. And thus our Au-

thor saith, That a believer, in his justification, is acquitted from all his transgressions *against the Covenant of Works, not only past and present, but to come*. So that he leaves no ground to question, but Christ satisfied for all the sins of believers *whatsoever*, whether in their state of *regeneracy, or irregeneracy*. Nor does he make the least *insinuation*, that the sins of believers, after their union with Christ, are not properly transgressions of that Law, *which was* (yea, and to unbelievers still is) in the Covenant of Works ; but, on the contrary, expressly teaches, that it is the *very same Law* of the ten Commands, which is the Law of Christ, and which the believer *transgresseth*, that was, and is in the Covenant of Works. And although the revenging wrath of God, and eternal death, *are not threatned against the sins of believers,*

after

Ant. But, Sir, you know, as the Apostle saith, *It is God that justifieth*; and God is eternal: and as you have shewed, Christ may be said to have fulfilled the Covenant of Works from all eternity: and if he be *Christ's* now, then was he *Christ's* from all eternity. And therefore, as I conceive, he was justified from all eternity.

Evan. Indeed *God* is from all eternity: and in respect of *God's* accepting of *Christ's* undertaking to fulfil the Covenant of Works, he fulfilled it from all eternity: and in respect of *God's* electing of him, he was *Christ's* from all eternity *. And therefore it is true, in respect of *God's* decree, he was justified from all eternity (*f*); and he was

* *Bolton's*
True
Bounds,
p. 289.

justified

after their union with Christ; and that for this one reason, That *that* wrath, and *that* death (the eternity whereof rose not from the nature of the thing, but the infirmity of the sufferer, and therefore could have no place in the Son of God) were not only *threatned before*, but executed too upon their Surety, Jesus Christ, to whom they are united: it is manifest, there was great need of Christ's being made a curse for *those* sins of believers, as well as for these preceeding their union with him.

(*f*) "The sentence of justification was, as it were, conceived in the mind of God, by the decree of justifying, *Gal. iii. 8. The*

"Scripture foreseeing that God
"would justify the heathen
"through Faith." *Ames. Med. Cap. xxxvii. sect. 9* "In which
"sense, grace is said to be
"given us in Christ, before
"the world began, *2 Tim. i. 9.*
"Turret. *Loc. 16. Q. 9. Th. II.*
"Sins were pardoned from
"eternity in the mind of
"God. *Rutherford's Exerc. Apolog. Ex. 1. C. 2 sect. 21. p. 53.* The same *Rutherford*
adds, " 'Tis one thing for a
"man to be justified in Christ,
"and that from eternity;
"and another, for a man to
"be justified in Christ in
"time, according to the
"Gospel-covenant. -- Faith
"is not so much as the instrument of the eternal and
"immanent justification and
"re-

justified *meritoriously* in the death and resurrection of Christ (t) : but yet he was not justified *actually*, till [149] he did actually believe in Christ; for saith the Apostle, *Acts* xiii. 39. *By him all that believe are justified* (u). So that in the *act* of *justifying*, faith and Christ must have a mutual relation, and

† Mr. must always concur and meet together;
John Fox faith as the action which apprehendeth;
 upon Ele- and Christ the object, which is apprehended : for neither doth Christ justify
 ction. without faith, neither doth faith, except
 it be in *Christ* †.

Ant. Truly,

“ remission of sins.” *Ibid.* p. 55.

(t) “ Justification may be considered, as to the execution of it, in time: and that again, either as to the purchase of it, which was made by the death of Christ on the cross, concerning which it is said, *Rom.* v. 9, 10. *That we are justified and reconciled to God, by the blood of Christ; and that Christ reconciled all things unto God, by the blood of the cross,* *Col.* i. 20. And elsewhere, Christ is said to be raised again for our justification, *Rom.* iv. 25. Because, as in him dying, we died, so in him raised again and justified, we are justified; that is, we have a certain and undoubted pledge and foundation of our justifica-

“ on. — Or as to the application of it, &c. *Turret. ubi sup.* The sentence of justification was pronounced in Christ, our head, risen from the dead, *2 Cor.* v. 19, *Ames. ubi sup.* We were virtually justified, especially when Christ, having finished the purchase of our salvation, was justified, and we in him, as our head.”

1 Tim. iii. 16. *2 Cor.* v. 19. *Essen. Comp. cap. xv. sect. 25.*

(u) “ Actual justification is done in time, and follows faith.” *Turret. loc. 16. q. 9. th. 3.* “ Justification is done formally, when an elect man, effectually called, and so apprehended of Christ, apprehends Christ again. *Rom.* viii. 30. *Essen. ubi supra.* The sentence of justification is pronounced virtually

Ant. Truly, Sir, you have indifferently well satisfied me in this point: And surely, I like it marvelous well, that you conclude no Faith justifieth, but that, whose object is Christ.

Evan. The very truth is, though a man believe that God is merciful and true of his promise, and that he hath his elect number from the beginning; and that he himself is one of that number: yet if this Faith do not eye Christ, if it be not in God as he is in Christ, it will not serve turn: for God cannot be comfortably thought upon out of Christ our Mediator ||; for if we find not God in Christ, faith *Calvin* *, salvation cannot be known. Wherefore, neighbour *Neophytus*, I will say unto you, as sweet *Mr. Bradford* said unto a gentlewoman in your case, Thus then, if you would be quiet and certain in conscience, then let your Faith burst forth through all things; not only that you have within you, but also whatsoever is in heaven, Earth and hell; and never rest until it come to Christ crucified, and the eternal sweet mercy and goodness of God in Christ.

|| *Dr. Sibbs*
Soul's
Conflict,

p. 55.

* *Inst.*

p. 155.

[150]

§ 7. *Neo.* But, Sir, I am not satisfied concerning the point you touched before: and therefore, I pray you, proceed to shew me *how far forth* I am delivered from the Law, as it is the *Covenant of Works*.

Evan. Truly, as it is the *Covenant of Works*, you are wholly and altogether delivered and set free from it; you are *dead* to it, and it is *dead* to you; and if it be dead to you, then it can do you neither good nor hurt;

ally from that first relation, which ariseth from "faith." *Rom. viii. 1. Ames.*
ubi sup.

Upon the whole, 'tis evident, our Author keeps the path troden by orthodox Divines on the subject. And though,

hurt; and if you be dead to it, you can expect neither good nor hurt from it (v). Consider, man, I pray you, that, as I said before, you are now under another *Covenant*, to wit, the *Covenant of Grace*; and you cannot be under *two Covenants* at once, neither wholly, nor partly: and therefore, as, before you believed, you were *wholly* under the *Covenant of Works*,

though, in order to answer the objections of his adversary, he useth the school-terms, of being justified in respect of God's decree, *meritoriously and actually*; agreeable to the practice of other sound divines: yet, otherwise he begins and ends his decision of this controversy, by asserting in plain and simple terms, without any distinction at all, *That a man is not justified before he believe, or without faith*. So his answer amounts just to this, *That God did, from all eternity, decree to justify all the elect; and Christ did, in the fullness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them.* *Westm. Confess. cap. 11. art. 4.*

(v) Concerning the *Deliverance from the Law*, which, according to the Scripture, is the privilege of believers, purchased unto them by Jesus Christ; there are two

opinions equally contrary to the Word of God, and to one another. The one, of the *Legalist*, *That believers are under the Law, even as it is the Covenant of Works*: the other of the *Antinomian*, *That believers are not at all under the Law, no, not as it is a rule of life*. Betwixt these extremes; both of them destructive of true holiness and Gospel-obedience, our Author, with orthodox divines, holds the middle path; asserting (and in the proper place proving) that believers are under the Law, as a rule of life, but free from it, as it is the *Covenant of Works*. To be delivered from the Law, as it is the *Covenant of Works*, is no more, but to be delivered from the *Covenant of Works*. And the asserting, *That believers are delivered from the Law, as it is the Covenant of Works*, doth necessarily import that they are under the Law, in some other respect there is contradistinguished: and forasmuch

Works, as *Adam* left both you, and all his posterity after his fall; so now, since you have believed, you are wholly under the *Covenant of Grace*. Assure yourself then, that no minister, or preacher of *God's Word*, hath any warrant to say unto you hereafter,
 Either

as the Author teaches, that believers are under the Law, as it is *the Law of Christ*, and a rule of life to them, 'tis reasonable to conclude that to be it. He must needs, under the term, *The Covenant of Works*, understand and comprehend, the Law of the ten Commands: because no man, understanding what the *Covenant of Works* is, can speak of it, but he must, under that term, understand and comprehend the ten Commands; even as none can speak of a man, with knowledge of the sense of that word, but under that term, must understand and comprehend an organick body, as well as a soul. But 'tis manifest, that the Law of the ten Commands, without the form of the *Covenant of Works* upon it, is not the thing he understands by that term, *the Covenant of Works*. Neither is the form of the *Covenant of Works* (which is no more *the Covenant itself*, than the soul without the body is the man) essential to the ten Commands, so that they

cannot be without it. See page 9 note (c). If it be said, that the Author, by the *Covenant of Works*, understands the *moral Law*, as it is defined *Larg. Catech. Q. 92.* it is granted: but then, it amounts to no more, but that, by the *Covenant of Works*, he understands *The Covenant of Works*; for by the *moral Law* there, is understood *The Covenant of Works*, as has been already evinced, page 12. note (a).

The doctrine of *believers freedom from the Covenant of Works*, or from the Law as that *Covenant*, is of greatest importance, and is expressly taught, *Larg. Catech. Q. 97.* "They that are regenerate, and believe in Christ, be delivered from the *moral Law*, as a *Covenant of Works*, Rom. vi. 14. Rom. vii. 4, 6. Gal. iv. 4, 5." *Westm. Confess. Chap. 19. Art. 6.* "True believers be not under the Law, as a *Covenant of Works*." To these I subjoin one testimony, from the *Pract. Use of sav. Knowledge*, Tit. For strength-

Either *do this*; and this and this duty contained in the Law, and avoid this and this sin forbidden in the Law, [151] and God will *justify* thee and *save* thy soul; or *do it not*, and he will *condemn* thee

strengthening the Man's Faith, &c. Rom. viii. Fig. 3. "Albeit the Apostle himself (brought in here for example's cause) and all other true believers in Christ, be, by nature, under the Law of sin and death, or *under the Covenant of Works* (call'd the Law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the Law of the spirit of life in Christ Jesus, or the *Covenant of Grace* (so call'd because it doth enable and quicken a man to a spiritual life through Christ) *doth set the Apostle, and all true believers free from the Covenant of Works, or the Law of sin and death.*" See more *Ibid.* Fig. 4. As also *Tit. For convincing a man of judgment by the Law.* Para. 2. and last and *Tit. Evidences of true Faith.* and *Tit. For the first*, &c. Fig. 4

Now, delivering from a Covenant, being the dissolution of a relation, which admits not of degrees; believers being delivered from the

Covenant of Works, must be *wholly and altogether* set free from it.

This appears also from the believer's being dead to it, and it dead to him, of which before, at large.

There is a twofold death competent to a believer, with respect to the *Law*, as *it is the Covenant of Works*; and so to the *Law as such*, with respect to the believer, (1.) The believer is dead to it *really*, and in point of *duty*, while he carries himself as one who is dead to it. And this I take to be comprehended in that saying of the Apostle, *Gal. ii. 19. I through the Law, am dead to the Law.* In the best of the children of God here, there are such remains of the *legal disposition*, and *inclination of heart*, to the way of the *Covenant of Works*; that as they are *never* quite free of it in their best duties, so at *sometimes* their services smell so rank of it, as if they were *alive* to the *Law*, and still *dead* to *Christ*. And sometimes the Lord, for their correction,

§ 7. *the Power of the Covenant of Works.* 223
 thee and damn thee (*w*): no, no, you are now set
 free, both from the commanding and condemning
 power of the *Covenant of Works* (*x*). So that I
 will

on, trial and exercise of
 Faith, suffers the ghost of
 the dead husband, the Law,
 as a Covenant of Works, to
 come in upon their souls,
 and make demands on them,
 command, threaten, and af-
 fright them, as if they were
alive to it, and it to them.
 And 'tis one of the *hardest*
 pieces of *practical* religion,
 to be *dead to the Law* in such
 cases. This death to it, ad-
 mits of *degrees*, is *not* alike in
 all believers, and is perfect
 in *none*, till the death of the
 body. But of this kind of
 death to the Law; the ques-
 tion proceeds not here. (2.)
 The believer is dead to it
relatively, and in point of
privilege: the relation be-
 twixt *him* and it is dissolv-
 ed, even as the relation be-
 tween a husband and wife is
 dissolved by death, *Rom. vii.*
4. Wherefore, my brethren, ye
also are become dead to the
Law, by the body of Christ,
that ye should be married to a-
nother. This can admit of
no degrees, but is perfect in *all*
believers: so that they are
wholly and altogether set free
 from it, in point of *privi-*
lege, upon which the ques-
 tion here proceeds; and in

this respect, they can ex-
 pect neither good nor hurt
 from it.

(*w*) See *pag. 147.* and
 note (*o*). *Believers be not un-*
der the Law, as a Covenant
of Works, to be thereby justifi-
ed or condemned. *Westm. Con-*
fess. Chap. 19. Art. 6.

(*x*) From the general con-
 clusion already laid down
 and proven, namely, that
Believers are wholly and al-
together set free from the Cove-
nant of Works, or from the
Law as it is that Covenant,
 this necessarily follows. But
 to consider particulars, for
 further clearing of this weigh-
 ty point, (1.) That the Co-
 nant of Works hath no pow-
 er to justify a sinner, in re-
 gard of his utter inability
 to pay the penalty, and to
 fulfil the condition of it, is
 clear from the Apostle's tes-
 timony, *Rom. viii. 3. What*
the Law could not do, in that
it was weak through the flesh,
God sending his own Son, &c.
 (2.) That the believer is not
 under the condemning power
 of it, appears from *Gal. iii. 13.*
Christ hath redeemed us from
the curse of the Law, being
made a curse for us. *Rom.*
viii. 1. There is therefore now

will say unto you, as the *Apostle* saith unto the believing *Hebrews*, *Heb. xii. 18, 22, 24.* You are not come to mount Sinai, that might be touched, and that burned with fire, nor unto blackness and darkness, and

no condemnation to them which are in *Christ Jesus* v. 33, 34. It is God that justifieth: who is he that condemneth? (3). As to its commanding power, Believers are not under it neither. For, 1. Its commanding, and condemning power, in case of transgression, are inseparable. For, by the sentence of that Covenant, every breaker of its commands, is bound over to death, *Gal. iii. 10.* "Cursed is every one that continueth not in all things, which are written in the book of the Law, to do them." And whatsoever it, saith, it saith to them who are under it, *Rom. iii. 19.* Therefore, if believers be under its commanding power, they must needs be under its condemning power; yea, and actually bound over to death; forasmuch as they are, without question, breakers of its commands if they be indeed under its commanding power.

2. If, as to any set of men, the justifying and condemning power be removed from that law which God gave to Adam, as a Covenant of Works,

and to all mankind in him: then the covenant-form of that law is done away, as to them; so that there is not a Covenant of Works in being unto them, to have a commanding power over them; but such is the case of believers, that law can neither justify them, nor condemn them: therefore there is no Covenant of Works in being betwixt God and them, to have a commanding power over them; our Lord Jesus blotted out the hand-writing, took it out of the way, nailing it to his cross, *Col. ii. 14.*

3. Believers are dead to the Law, as it is the Covenant of Works, and married to another, *Rom. vii. 4.* Therefore they are set free from the commanding power of the first husband, the Covenant of Works.

4. They are not under it, *Rom. vi. 14.* Ye are not under the Law, but under Grace: How then can it have a commanding power over them?

5. The consideration of the nature of the commands of the Covenant of Works, may sufficiently clear this point. Its commands bind to perfect

§ 7. *the Power of the Covenant of Works.* 225
and tempests; but you are come unto mount Zion, the city of the living God; and to Jesus the Mediator of the new Covenant. So that (to speak with holy reverence) God cannot, *by virtue of the Covenant of Works*, either require of you any obedience, or punish you for any disobedience: no, he cannot, *by virtue of that Covenant*, so much as threaten you, or give you an angry word, or shew you an angry look: for indeed he can see no sin in you, as *a transgression of that Covenant*; for saith the Apostle, *Where there is no Law, there is no transgression,*

fect obedience, under the pain of a curse, which, on every slip, is bound upon the transgressor, *Gal. iii. 10.* *Cursed is every one that continueth not in all things, &c.* But *Christ hath redeemed believers from the curse*, ver. 13. and the Law they are under speaks in softer terms, *Psal. lxxxix. 31, 32.* *If they break my statutes—then will I visit their transgression with the rod, &c.* Moreover, it commands obedience, upon the ground of the strength to perform, given to mankind in *Adam*, which is now gone; and affords no *new strength*; for there's no promise of strength for duty belonging to the *Covenant of Works*. And to state believers under the *Covenant of Works*, to receive commands for their duty, and under the *Covenant of Grace*, for the promise of strength to perform;

looks very unlike to the beautiful order of the dispensation of Grace, held forth to us in the Word, *Rom. vi. 14.* *You are NOT under the Law, BUT under Grace.*

Lastly, Our Lord Jesus put himself under the commanding power of the *Covenant of Works*, and gave it perfect obedience, to deliver his people from under it, *Gal. iv. 4, 5.* *God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law.* That they, then, should put their necks under that yoke again, cannot but be highly dishonouring to this crucified Christ, who disarm'd the Law of its thunders, defaced the obligation of it, as a covenant, and, as it were, ground the stones upon which it was wrote, to powder. *Charnock, vol. 2. pag. 531.*

sion, Rom. iv. 15. (y). And therefore, tho' hereafter you do, through frailty, transgress any of all the *Ten Commandments* (z); yet do you not thereby transgress the *Covenant of Works*: there is no such *Covenant*, now, betwixt God and you (a).

And therefore, tho' hereafter you shall hear such a voice as this, *If thou wilt be saved, keep the Commandments*; or, *cursted is every one that continueth not in all things, which are written in the book of the law, to do them*; nay, though you hear the
 [152] voice of thunder, and a fearful noise; nay, though you see blackness and darkness, and feel a great tempest; that is to say, though you hear us that are *Preachers*, according to our *commission*, Isa. lviii. 1. *Lift up your voice like a trumpet, in threatening hell and damnation to sinners, and transgressors* of

(y) And therefore, since there is no *Covenant of Works* (or *Law of Works*, as 'tis called, Rom. iii. 27.) betwixt God and the believer; it is manifest there can be no *transgressing* of it, in their case. God *requires obedience* of believers, and not only *threatens* them, gives them *angry words* and *Looks*, but brings heavy judgments on them, for their *disobedience*: but the promise of strength, and *penalty* of fatherly wrath only, annexed to the *Commands* requiring *obedience* of them, and the anger of God against them, purged of the *curse*; do evidently discover, that none of these come to them, in the channel of the

Covenant of Works.

(z) And though all the sins of Believers are not sins of *daily infirmity*; yet they are all sins of *frailty*, Gal. v. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh* — so that ye cannot do the things that ye would. Rom. vii. 19. *The evil which I would not, that I do*. See v. 15, 17. and vi, 12.

(a) Thus far of the believer's complete deliverance from the *Covenant of Works*, or from the *Law*, namely, as it is the *Covenant of Works*. Follows the practical use to be made of it, by the believer. And, 1. In *bearing of the Word*.

(b) Though

of the law: though these be the *words of God*, yet are you not to think that they are spoken to you (b). No, no, the Apostle assures you, that *there is no condemnation to them that are in Christ Jesus*, Rom. viii. 1. Believe it, man, God never threatens *eternal death*, after he hath given to a man *eternal life* (c). Nay, the truth is, God never speaks to a believer *out of Christ*; and *in Christ*, he speaks not a word in the terms of the *Covenant of Works* (d). And if the Law, *of itself*, should presume to come into your *conscience*, and say, Herein, and herein, thou hast transgressed, and broken me; and therefore thou owest so much, and so much to *divine justice*, which must be satisfied, or else I will take hold on thee: Then answer you and say, *O Law*, be it known unto thee that I am now married unto Christ, and so I am under covert *; and therefore if thou charge me with any *debt*, thou must enter thine action against my husband Christ, for the wife is not sueable at the *Law*, but the husband: but the truth is, I through him am dead to thee, *O Law*, and thou art dead to me; and therefore justice hath nothing to do with me, for it judgeth according

* *Greenham's afflicted Conscience*, p. 70.

(b) Though they are God's own sayings, found in his *written Word*; and spoken by his *servants*, as having *commission* from him for that effect: yet, forasmuch as they are the language of the *Law*, as it is his *Covenant of Works*; they are directed only to those, who are *under that Covenant*, Rom. iii. 19. and not to believers, who are *not under it*.

(c) And to believers he hath given eternal life already, according to the Scripture. See pag. 149. note (q).

(d) Follows II. The use of it, in *conflicts of conscience*, with the *Law*, in its *demands*; *sin* in its *guilt*; *Satan* in his *accusations*; *death* in its *terrors*.

† *Ber. Ochin*, in his Serm. how to answer before the Judgment Seat.

ing to the Law † (e). And if it yet *reply* and say, I, but *good works must be done*, and the *commandments*

(e) He begins with the *conflict with the Law*: For as the Apostle teacheth, *The sting of death is sin, and the strength of sin is the law*, 1 Cor. xv. 56. While the law retains its power over a man, death hath its sting, and sin its strength, against him: but if once he is *dead to the law*, wholly and altogether set free from it, as it is the *Covenant of Works*; then sin hath lost its strength, death its sting, and Satan his plea against him. That the Author still speaks of the Law, as it is the *Covenant of Works*, from the commanding and condemning power of which believers are delivered; and no otherways; cannot reasonably be questioned; since he is still pursuing the *practical use* of the doctrine anent it as such: and having before spoken of it, as acting by *commission* from God, he treats of it here, as acting (as it were) of its *own proper motion*, and not by any such commission. To these who are *under the law*, the law speaks its demands and terrors, as sent from God; but to believers, who are *not un-*

der it, it cannot so speak, but of itself. Rom. viii. 15. *For ye have not received the spirit of bondage again to fear*. See page 222. note (v) fig. (1).

Now, in the *conflict*, the believer hath with the Law or *Covenant of Works*, the Author puts two cases; in the which the conscience needs to be soundly directed, as in cases of the utmost weight.

The *FIRST* case is this, *The Law, attempting to exercise its condemning power over him, accuseth him of transgression, demands of him satisfaction to the justice of God for his sin, and threatens to hale him to execution*. In this case, the Author dare not advise the afflicted to say with the servant in the parable, Matth. xviii. 26. *Have patience with me, and I will pay thee all*: but he teacheth him to devolve his burden wholly upon his *Surety*. He bids him plead, That since he is *married to Christ*, whatever action the Law may pretend to be competent to it, for the satisfaction of justice, upon the account of his sin, it must ly betwixt the *Law* and *Christ*, the husband: but that
in

in very deed, there remains no place for such action; forasmuch as, through Jesus Christ's suffering and satisfying to the full, he is set free from the Law, and owes nothing to justice, nor to the law, upon that score. If any man will adventure to deal in other terms with the law in this case, his experience will at length sufficiently discover his mistake. Now, 'tis manifest, that this relates to the *case of justification*.

(f) Here is the *SECOND Case*, namely, *The Law attempting to exercise its commanding power over the believer, requires him to do good works, and to keep the commandments if he will obtain salvation.* This comes in *natively* in the second place. The Author could not, reasonably, rest satisfied with the believer's being delivered from *the curse of the Covenant of Works*, from the debt owing to divine justice, according to its *penal sanction*: if he had, he would have left the afflicted still in the lurch, in the point of *justification*, and of *inheriting* eternal life; he would have proposed Christ to him, only as a *half-saviour*, and left as much of the Law's plea behind, with-

out an *answer*, as would have concluded him incapable of being justified before God, and made an heir of eternal life: for the Law, as it is the *Covenant of Works*, being broken, hath a *twofold demand* on the sinner, each of which must be answered, before he can be justified. The one is a demand of *satisfaction* for sin, arising from, and according to its *penal sanction*: this demand was made in the preceeding case, and solidly answered. But there remains yet another, namely, the demand of *perfect obedience*, arising from, and according to the settled *CONDITION* of that Covenant: and the afflicted must have wherewith to answer it also; otherwise he shall still sink in deep mire, where there is no standing. For as no judge can *absolve* a man, merely on his having paid the *penalty* of a broken contract, to which he was obliged by, and attour the *fulfilling* of the condition, so no man can be *justified* before God, nor have a *right* to life, till *this* demand of the Law be also satisfied in his case. Then, and not till then, is the Law's mouth stop'd, in point of his *justification*.

cation. Thus *Adam*, before his fall, was free from the *curse*; yet neither was, nor could be *justified*, and intitled to life, until he had run the course of his *obedience*, prescribed him, by the Law as the Covenant of Works. Accordingly, we are taught, that God justifieth sinners, not only by *imputing the satisfaction*, but also the OBE-
DIENCE of *Christ* unto them. *Westm. Confess. chap. 11. art. 1.* And that justification is an act of God's free Grace, wherein he (not only) pardoneth all our sins, (but) accepteth us as righteous in his sight. *Short. Catech.*

Here then is the second demand of the Law, namely, the demand of perfect obedience, respecting the case of justification, no less than the demand of satisfaction for sin. And it is proposed in such terms, as the Scripture useth to express the self same thing by, *Luke x. 28 this do, and thou shalt live, Matth. xix. 17. If thou wilt enter into life, keep the commandments.* In both which passages, our Lord proposeth this demand of the Covenant of Works, for the conviction of the proud *Legalists* with whom he there had to do. And the truth is, that the terms, in which this demand stands here conceived, are so very

agreeable to the style and language of the Covenant of Works, expressed in these texts and elsewhere, that the Law, without receding in the least from the propriety of expression, might have addressed *innocent Adam*, in the very same terms; changing only the word *salvation* into life, because he was not yet miserable; and so saying to him, good works must be done, and the Commandments must be kept, if thou wilt obtain life. What Impropriety there could have been in this saying, while as yet, there was no Covenant known in the world, but the Covenant of Works, I see not. Even *innocent Adam* was not, by his works, to obtain life, in the way of proper merit; but in virtue of Compact only.

Now, this being the case, one may plainly perceive, that in the true answer to it, there can be no place for bringing in any holiness, righteousness, good-works, and keeping of the commandments, but *Christ's* only: for nothing else can satisfy this demand of the Law. And if a believer should acknowledge the necessity of his own holiness and good-works, in this point; and so set about them, in order to answer this demand; then he should grossly

grossly and abominably pervert the end, for which the Lord requires them of him; putting his own *holiness* and *obedience* in the room of *Christ's imputed obedience*. And so should he fix himself in the mire, out of which he could never escape, until he gave over *that way*, and betook himself again to what *Christ alone has done*, for satisfying this demand of the Law. But that the excluding of *our holiness*, good-works, and keeping of the commandments, from any part in *this matter*, militates nothing against the absolute necessity of holiness in its proper place (*without which, in mens own persons, no man shall see the Lord*) is a point too clear among sound Protestant divines, to be here insisted upon.

And hence our Author could not instruct *Neophytus* to say, in this conflict with the Law or Covenant of Works, *It is my sincere resolution, in the strength of grace, to follow peace with all men, and holiness*. Neither would any sound Protestant divine, have put such an answer into the mouth of the afflicted in *this case*: knowing that our evangelical holiness and good-works, (suppose we could attain unto them

before *Justification*) would be rejected by the Law, as *filthy rags*: forasmuch as the Law acknowledgeth no holiness, no good-works, no keeping of the Commandments, but what is *every way perfect*; and will never be satisfied with *sincere resolutions*, to do, in the strength of Grace to be given; but requires *doing in perfection*, in the strength of Grace given already, Gal. iii. 10. Therefore our Author sends the afflicted unto Jesus Christ, the *Surety*, for all that's demanded of him by the Law or Covenant of Works; and teaches him, in this case, to plead *Christ's works and keeping of the commands*: and this is the only safe way, which all true Christians will find themselves obliged to take, at long-run, in this conflict.

The difficulty raised on this head, is owing to that antiscriptural principle, *That Believers are under the commanding power of the Covenant of Works*, which is overthrown before.

The case it self, and the answer to it at large, is taken from *Luther, Sermon of the lost sheep, pag. (mibi) 77, 78. and sermon upon the hymn of Zacharias, pag. (mibi) 50.*

(g) *Saved,*

Then *answer. you* and say, I am already *saved* (g) *before thou camest* ; therefore I have no need of thy pre-

(g) *Saved*, to wit, *really* though not perfectly ; even as a drowning man is *saved*, when his *head* is got above the water, and he, leaning on his deliverer, is making towards the shore : in this case, the believer hath no more need of the Law or Covenant of Works, than such a man hath, of one, who, to *save* him, would lay a weight upon him, that would make him *sink* again *beneath the stream*. Observe the manner of speaking and reasoning, *uted* upon this head, *Tit. iii. 5.* Not by works of righteousness, which *WE* have DONE, but according to his mercy he *SAVED* us, by the washing of REGENERATION, and RE-NEWING of the Holy Ghost, *Eph. ii. 8, 9, 10.* For by Grace *ARE* ye *SAVED*, through Faith——Not of WORKS, lest any man should boast. FOR we are his workmanship created in Christ Jesus, UNTO good works. Here (1.) 'Tis undeniable, especially according to the original words, that the Apostle affects believers to be *saved* already. (2) Denying that we are saved by works, which we have done, he plainly enough

intimates, that we are saved by the works, which Christ hath done. (3.) He argues against salvation by our works, upon this very ground, that our good-works are the fruit following our being saved, and the end for which we are saved. Thus he, at once, overthroweth the doctrine of salvation by our good-works, and establisheth the necessity of them, as of breathing, and other actions of life, to a man saved from death. (4) He sheweth, that inherent holiness is an essential part of salvation, without which, it can no more consist, than a man, without a reasonable soul : for, according to the Apostle, we are saved by our being regenerated, renewed, created in Christ Jesus, unto good works. And so is our justification also, with all the privileges depending thereupon. In one word, the salvation bestowed on believers, comprehends both holiness and happiness. Thus the Apostle Peter disproves that principle, (*Acts xv. 1.* Except ye be circumcised after the manner of Moses, ye cannot be *SAVED*) from his own observation of the contrary, namely, that God

God purified the hearts of the Gentiles by Faith, verse 9. Adding for the part of the Jews, who were circumcised, verse 11. *We believe, that through the grace of the Lord Jesus Christ, we shall be saved, even as they, i. e. Even as they were saved, to wit, by Faith without the Works of the Law.* And the Apostle Paul, encountering the same error, carries on the dispute in these terms, that a man is not justified by works, Gal. chap. ii. and iii. From whence one may conclude, that justification doth no further differ from salvation, in the Scripture sense, than an essential part from the whole.

This is the doctrine of holy Luther, and of our Author after him, upon this head, here and elsewhere. And the disuse of this manner of speaking, and the setting of Salvation so far from justification, as Heaven is from earth, are not without danger, as leaving room for works to obtain salvation by.

“They that believe, have already everlasting life, and therefore undoubtedly are justified and holy, without all their own labour.” Luther *Chof. Serm. Serm. 10. pag. (mihi) 113.* How has God then remedied thy miserie? “He has forgiven all my

“sinnes, and freed me from the reward thereof, and made me righteous, halie, and happy, to live for ever, and that of his free grace allanerly, be the merites of Jesus Christ, and working of the Haly Ghait.” Mr. *James Melvil’s Catech. Propine of a pastor, pag. 44.* Now, being made truly and really partakers of Christ, and his righteousness by Faith only, and so justified, saved, and counted truly righteous---We are to see, what God craveth of us in our awin part, to witness our thankfulness.” Mr. *John Davidson’s Catech. pag. 27. See Palat. Catech. Q. 86.* “God delivereth his elect out of it (*viz.* the state of sin and misery) and bringeth them into an estate of salvation by the second Covenant.” *Larg. Catech. Q. 30.* And surely one cannot be in a state of salvation, who is not really saved; more than one can be in a state of health and liberty, who is not really saved from sickness and slavery. “Those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death, in which they

presence (*b*), for in Christ I have all things at once ; neither need I any thing more that is necessary (*i*) to

“ they are by nature, to
 “ grace and *salvation*——
 “ effectually drawing them to
 “ *Jesus Christ.*” *Westm. Confess. Chap. 10. Art. 1.* Whence one may easily perceive, That a sinner, drawn to Jesus Christ, is *saved* ; tho’ not yet carried to Heaven.

(*b*) A good reason, why a soul united to Jesus Christ, and already saved by him, really tho’ not perfectly, hath no need of the presence of her first husband the Law, or Covenant of Works : namely, because she hath, in Christ her head and present husband, all things necessary to save her perfectly, that is, to make her completely *holy* and *happy*. If it were not so, believers might yet despair of attaining to it : since Christ shareth his office of Saviour with none, neither is there salvation in any other, whether in whole or in part, *Acts* iv. 12. But surely believers have all that is necessary to compleat their salvation, in Jesus Christ : forasmuch as he of God is made unto us wisdom, and righteousness, and sanctification, and redemption ; in the compass of which, there is sufficient provision for all

the wants of all his people. It is the great ground of their comfort, that *it pleased the Father, that IN HIM should all fulness dwell*, Col. i. 19. And it becomes them, with their whole hearts to approve of the design and end of that glorious and happy constitution ; to wit, that *be that glorieth, glory in the Lord*, 1 Cor. i. 31. ’Tis true, that fulness is so far from being actually conveyed, in the measure of every part, into the persons of believers, at once, that the stream of conveyance will run, through all the ages of eternity, in heaven, as well as on earth. Nevertheless, whole Christ, with all his fulness, is given to them, at once : and therefore they have all necessary for them, at once, in him as their head. 1 Cor. iii. 21. *All things are yours.* Philip. iv. 18. *I have all, and abound.* 2 Cor vi. 10. *As having nothing, yet possessing all things.* Col ii. 10. *And ye are complete IN HIM, which is the head.*

(*i*) But are not personal holiness, and godliness, good works, and perseverance in holy obedience, justified out, at this rate, as unnecessary ? No, by

by no means. For Christ is the *only fountain* of holiness, and the *cause* of good works, in these who are united to him: so that, where *union* with Christ is, there is *personal holiness* infallibly; there they *do good works* (it capable of them) and *persevere* therein: and where it is *not*, all pretences to these things are utterly vain. Therefore are ministers directed, to prosecute such doctrines, and make choice of such uses, especially, "as may most draw *souls to Christ*, the fountain of light, holiness, and comfort." *Directory*, Tit. *Of the preaching of the Word*. "As we willingly spoyle ourselves of all honour and gloir of our awin creation and redemption, so do we also of our regeneration and *sanctification*; for of ourselves we are not sufficient to think one guide thocht; bot he quha hes begun the wark in us, is only he that *continewis* us in the same, to the praise and glory of his undeserved grace. Sa that the *cause of guide workis*, we confess to be not our free wil, bot the Spirit of the Lord *Jesus*, who dwelling in our heartes in trewe Faith, bringis furth sic warkis, as God hes prepared for us to walke in.

"For this we maiste bolde-
"lie affirme, that blasphemie
"my it is to say, that *Christ*
"abides in the heartes of lik,
"as in whome there is no
"spirit of sanctification."
Old Confess. Art. 12, 13. "M.
"What is the effect of thy
"faith? C. — That *Jesus*
"Christ his Son came down
"into this world, and ac-
"complished ALL things, which
"were necessarie for our SAL-
"VATION." *The manner to*
examine children, &c. Quest.
3. "Whether we look to our
"justification or sanctifica-
"tion, they are wholly
"wrought and persited by
"Chr. st, in whom we are
"compleit, howbeit after a
"diverse sort." Mr. *John*
Davidson's Catechism, pag. 34.
The truth is, personal holiness, godliness, and perseverance, are parts of the salvation already bestowed on the believer; and good works begun, the necessary fruit thereof. See the preceeding note, and pag. 149. note (g). And he bath, in Christ his head, what infallibly secures the conservation of his personal holiness and godliness; his bringing forth of good works still, and perseverance in holy obedience; and the bringing of the whole to perfection in another life, and so completing the begun salvation. If men will, with-
out

* *Luther Choice*
Serm. p. 99,
100, 101.

to salvation *. *He is my righteousness, my treasure and my work (k):* I confess, O Law, that I am neither

out warrant from the Word, restrain the term *salvation* to *happiness in heaven*; then all these, according to the doctrine here taught, are necessary to *salvation*, as what of necessity must go before it, in subjects capable: since, in a *salvation* carried on by degrees, what is, by the unalterable order of the Covenant, *first conferred* on a man, must necessarily go before that, which by the same unalterable order is conferred on him in the last place. But, in the sense of *Luther* and our Author, all these are comprehended in the *salvation* itself. For justifying of which, one may observe, That when the *salvation* is compleated, they are perfected; and the saints in glory work perfectly good works, without interruption, throuhout all eternity: for they were the great end, God designed to bring about by the means of *salvation*. To the Scripture-texts adduced, in the preceeding note, add 2 Tim. ii. 10. *I endure all things for the elects sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory.* Here is a spiritual

salvation, plainly distinguished from eternal glory. Compare 1 Pet. i. 8, 9. *Believing, ye rejoice — Receiving the end of your faith, even the salvation of your souls.* This receiving of *salvation*, in the present time, is but the accomplishment of that promise, in part, Acts xvi. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved;* which, I make no question, bears a great deal of *salvation*, communicated on this side death, as well as beyond it, Matth. i. 21. *He shall save his people from their sins.* Thus *salvation* comprehends personal holiness and godliness. And the Scripture holds out good works, as things that accompany *salvation*, Heb. vi. 9. And as the fruit of it, Luke i. 71, 74, 75. *That we should be saved from our enemies — being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.* For it is an everlasting *salvation*, Isa. xlv. 17 importing a perseverance in holy obedience to the end.

(k) My righteousness, upon which I am justified: my treasure,

neither godly, nor righteous (l) ; but yet this I am sure of, that *he is godly and righteous for me (m)*. And to tell the truth, *O Law, I am now with him in the bride-*

treasure, out of which all my debt to the Law, or Covenant of Works, is paid; and *my work*, whence my righteousness ariseth, and which I can, with safety and comfort, oppose to the *Law-demand of Work*. "The Law of God we confesse
"and acknowledge maist
"just, maist equal, maist halie, and maist perfite, commanding thir thingis,
"quhilk being wrocht in
"perfection, were abill to
"give life, and abill to
"bring man to eternal felicitie. Bot our nature is
"corrupt, sa weake, and sa
"unperfite, that we are never abill to fulfill the
"Warkis of the Law in
"perfection.—And therefore it behovis us to apprehend Christ Jesus with his
"justice" (i. e. righteousness) and satisfaction, wha is
"the end and accomplishment of the Law." *Old Confess, Art. 15.*

(l) Namely, *in the eye of the Law*, which acknowledgeth no godliness nor righteousness, but what is every way perfect, Rom. iv. 5.—*believeth on him that justifieth the UNGODLY.* And

to plead any other sort of godliness or righteousness, in the conflict of conscience with the Law, is vain, Gal. iii. 10.

(m) i. e. Christ hath perfect purity of nature and life, which is all that the Law can demand in point of conformity and obedience to its commandments: He was born holy, and he lived holy in perfection. Now, both these are imputed to believers, not in point of sanctification, but of justification: for without the imputation of them both, no flesh could be justified before God; because the Law demands of every man purity of nature, as well as purity of life, and both of them in perfection: and since we have neither the one nor the other in ourselves, we must have both by imputation, else we must remain under the condemnation of the Law. So the *Palatine Catechism*. "Q. How art thou righteous before God? A.—The perfect satisfaction, righteousness, and holiness of Christ, is imputed and given unto me, as if I had neither committed any sin, neither were there any blot
"or

bride-chamber, where it maketh no matter (n) what I am, or what I have done; but what Christ my sweet husband is, hath done, and doth for me (o): and therefore leave off, Law, to dispute with me, for by faith I apprehend him, who hath apprehended me, and put me into his bosom. Wherefore I will be bold to bid Moses with his tables, and all Lawyers
 [154] *with their books, and all men with their works, hold their peace and give place (p):*

fo

" or corruption cleaving unto
 " me. Q. 60 The use ———

" If Satan yet lay to my
 " charge, altho' in Christ
 " Jesus, thou hast satisfied
 " the punishment which thy
 " sins deserved, and hast put
 " on his righteousness by
 " faith; yet thou canst not
 " deny, but that thy nature
 " is corrupt, so that thou art
 " prone to all ill, and thou
 " hast in thee the seed of all
 " vices. Against this tempt-
 " ation, this answer is suffi-
 " cient, That by the good-
 " ness of God, not only per-
 " fect righteousness, but e-
 " ven the HOLINESS of
 " Christ also, is imputed and
 " given unto me, &c. Ibid."
 The satisfaction, righteous-
 ness and holiness of Christ a-
 lone, is my righteousness, in
 the sight of God. Ibid. Quest.
 61.

(n) viz. To the Law or
 Covenant of Works, which
 hath no power over me, who
 am now married to another.

(o) Luther expresseth it
 thus, " What I am, or what
 " I ought to do, and what
 " not to do; but what Christ
 " himself is, ought to do,
 " and doth."

(p) Moses with his tables,
 here, is no more, in the sense
 of Luther and our Author;
 but the Law, as it is the Co-
 venant of Works: The which,
 whoso, in the conflict of
 conscience with it, can treat
 at this rate; he is strong in
 faith, and happy is he. Con-
 sider the Scripture-phrase;
 John v. 45. *There is one that*
accuseth you, even MOSES, in
whom ye TRUST. Compare
 Rom. ii. 17 *Behold, thou art*
called a Jew, and RESTEST
in the LAW. By Moses here,
 is not meant the person of
 Moses; but Moses's Law,
 which the carnal Jews trust-
 ed to be saved and justified
 by; that is plainly, by the
 Law, as it is the Covenant
 of Works. And, in our Au-
 thor's judgment, the Law

was

so that I say unto thee, O Law, be gone; and if it will not be gone, then thrust it out by force, saith Luther || (q). || Choice Serm. p. 42, 99.

And if sin offer to take hold of you, as David said his did on him, *Psal. xl. 12.* then say you unto it, *Thy strength, O sin, is the Law, 1 Cor. xv. 56.* and the Law is dead to me. So that, O sin, thy strength is gone; and therefore, be sure, thou shalt never be able to prevail against me, nor do me any hurt at all (r). And

was given on Mount Sinai, as the Covenant of Works, page 52. And he shews, That although Luther and Calvin (too) do thus exempt a believer from the Law, in the case of justification, and as it is the Covenant of Works; yet do they not so out of the case of sanctification, and as it is the Law of Christ, page 163, 165, 166. And so, at once, clears them and himself, from that odious charge, which some might find in their heart to fix upon them, from such expressions.

(q) Luther's words are, *Then is it time to send it (the Law) away, and if it will not give place, &c. See the preceding note.*

(r) Here is the use to be made of the same former doctrine, in the conflict of conscience with sin. Guilt, even the guilt of revenging wrath, is the handle, by which, in this conflict, sin

offers to take hold of the believer, as it did, of David, *Psal. xl. 12.* who, in that Psalm, speaks as a type of Christ, on whom the guilt of the elect's sin was laid. Now, in respect of that guilt, the strength of sin is the law, or covenant of works, with its curling and condemning power: from which, since believers are delivered, that strength of sin is gone, as to them; they are free from the GUILT OF SIN, the condemning wrath of God *Westm. Confess. Chap. 20 Art. 1.* The revenging wrath of God, and that PERFECTLY IN THIS LIFE. *Larg. Catech. Q. 77.* Whence it necessarily follows, that sin, in this attack, can never prevail, nor really hurt them, in this point; since there neither is, nor can be, any such guilt remaining upon them. How sin may otherwise prevail against a believer, and what

And if *Satan* take you by the throat, and by violence draw you before God's *judgment-seat*; then call to your husband *Christ*, and say, Lord, I suffer violence, make answer for me, and help me. And by his help you shall be enabled to plead for yourself after this manner: O God the Father, I am thy Son *Christ's*, thou gavest me unto him, and thou hast given unto him *all power both in heaven and in earth*, and *hast committed all judgment to him*: and therefore I will stand to his judgment, who saith, *He came not to judge the world, but to save it*; and therefore he will save me, according to his office. And if the jury (*f*) should (*t*) bring in their verdict, that they have found you guilty: then speak to

what *hurt* it may do him *in other respects*, the Author expressly teaches, pag. 210, and elsewhere. In the manner of expression, he follows famous divines, whose names are in honour in the church of *Christ*. "God saith unto me, I will forgive thee thy sin, *neither shall thy sins hurt thee.*" *Luther Chof. Serm.* pag. (mihi) 40. "Forasmuch as *Jesus Christ* hath, by one infinite obedience, made satisfaction to the infinite majesty of God, it followeth that my *iniquities can no more fray nor trouble me*, my accounts being assuredly razed by the precious blood of *Christ.*" *Beza, Confess.* point 4. art 10. "Even as the viper that was upon *Paul's*

hand, though the nature of it was to kill presently, yet, when God had charmed it, you see *it hurt him not*: so it is with sin, though it be in us, and though it hang upon us, yet, *the venom of it is taken away, it hurts us not, it condemns us not.*" *Dr. Preston, of faith*, p. 51. Hear the language of the spirit of God, *Luke x. 19.* And **NOTHING** shall, by **ANY** means, hurt you *Nothing shall hurt their souls, as to the favour of God, and their eternal happiness*, saith the Author of the *Suppl. to Pool's annot.* on the text.

(*f*) The ten commandments.

(*t*) By your own conscience.

(*u*) See

to the judge, and say ||, In case any must be condemned for my transgressions, it must needs be Christ, and not I (*u*); for albeit I have committed them, yet he hath undertaken and bound himself to answer for them, and that by the consent and good-will of God his Father: and indeed *he* hath *fully satisfied* for them. And if all this will not serve the turn, to acquit you; then add moreover, and say, As a Woman, that is conceived with child, must not suffer death, because of the child that is within her: no more must I, because I have conceived Christ in my heart; though I have committed all the sins in the world (*x*).

|| *Ber. Ochin.* Ser. of Predest.

[155]

And if *death* creep upon you, and attempt to devour you: then say, *Thy sting, O death, is sin*; and Christ my husband hath fully vanquished sin, and so deprived thee of thy sting: and therefore do I not fear any hurt, that thou, O death, canst do unto me. And thus you may triumph with the Apostle, saying, *Thanks be unto God, who hath given me victory, through our Lord Jesus Christ*, 1 Cor. xv. 56, 57.

And thus have I also declared unto you, how Christ, in the fulness of time, *performed* that, which God before all time *purposed*, and in time *promised*, touching the helping and delivering of fallen mankind.

And so have I also done with the law of faith.

CHAP.

(*u*) See pag. 211. note (*n*). *birth again, until Christ be*
 (*x*) Gal. iv. 19. *My little formed in you. Col. i. 27. Christ*
children, of whom I travel in in you, the hope of glory.

C H A P III.

Of the Law of Christ.

§ 1. *The Nature of the Law of Christ.* § 2. *The Law of the Ten Commandments, a Rule of Life to Believers.* § 3. *Antinomian Objections answered.* § 4. *The Necessity of Marks and Signs of Grace.* § 5. *Antinomian Objections answered.* § 6. *Holiness and good Works attain'd to only by Faith.* § 7. *Slavish Fear, and servile Hope, not the Springs of true Obedience.* § 8. *The Efficacy of Faith for Holiness of Heart and Life.* § 9. *Use of Means for strengthening of Faith.* § 10. *The Distinction, of the Law of Works, and Law of Christ, apply'd to six Paradoxes.* § 11. *The Use of that Distinction in Practice.* § 12. *That Distinction a Mean betwixt Legalism and Antinomianism.* § 13. *How to attain to Assurance.* § 14. *Marks and Evidences of true Faith.* § 15. *How to recover lost Evidences.* § 16. *Marks and Signs of Union with Christ.*

§ 1. *Nom.* **T**HEN, Sir, I pray you proceed to speak of the *Law of Christ*; and first let us hear, *what the Law of Christ is?*

Evan. The Law of Christ, in regard of *substance* and *matter*, is all one with the Law of Works, or *Covenant of Works*. Which *matter* is scattered through the whole Bible, and summed up in the *Decalogue*, or *Ten Commandments*, commonly called || *the Moral Law*, containing such things as are agreeable to the mind and will of God, to wit, *piety towards God, charity*

[156]

|| Bolton's
True
Bounds,

p.47.p.73.

city towards our neighbour, and *ſociety* towards ourſelves. And therefore was it given of God, to be a *true* and *eternal* rule of righteouſneſs, for *all men* of *all nations*, and at *all times* *. So that evangelical Grace directs a man to no other obedience, than that, whereof the Law of the *Ten Commandments* is to be the rule † (a).

* *Baſtin*
Cat. p. 10.
† *Reynold's* Use
of the
Law,
p. 388.

Nom. But

(a) The Author here teacheth, that the *matter* of the Law of Works, and of the Law of Chriſt, is one, to wit, the *ten Commandments*, commonly called the *moral Law*. See page 12. note (a). And that this *law of the ten Commandments* was given of God, and ſo of divine authority; to be a *rule of righteouſneſs*, for men to wal' by; a *true* rule, agreeable, in all things, to the divine nature and will; an *eternal* rule, indiſpenſible, ever to continue, without interruption for any one moment: and that for *ALL men*, good and bad, ſaints and ſinners; of *ALL nations*, *Jews* and *Gentiles*; and at *ALL times*, in all ages, from the moment of man's creation, before the fall, and after the fall, before the Covenant of Works, under the Covenant of Works, and under the Covenant of Grace, in its ſeveral periods. Thus he asserts this great truth, in

terms uſed by orthodox Divines; but with a greater variety of expreſſion, than is generally uſed upon this head; the which ſerves to inculcate it the more. And ſpeaking of the *ten Commandments*, he declares in theſe expreſs words, page 166. That *neither hath Chriſt delivered believers* ANT *otherwiſe from them, than AS THEY ARE THE COVENANT OF WORKS*. The ſcope of this part of the book, is to ſhew, that believers ought to receive them *as the Law of Chriſt*, whom we believe to be, with the Father, and the Holy Ghoſt, the eternal Jehovah, the ſupreme, the moſt high God. And conſequentially, *as a Law*, having a *commanding power*, and *binding force* upon the believer, from the *AUTHORITT OF GOD*; and not as a ſimple paſſive rule, like a workman's rule, that hath no authority over him, to *command* and *bind*

Nom. But yet, Sir, I conceive, that though (as you say) the Law of Christ, in regard of substance and matter, be all one with the Law of Works, yet their *forms* do differ.

Evan. True

him to follow its direction. Nay, our Author owns the *ten Commandments* to be a law to believers, as well as others, again and again, commanding, requiring, forbidding, reprov-
ing, condemning sin, page 160, 161. to which believers must yield obedience, page 160. and fenced with a penalty, which transgressing believers are to fear, page 210. As being *under the Law* to Christ, page 163, &c. These things are so manifest, that 'tis quite beyond my reach to conceive, how, from the Author's doctrine on this head, and especially from the passage we are now upon, it can be inferred that he teacheth, That the believer is not under the Law as a rule of life; or can be affirmed, that he doth not acknowledge the Law's commanding power, and binding force upon the believer, but makes it a simple passive rule to him: unless the meaning be, that the Author teacheth, That the believer is not under the Covenant of Works, as a rule of life; or, That the Law, as it is the Covenant of Works, is not a rule of life to the believer;

and that he doth not acknowledge the commanding power, and binding force of the Covenant of Works, upon the believer; nor that obedience is commanded him, upon the pain of the curse, and bound upon him with the cords of the threatening of eternal death in hell: for otherwise, it is evident, that he teacheth the Law of the ten Commandments to be a rule of life to a believer, and to have a commanding and binding power over him. Now, if these be errors, the Author is undoubtedly guilty; and if his sentiments on these heads were proposed in those terms, as the thing itself doth require, no wrong would be done him therein: but that these are Gospel-truths, appears from what is already said: and the contrary doctrines do all issue out of the womb of that dangerous position, That the believer is not set free, both from the commanding and condemning power of the Covenant of Works; of which before. See more, page 3. note (a), and page 9. note (c).

(b) These

Evan. True indeed, for (as you have heard) the Law of *Works* speaketh on this wise, *Do this, and thou shalt live; and if thou do it not, then thou shalt die the death*: But the Law of *Christ* speaketh on this wise, *Ezek. xvi. 6. And when I passed by thee, and saw thee polluted in thine own blood; I said unto thee, when thou wast in thy blood, live. John xi. 26. And whosoever liveth and believeth in me, shall never die* (b). *Eph. v. 1, 2. Be ye therefore followers of God, as dear children: and walk in love, as Christ hath loved us.* [157] And if ye love me, keep my Commandments, *John xiv. 15. And, if they break my statutes, and keep not my Commandments, then will I visit their transgression with a rod, and their iniquity with stripes: Nevertheless my loving kindness will I not utterly take away from him, nor suffer my faithfulness to fail. Psal. lxxxix. 31, 32, 33.* Thus you see, that both these Laws agree, in saying, *Do this*. But here is the difference; the one saith, *Do this, and live*; and the other saith, *Live, and do this*: the one saith,

Do

(b) These texts are adduced to shew, that they, to whom the Law of the ten Commandments is given, as the Law of Christ, are those who have already received life, even life that shall never end; and that of God's free gift, before they were capable of doing good works; who therefore need not to work for life, but from life. "The preface to the ten Commandments teacheth us, that because God is the LORD, and our GOD, and Redeemer, THEREFORE we

"are bound to keep all his Commandments. *Luke i. 74. That we being delivered out of the hands of our enemies, might serve him without fear. 1 Pet. i. 15. As he that hath called you is holy, so be ye holy. Because it is written, Be ye holy, for I am holy. Forasmuch as ye know, that ye were not redeemed with corruptible things—— But with the precious blood of Christ."* Short. Catech. with the Scriptures at large.

(c) See

Do this, *for* life; the other saith, Do this *from* life: the one saith, *If thou do it not, thou shalt die*; the other saith, *If thou do it not, I will chastise thee with the rod* (c). The one is, to be delivered by God, as he is *Creator out of Christ*, only to such as are out of Christ; the other is to be delivered by God, as he is *a Redeemer in Christ*, only to such as are in Christ (d). Wherefore, neighbour *Neophytus*,

(c) See pag. 147. note (o), and (g). Of this penalty of the Law of Christ, the Author treats afterwards.

(d) To direct the believer, how to receive the Law of the ten Commandments, with application to himself, he assigns this difference betwixt the Law of Works and the Law of Christ, *The one*, to wit, the Law of Works, is the Law of the ten Commandments, but supposed to be delivered by God, as he is *Creator out of Christ*; and so standing in relation to man, only as Creator, not as Redeemer: *the other*, to wit, the Law of Christ, is the same Law of the ten Commandments, but supposed to be delivered by God, as he is not only Creator, but *Redeemer in Christ*. And although the notion of *Creator* doth not imply that of *Redeemer*, yet the latter implies the former: *as he is Redeemer*, he is sovereign Lord Creator, else we are yet in

our sins; for none of inferior dignity could remove our offence or guilt: but the Word of Truth secures this foundation of believers safety and comfort, *Isa. xlv. 6. Thus saith the Lord, the King of Israel, and his REDEEMER, the LORD of hosts, I am the first, and I am the last, and besides me there is no God. v 24. Thus saith the LORD thy REDEEMER, and he that formed thee from the womb, I am the LORD that MAKETH ALL THINGS, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself. Chap. liv 5. Thy Maker is thine Husband.*

Now, the Law of the ten commandments is given, the former way, only to unbelievers, or such as are out of Christ, the latter way, only to believers, or such as are in Christ. And to prove, whether this be a *vain distinction* or not? One needs but to consult the conscience, when thorowly awakened, whether

phytus, sith that you are now in Christ, beware that you receive not the *Ten Commandments* at the hands of *God out of Christ*; nor yet at the hands of *Moses*; but only at the hands of Christ: and so shall you be sure to receive them as the Law of Christ (*e*). Nom. But,

whether it is all a case to it, to receive the Law of the ten Commandments, in the thunders from mount *Sinai*, or in the still small voice, out of the *tabernacle*; that is, from an *absolute God*, or from a *God in Christ*.

'Tis true, unbelievers are not under the Law, as it is the Law of Christ: and that is their misery; even as it is the misery of the slaves, that the commands of the master of the family, though the matter of them be the very same to them, and to the children; yet they are not *fatherly* commands to them, as they are to the children, but *purely masterly*. And they are not hereby freed from any duty, within the compass of the perfect Law of the ten Commandments: for these commands are the *matter* of the Law of Works, as well as of the Law of Christ. Neither are they thereby exempted from Christ's authority and jurisdiction: since the Law of Works is his Law, as he is, with the Father and Holy

Ghost, the sovereign Lord Creator; yea, and even as Mediator, he rules in the midst of his enemies, and over them with a rod of iron.

(*e*) The receiving of the ten Commandments at the hands of Christ, is here opposed, (1.) To the receiving of them, at the hands of *God out of Christ*. (2.) To the receiving of them at the hands of *Moses*, namely, as our Law-giver. The first is a receiving of them *immediately* from God, without a Mediator; and so receiving of them as the *Law of Works*. The second is a receiving of them from Christ, the true Mediator, yet immediately, by the intervention of a *typical* one; and so is a receiving of them as the *Law of Moses*, the typical Mediator, who delivered them from the Ark or *Tabernacle*. To this it is; and not to the delivering of them from Mount *Sinai*, that the Author doth here look, as is evident from his own words, *page 251*. The former manner of receiving

Nom. But, Sir, may not God out of Christ deliver the *ten commandments*, as the Law of Christ?

Evan. O no! for *God out of Christ*, stands in relation to man, according to the tenor of the Law, as it is the *Covenant of Works*; and therefore can speak to man, upon no other terms, than the terms of that Covenant (*f*).

§ 2. *Nom.* But, Sir, why may not believers, amongst the Gentiles, receive the *Ten Commandments*, as a rule of life, at the hands of *Moses*, as well as the believers amongst the Jews did?

|| *Bolton's*
True
Bounds,

p. 77.

Evan. For answer hereunto, I pray you consider ||, that the *Ten Commandments*, being the substance of the Law of Nature (*g*) en-

ving them, is not agreeable to the state of *real* believers; since they never were, nor are, given in that manner, to believers in Christ, but only to unbelievers; whether under the Old or New Testament. The latter is not agreeable to the state of New Testament believers; since the true Mediator is come, and is sealed of the Father, as the great Prophet, to whom *Moses* must give place, *Matth.* xvii. 5. *Acts* iii. 22. See page 251 Also see *Turret.* loc. II quest. 24. *ib.* 15. However the not receiving of *Moses*, as the Law-giver of the Christian Church, carries

no prejudice to the honour of that faithful servant; nor to the receiving of his writings, as the Word of God; they being of divine inspiration, yea, and the fundamental divine revelation

(*f*) This plainly concludes, that to receive the Law of the ten Commandments from God, as *Creator out of Christ*, is to receive them as the *Law* (or *Covenant*) of *Works*; unless men will fancy, that after God hath made *two* Covenants, the one of *Works*, the other of *Grace*; he will yet deal with them neither in the way of the one, nor of the other.

(*g*) Cal-

(g) engraven in the heart of man in innocency; and the express *idea* *, or representation of God's own image, even a beam of his own holiness, they were to have been a rule of life both to Adam and his posterity, though they had never been the Covenant of Works (h): but being become the Covenant of Works, they were

* *Perk. on Gal. iv. 5.*
alleged
by *D. Tay.*
Reg. V. t.
p. 211.
to

(g) Calling the ten Commandments but *the substance* of the Law of nature, he plainly intimates, that they were not *the whole* of that Law; but that the Law of nature had a *penal sanction*. Compare his speaking of the same ten Commands, still as *the substance* of the Law of Works, and of the Law of Christ, *pag. 241, 242.* Indeed he is not of that opinion, that a *penal sanction* is inseparable from the Law of nature. That would put the glorified Saints, and confirmed Angels, in heaven (to say nothing more) under a penal sanction too: for, without question, they are, and will remain for ever, under the Law of nature. The truth is, the Law of nature is suited both to the *nature* of God, and to the *nature* of the creature: and there's no place for a *penal sanction*, where there is no possibility of transgression.

(h) The ten Command-

ments, being *the substance* of the law of nature, a representation of God's image, and a beam of his holiness, behoved, for ever, unalterably to be a rule of life to mankind, in all possible states, conditions and circumstances: nothing but the utter destruction of human nature, and its ceasing to be, could divest them of that office; since God is unchangeable in his image and holiness. Hence their being a rule of life, to Adam and his posterity, had no dependence on their becoming the Covenant of Works: but they would have been that rule, tho' there never had been any such Covenant: yea, whatever Covenant was introduced, whether of Works or of Grace; whatever form might be put upon them: they behoved still to remain *the rule of life*. No covenant, no form whatsoever, could ever prejudice *this* their royal dignity. Now, whether this state of the matter, or their

to have been a rule of life to them, as a Covenant of Works (*i*). And then, being as it were razed out of man's heart, by his fall, they were made known to *Adam*, and the rest of the believing fathers, by visions and revelations, and so were a rule of life to him (*k*); yet not as the Covenant of Works,

their being the Covenant of Works, which was merely accessory to them, and might never have been at all; is the *former foundation*, to build their being a rule of life upon? is no hard question to determine.

(*i*) And would have been so *always* to them *all*, till they had perfectly fulfilled that Covenant; had they not been divested of that form, unto *believers*, through Jesus Christ their surety. To *them* they remain to be a rule of life, but not under the form of the Covenant of Works: but to unbelievers, they are, and still will be a rule of life under that form.

(*k*) And to them. One will not think strange to hear, That the ten Commands were, *as it were razed*, out of man's heart, by the fall: if one considers the *spirituality* and *vast extent* of them, and that they were, *in their perfection*, engraven on the heart of man, in his creation; and doth withal take notice of the ruin brought

on man, by the fall. Hereby, he indeed lost *the very knowledge of the law of nature*; if the ten Commandments are to be reckoned, as certainly they are, the substance and matter of that law: although he lost it not *totally*, but *some remains* thereof were left with him. Concerning these the Apostle speaks, *Rom. i. 19, 20. and ii. 14, 15.* And our Author teacheth expressly, that *the Law is PARTLY known by nature*, to wit, in its *corrupt state*, pag. 264. And here he saith not *simply*, that the ten Commandments were *razed*; tho' in another case, pag. 235. he speaks after that manner, where yet 'tis evident he means not a *razing quite*: but he says, They were, *as it were razed*. But what are these *remains* of them in comparison with that *body* of natural laws, fairly written, and deeply engraven, on the heart of innocent *Adam*? If they were not *as it were razed*, what need is there of writing a

new

Works, as they were before his fall, and so continued until the time of *Moses*. And as they were delivered by *Moses* unto the believing *Jews* from the *Ark*, and so as from *Christ*, [159] they were a rule of life to them, until the time of *Christ's* coming in the flesh (l). And since *Christ's* coming in the flesh, they have been, and are to be, a rule of Life, both to believing *Jews* and believing *Gentiles*, unto the end of the world; not as they are delivered by *Moses*, but as they are delivered by *Christ*: for when *Christ* the *son* comes and speaks himself, then *Moses* the servant must keep silence; according as *Moses* himself foretold, *Acts* iii. 22. saying, *A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things, which he shall say unto you (m)*. And therefore, when the *disciples* seemed to desire to hear *Moses* and *Elias* (n) to speak, on the mountain

new copy of them in the hearts of the elect, according to the promise of the new Covenant, *I will put my laws into their hearts, and in their minds will I WRITE them*, *Heb.* x. 16. and viii. 10. *Jer.* xxxi. 33. What need was there of writing them in the book of the Lord, the Bible, in which they are made known again to us; as they were, to *Adam* and the believing father, the Author speaks of, by *visions and revelations*? The latter being a necessary to them, as the former is to us, for that end; since these supplied to them the want of the *Scriptures*. As for

those, who neither had these visions nor revelations given to themselves, nor the doctrine thereby taught, communicated to them by others; it is manifest, they could have no more knowledge of those laws, than was to be found among the ruins of mankind in the fall.

(l) As to the delivering of the ten Commandments from the *Ark*, or the *Tabernacle*; see the sense of it, and the *Scripture* ground for it, *pag.* 84, 85. note (v), and *pag.* 100. note (e).

(m) See, upon this point, *pag.* 247. note (e).

(n) The former, the giver of

tain *Tabor*, they were presently taken away ; and a voice came out of the cloud, saying, *This is my beloved Son in whom I am well pleased, hear him*, Matth. xvii. 4, 5. As if the Lord had said, You are not now to hear either *Moses* or *Elias*, but my *well-beloved Son* ; and therefore I say unto you, *Hear HIM* (o). And is it not said, *Heb. i. 2.* That in these last days, God hath spoken to us by his Son ? And doth not the Apostle say, *Let the word of CHRIST dwell in you richly ; and whatsoever you do, in word or deed, do all in the name of our LORD JESUS CHRIST*, Col. iii. 16,

[160] 17 ? The wife must be subject unto the husband, as unto *Christ*, ver. 18. (p). The child must yield obedience to his parents, as unto *Christ*, ver. 20. And the believing servant must do his Master's business as *Christ's* business : for, saith the Apostle, *ye serve the Lord Christ* ; ver. 24. yea, saith he to the *Galatians*, *Bear ye one anothers burthens, and so fulfil the Law of Christ*, Gal. vi. 2.

Ant. Sir, I like it very well, that you say, *Christ* should be a Christian's teacher, and not *Moses* : but yet I question, whether the *Ten Commandments* may be called the Law of *Christ* ; for where can you find them repeated, either by our Saviour, or his Apostles, in the whole *new Testament* ?

Evan. Though we find not that they are repeated

of the Law ; the latter, the restorer of it.

(o) " Which words establish *Christ* as the only Doctor and Teacher of his Church ; the only one, whom he had entrusted to deliver his truths and will

" to his people ; the only one, to whom Christians are to hearken." *Sup. to Pool's Annot. on Matth. xvii. 5.*

(p) *Wives, submit yourselves unto your own husbands, as unto the Lord*, Eph. v. 22.

(q) Whether

ed in such a method, as they are set down in *Exod.* and *Deut.* Yet so long as we find, that *Christ* and his *Apostles* did *require* and *command* these things, that are therein commanded; and *reprove* and *condemn* those things that are therein forbidden; and that both by their lives and doctrines; it is sufficient to prove them to be the Law of Christ (q).

Ant. I think indeed, they have done so, touching some of the *Commandments*, but not touching all.

Evan. Because you say so, I intreat you to consider,

First, Whether the true *knowledge* of God, required, *John* iii. 19. and the want of it, condemned, 2 *Thess.* i. 8. and the true *love* of God, required, *Matth.* xxii. 37. and [161] the want of it reprov'd, *John* v. 42. and the true *fear* of God required, 1 *Pet.* ii. 17. *Heb.* xii. 28. and the want of it condemned, *Rom.* iii. 18. and the true *trusting* in God required, and the trusting in the creature forbidden, 2 *Cor.* i. 9. 1 *Tim.* vi. 17. be not the substance of the *first* Commandment?

And

(q) Whether or not this be sufficient to prove them to be the Law of Christ, having a divine, authoritative, binding power on mens consciences, notwithstanding of the term, *doctrines*, here used by the Author? One may judge from these texts, *Matth.* vii. 28, 29. *The people were astonished at his doctrine. For he taught them, as one having authority, and not as the Scribes.* *John* vii. 16. *My doctrine is not mine, but his that sent me.* *Heb.* i. 1, 2, 5. *God, who at sundry times, and in diverse manners, spake in time past unto the fathers, by the prophets, hath in these last days, spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, &c.* *Matth.* xxviii. 18, 19, 20. *All power is given unto*

And consider, 2dly, Whether the *hearing and reading of God's word*, commended, *John v. 39. Rev. i. 3. and prayer*, required, *Rom. xii. 12. I Thess. v. 17. and singing of psalms* required, *Col. iii. 16. Jam. v. 13. and whether idolatry* forbidden, *I Cor. x. 14. I John v. 21.* be not the substance of the *second Commandment*?

And consider, 3dly, Whether *worshipping of God in vain*, condemned, *Matth. xv. 9. and using vain repetitions in prayer*, forbidden, *Matth. vi. 7. and hearing of the word only, and not doing*, forbidden, *Jam. i. 22. whether worshipping God in spirit and truth*, commanded, *John iv. 24. and praying with the spirit, and with understanding also, and singing with the spirit, and with understanding also*, commended, *I Cor. xiv. 15. and taking heed what we hear*, *Mark iv. 24.* be not the substance of the *third Commandment*?

Consider, 4thly, Whether *Christ's rising from the dead, the first day of the week*, *Mark [162] xvi. 2, 9. the disciples assembling, and Christ's appearing unto them, two several first days of the week*, *John xx. 19, 26. And the disciples coming together and breaking bread, and preaching afterwards on that day, Acts xx. 7. I Cor. xvi. 2. and John's being in the spirit on the Lord's day, Rev. i. 10.* I say, Consider whether these things do not prove, that the *first day of the week* is to be kept as the *Christian Sabbath*.

Con-

"unto me in heaven and earth : signify a doctrine. Hence, Go ye therefore and teach all nations——to observe all things whatsoever I have commanded you. The original word, in the Old Testament, rendered Law, doth properly

Matth. xv. 9 Teaching for doctrines the commandments of men, i. e. the Laws and commands of men, for the Laws and Commands of God. Compare v. 4, 5, 6.

(r) i. e.

Consider, 5thly, Whether the Apostle's saying, *Children, obey your parents in the Lord, for this is right : honour thy father and thy mother, which is the first Commandment with promise*, Eph. vi. 1, 2. And all these other exhortations, given by him, and the Apostle *Peter*, both to *inferiors* and *superiors*, to do their duty, either to other, *Eph.* v. 22, 25. *Eph.* vi. 4, 5, 9. *Coloss.* iii. 18, 19, 20, 21, 22. *Tit.* iii. 1. *1 Pet.* iii. 1. *1 Pet.* ii. 18. I say, consider, whether all these places, do not prove, that the duties of the *fifth* Commandment, are required in the new Testament ?

Here you see are *five* of the *ten Commandments* : and as for the *other* five, the Apostle reckons them up altogether, saying, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet*, Rom. xiii. 9. Now, judge you whether the *ten Commandments* be not repeated in the [163] New Testament ; and so consequently, whether they be not the Law of Christ ; and whether a believer be not *under the Law to Christ*, or *in the Law* through Christ ; as the Apostle's phrase is, *1 Cor.* ix. 21.

§ 3. *Ant.* But yet, Sir, as I remember, both *Luther* and *Calvin* do speak, as though a believer were so *quite freed* from the Law, by Christ, as that he need not make any conscience at all of yielding obedience to it.

Evan. I know right well that *Luther* || On Gal.
|| saith, The conscience hath nothing to p. 59.
do with the *Law* or *Works* : and that
Calvin * saith, The consciences of the
* Inst.
faithful, when the assiance of their *justi-* p. 403.
fication before God is to be sought, must
raise and advance themselves above the Law, and
for-

forget the whole righteousness of the Law, and lay aside all thinking upon works. Now, for the true understanding of these two worthy servants of Christ, two things are to be considered and concluded. *First*, That when they speak thus of the *Law*, it is evident they mean only, *in the case of justification*. *Secondly*, That when the conscience hath to do with the Law, in the case of justification, it hath to do with it only, *as it is the Covenant of Works*: for as the Law is the Law of Christ, it neither justifies nor condemns (r). And so,
if

(r) *i. e.* The Law of the ten Commandments, commonly called the Moral Law, *as it is the Law of Christ*, neither justifies nor condemns men persons, in the sight of God. How can it do either the one, or the other, *as such*? Since to be under it, as it is the Law of Christ, is the peculiar privilege of believers, already justified by grace, and set beyond the reach of condemnation; according to that of the Apostle, Rom. viii. 1. *There is therefore now no condemnation to them which are in Christ Jesus*. But to say, That this makes the Law of Christ despicable, is to forget the sovereign authority of God in him; his matchless Love, in dying for sinners; the endearing relations, wherein he stands to his people; and upon the one hand, the enjoyment of actual communion and fellowship with God,

and the many precious tokens of his love, to be conferred on them, in the way of close walking with God: and upon the other hand, the want of that communion and fellowship, and the many fearful tokens of his anger against them, for their sins. See pag. 209, 210. note (x). All these belong to the *Law of Christ*, and will never be despicable, in the eyes of any gracious soul: though I doubt if ever hell and damnation were more despised in the eyes of others, than they are at this day, wherein believers and unbelievers are set so much on a level, with respect to these awful things.

As to the point of condemnation, 'tis evident from Scripture, that no *Law* can condemn these, *who are in Christ Jesus*, Rom. viii. 1, 33, 34. And the Law, as it is the *Covenant of Works*, condemns
all

if you understand it, of the Law, as it is
the Covenant of Works, according to their

[164]

mean-

all those, who are not in Christ, but under the Law, Gal. iii. 10. Rom. iii. 19. And particularly, it condemns every unbeliever; whose condemnation will be fearfully aggravated, by his rejecting of the Gospel-offer: the which rejected offer will be a witness against him, in the judgment; in respect whereof, our Lord saith, John xii. 48. *The Word that I have spoken, the same shall judge him in the last day.* Compare Chap. xv. 22. *If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.* Therefore the Law; which unbelievers still remain under, as a Covenant of Works, will condemn them with a double condemnation, John iii. 18. *He that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.* And hence it appears, that there is as little need of, as there is warrant for, a Condemning-gospel. The holy Scripture states it as the difference betwixt the Law and the Gospel, That the former is the ministration of condemnation and death; the latter, the ministration of

righteousness and life, 2 Cor. iii. 6, 7, 8, 9. Compare John xii. 47. *If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.*

As to the point of justification; no man is, nor can be justified by the Law. 'Tis true, the Neonomians or Baxterians, to wind in a righteousness of our own into the case of justification, do turn the Gospel into a Law, properly so called; and do tell us, that the Gospel justifieth as a law; and roundly own what is the necessary consequent of that doctrine, to wit, that faith justifieth, as it is our evangelical righteousness, or our keeping the Gospel-law, which runs thus, *He that believeth shall not perish.* Gibbon's *Serm. Morning Exercise Method.* pag. 418, 421. But the holy Scripture teacheth, that we are justified by Grace, and by no law, nor deed, or work of a law properly so called, call it the Law of Christ, or the Gospel-law, or what law one pleaseth: and thereby faith itself, considered as a deed or work of a law, is excluded from the justification of a sinner, and

R

hath

meaning; then it is most true that they say: for why should a man let the Law come into his conscience? That is, why should a man make any conscience of doing the Law, *to be justified thereby*, considering it is a thing impossible? Nay, what need hath a man to make conscience of doing the Law, *to be justified there-*

hath place therein, only as an *instrument*. Gal. iii. 11. *That no man is justified by a law in the sight of God, it is evident.* Chap. v. 4. *Whosoever of you are justified by a law; ye are fallen from grace.* Rom. iii. 28. *Therefore we conclude, that a man is justified by faith, without deeds of a law.* Gal. ii. 16. *Knowing that a man is not justified by works of a law.* I read, a law, deeds, works, simply; because so the original words, used in these texts, do undeniably signify.

To this agrees *Westm. Conf. chap. II. art. I.* "These whom God effectually calleth, he also freely justifieth—Not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but, &c. *Larg. Catech. q. 73.* Faith justifies a sinner in the sight of God, not--as if the grace of faith, or any

act thereof, were imputed to him for his justification; but ONLY as it is an instrument, by which he receiveth and applieth Christ and his righteousness. *Westm. Confess. chap. 19. art. 6.* Although true believers be not under the law, as a Covenant of Works, to be there-by justified or condemned; yet is it of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly." From this last passage of the Confession, two important points plainly offer themselves. (1.) *That the Law is a rule of life to believers, directing and binding them to duty, tho' they are neither justified nor condemned by it.* (2.) *That neither justifying nor condemning belong unto the Law, as a rule of life simply, but as a Covenant of Works.* And these are the very points here taught by our Author.

thereby, when he knows he is *already justified another way*? Nay, what need hath a man to make conscience of doing *that* Law, that is *dead* to him, and he to it? Hath a woman any need to make any conscience of doing her duty to her husband, when *he* is *dead*, nay, when *she* herself is *dead* also? Or hath a debtor any need to make any conscience of paying that debt, which is already fully discharged by his *surety*? Will any man be afraid of that obligation which is made void *, the seal torn off, the writing defaced, nay, not only cancelled and crost, but torn in pieces (f)? I remember the Apostle saith, *Heb. x. 1, 2.* That if the *sacrifices which were offered, in the Old Testament, could have made the comers thereunto perfect, and have purged the worshippers, then should they have had no more conscience of sins*; that is, their conscience would not have accused them of being guilty of sins. Now the *blood of Christ* hath purged the conscience of a believer from all his sins (*chap. ix. 14.*) as [165] they are transgressions against the *Covenant of Works*: and therefore, what needs his conscience be troubled about that Covenant? But now I pray you, observe and take notice, that although *Luther* and *Calvin* do thus exempt a believer from the Law, in the case of justification, and as it is the *Law* or *Covenant of Works*; yet do they not so; *out of the case of justification*, and as it is the *Law of Christ*.

For thus saith *Luther* †, *Out of the matter of justification, we ought with Paul, Rom. vii. 12, 14. to think reverently of the Law, to commend it highly, to call it holy,*

* *Bolton's*
True
Bounds
p. 31.

† On *Gal.*
p. 182.

(f) *Col. ii. 14* Blotting out the hand writing ——— nailing it to his cross.

ly, righteous, just, good, spiritual, and divine. Yea,
 ¶ On Gal. out of the case of justification, we ought
 p. 5. to make a god of it (t). And in another

place, saith he ¶, There is a civil right-
 teousness, and a ceremonial righteousness: yea, and
 besides these, there is another righteousness, which
 is the righteousness of the Law, or of the *ten Com-*
mandments which *Moses* teacheth; this also we teach

* Choice after the doctrine of FAITH. And in
 Sermon. another place *, he, having shewed that
 p. 103. believers, through Christ, are far above
 the Law, adds ; Howbeit I will not deny

but *Moses* sheweth to them their duties, in which
 [166] respect they are to be admonished and urged :
 wherefore such doctrines and admonitions
 ought to be among Christians, as it is certain there
 was among the *Apostles* ; whereby every man may
 be admonished of his estate and office.

And *Calvin*, having said (as I told you before)
 That Christians, in the case of *justification*, must
 raise and advance themselves above the Law, adds ;
 Neither can any man thereby gather, that the Law is
 superfluous to the faithful, whom notwithstanding it
 doth not cease to teach, exhort, and prick forward to
 goodness, although before *God's judgment-seat* it hath
 no place in their conscience.

† Com. Ant. But, Sir, if I forget not, *Muscu-*
 Pla. Fol. lus saith, That the Law is utterly abro-
 English. gated †.

Evan. Indeed, *Musculus* speaking of
 119, 120. the *ten Commandments*, saith, If they be
weak, if they be the letter, if they do work trans-
 gression,

(t) i. e. Raise our esteem
 of it, to the highest pitch ;
 and give it illimited obedi-
 ence. Compare this with

what is cited from the same
Luther, concerning the Law,
 page 115.

transgression, anger, curse and death; and if Christ, by the Law of the spirit of life, delivered them that believed in him from the law of the letter, which was weak to justify, and strong to condemn, and from the curse, being made a curse for us; surely they be abrogated. Now this is most certain, that the ten Commandments do no way work transgression, anger, curse and death, but only as they are the Covenant of Works (u). Neither hath Christ delivered believers

ANY

(u) According to the holy Scripture, it is certain, that the Law of the ten Commandments hath an irritating effect, whereby they increase sin; and a condemning and killing effect, so that they work curse, death and wrath, called anger (it would seem) in the language of our forefathers, when Musculus's Common Places were Englished: And it is no less certain, that Jesus Christ hath delivered believers from the Law, as it hath these effects, Rom. xiv. 15. *For if they which are of the law be heirs, faith is made void, and the promise made of none effect, because the law worketh wrath.* Chap. vii. 5, 6. *For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law——— that we should serve in newness of spirit, &c.* Chap. viii.

2. *For the law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death.* Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.* If then the ten Commandments have these effects, not only as they are the Covenant of Works; but as they are the law of Christ, or, a rule of life: Then believers are altogether delivered from them, which is absurd and abominable doctrine. Therefore it evidently follows, that the ten Commandments have these effects, only as they are the Covenant of Works. The truth is, unto a gracious soul, the strongest possible temptation to Antinomianism, or casting off the ten Commandments, for good and all, would be to labour to persuade him that they have these effects, not only as they are the Covenant of Works, but as they are the Law of Christ: so that,

[167] ANY OTHERWISE from them, than as they are the *Covenant of Works*. And therefore we may assuredly conclude, that they are NO OTHERWISE abrogated, than as they are the *Covenant of Works* (v). Neither did
Mus.

that, take them what way he will, he shall find they have not only a cursing, condemning and killing power, but also an irritating effect, increasing sin in him. Nevertheless, a *Christian man's doing against them* (which is the reverend *Musculus*, his phrase, as cited by the Author in the following page) may be a transgression: for a man may transgress the Law, tho' the motions of his sins be not by the Law. And how such a man's sinning is more outrageous than an ungodly man's, will convincingly appear, if one measures the outrageousness of sinning, by the obligations to duty lying on the sinner, and not by his personal hazard, which is a measure more becoming a slave than a son.

(v) Thus our Author hath proven, That the Law of the ten Commandments, is a rule of life to believers; and hath vindicated *Luther* and *Calvin* from the opposite *Antinomian* error, as he doth *Musculus* also, in the following words; and that from their express declarations, in

their own words. And here is the conclusion of the whole matter. To shew the judgment of other orthodox Protestant divines, on this head, against the *Antinomians*; it will not be amiss to adduce a passage out of a system of divinity, commonly put into the hands of Students, not very many years ago, I am sure. "It is one thing (saith *Turretin*, disputing against the *Antinomians*) to be under the Law as a Covenant; another thing, not to be under the Law as a rule of life. In the former sense, *Paul* saith, That we are not under the Law, but under Grace, *Rom. vi. 14.* as to its Covenant-relation, curse and rigour; but in the latter sense, we always remain bound unto it, though for a different end: for in the first Covenant, man was to do this, to the end that he might live; but in the other, he is bound to perform the same thing, not that he may live, but because he lives." *Turret. Loc. II. Quest. 24. Thes. 7.* View again, *Westm. Confess. Chap.*

Musculus intend any otherwise: for, saith he, in the words following, it must not be understood, that the points of the *substance* of *Moses* Covenant, are utterly brought to nothing (*w*); *God forbid*. For a Christian man is not at liberty, to do those things that are ungodly and wicked: and if the doing of those things the Law forbids, do not displease *Christ*; if they be not much different (*x*), yea contrary, if they be not repugnant, to the righteousness which we received of *him*, let it be lawful for a Christian man to do them; or else not (*y*). But a Christian man doing against those things, which be commanded in the *decatalogue*, doth sin more outrageously, than he that should so do, being under the Law (*z*).
So

Chap. 19. Art. 6. The words whereof, are cited pag. 258. note (*r*). Hereunto agreeth our Author's conclusion, viz. That believers are NO OTHERWISE, not ANT OTHERWISE delivered from the Law of the ten Commandments, but as they are the Covenant of Works. Now, how can those, who oppose *Antinomianism*, on this head, contradict the Author thereupon, but by asserting, That believers are not delivered from the Law, as it is the Covenant of Works; but That they are still under the power of the Covenant of Works? The which are principles as opposite to the received doctrine of orthodox Protestant divines, and to the Confession of Faith, as they are to the doctrine of our Author.

(*w*) i. e. That the particular precepts of the Law of the ten Commandments, called by *Musculus*, the substance of the Law-covenant, (compare pag. 241. line penult.) are disannulled, and no more to be regarded.

(*x*) i. e. Very unsuitable.

(*y*) i. e. Or if they be, as certainly they are, displeasing to *Christ*; most unsuitable, contrary and repugnant to the righteousness, which the believer hath received from *Christ*: then they are by no means to be done.

z) These are the words of *Musculus* still, adduced by the Author to shew, that that famous divine was no *Antinomian*: and if they will not serve to clear him, but he must still be on that side I apprehend, Orthodox Protestant

So far off is he from being free from those things that be there *commanded*.

§ 4. Wherefore, friend *Antinomista*, if either you, or any man else, shall, under a pretence of your being in Christ, exempt your selves from being *under the Law of the Ten Commandments*, as they are the Law of Christ, I tell you truly, it is a shrewd sign you are not yet *in Christ* : for if you were, then Christ were in you ; and if Christ were in you, then would he govern you, and you would be subject unto him. I am sure the Prophet *Isaiah* tells us, that the same *Lord*, who is our *Saviour*, is also our king and law-giver, [168]
Isa. xxxiii. 22. and truly, he will not be *Jesus*, a *Saviour*, to any, but only to those, unto whom he

testants will be sorry for their loss of that great man. But tho' it be observed, that he speaks of doing against the *things* commanded in the Law, but not against the *Law itself* ; there is no hazard : for 'tis evident, that, by the *Law*, *Musculus* understands the *Covenant of Works*, or, in his stile, *Moses's Covenant* : and since he was not of the opinion, that believers are under the *Covenant of Works*, no, not under the commanding power of that *Covenant* ; he could not say, that they sinned against it : however, he still looks on the ten *Commandments*, the *substance* of that *Covenant*, to be also the *Law*

of Christ, binding the Christian man to obedience. From his saying, *That a Christian doing against these things, sins more outrageously, than one who is under the Law* ; it doth indeed follow, That a Christian's sin is more displeasing to God, and deserves a heavier curse, in *itself* ; though in the mean time, the Law of Christ hath no curse annexed unto the transgressions of it. For, sin's *deserving* of a curse, ariseth not from the *threatning*, but from its contrariety to the *precept*, and consequently, to the holy nature of God : since 'tis manifest, that sin doth not *therefore* deserve a curse, *because* a curse is *threatned* ; but a curse

he is *Christ a Lord*: for the very truth is, where-
foever he is *Jesus a Saviour*, he is also *Christ a Lord*:
and therefore, I beseech you, *examine* your self, whe-
ther he be so to you, or no?

Ant. Why then, Sir, it seemeth that you stand
upon *marks and signs*.

Evan. Yea, indeed, I stand so much upon marks
and signs, that I say unto you in the words of the
Apostle *John*, 1 *John* iii. 10. *In this the children
of God are manifest, and the children of the devil:*
whosoever doth not righteousness, is not of God. For
saith *Luther* ||, He that is truly baptised,
is become a new man, and hath a new
nature, and is endowed with new dis-
positions: and loveth, liveth, speaketh,
and doth far otherwise than he was wont, or could
before. For, saith godly *Tindal* *, God
worketh with his word, and in his word;
and bringeth faith into the hearts of his
elect, and looseth the heart from sin,
and knitteth it to God, and giveth a
man power to do that, which was before
impossible for him to do, and turneth
new nature (a). And therefore saith
Luther * in another place, herein *works*
are to be extolled and commended, in
that they are *fruits* and *signs* of faith;
and therefore he that hath no regard how

|| Choice
Serm.

p. 122.

* *Tindal*
Par.

Wick.

Mam.

p. 65, 66.

him into a

* Choice
Serm.

p. 197.

[169]

he

curse is threatned, *because*
sin deserves it. And the sins
of believers do, in themselves,
deserve a heavier curse, than
the sins of others. Yet the
Law of Christ hath not a
curse annexed to the trans-
gressions of it: because the
heavy curse, deserved by the
sins of believers, was already

laid on Christ, to whom they
are united: and he bare it
for them, and bore it away
from them; so that they
cannot be threatned with it,
over again, after their union
with him.

(a) i. e. Makes him a new
man.

(b) viz

he leadeth his life, that he may stop the mouths of all blamers and accusers, and clear himself before all, and testify that he hath lived, spoken, and done well, is not yet a Christian. How then, faith † *Tindal* again, dare any man think that God's favour is on him, and God's spirit within him ; when he feel-eth not the working of his spirit, nor himself disposed to any good thing (b) ?

Ant. But by your favour, Sir, I am perswaded that many a man deceives his own soul, by these marks and signs.

Evan. Indeed I must needs confess with Mr. *Bolton* and Mr. *Dyke*, that in these times of Christianity †, a reprobate may make a glorious profession of the Gospel, and perform all duties and exercises of religion ; and that in outward appearance, with as great spirit and zeal, as a true believer : yea, he may be made partaker of some measure of inward illumination *, and have a shadow of true regeneration ; there being no grace effectually wrought in the faithful, a resemblance whereof may not

[170]
be found in the unregenerate. And therefore, I say, if any man pitch upon the sign, without the thing signified by the sign (c), that is, if he pitch upon his graces (or gifts rather) and duties, and conclude assurance from them, as they are in him, and come from him, without having reference to *Jesus Christ*, as the root and fountain of them ; then are they deceitful marks and signs (d) : but if he look upon them with

(b) viz. Habitually.

(c) To wit, Christ in the heart.

(d) Because all true grace and acceptable duty, flow from *Jesus Christ*, dwelling in one's heart,

with reference to *Jesus Christ*, then are they not deceitful, but true evidences and demonstrations of Faith in Christ. And this a man doth, when he looks upon his outward actions, as flowing from the inward actions of his mind; and upon the inward actions of his mind, as flowing from the habits of grace within him; and upon the habits of grace within him, as flowing from his justification; and upon his justification, as flowing from his faith; and upon his faith, as given by, and embracing *Jesus Christ*. Thus, I say, if he rests not till he comes to Christ, his marks and signs are not deceitful, but true (e). *Ant. But,*

heart, by his Spirit; and whatsoever comes not that way, is but a *show* and *semblance* of these things, *Rom. viii. 9. If any man have not the Spirit of Christ, he is none of his. John xv. 5. Without me ye can do nothing. Chap. i. 16. And of his fulness have we all received, and grace for grace. Gal. ii. 20. I live, yet not I, but Christ liveth in me.* "The cause of good works, we confess to be, not our free will, but the Spirit of the Lord *Jesus*, who dwelling in our hearts, by true faith, bringeth forth such works as God hath prepared for us to walk in." *Old Confess. art. 13.* "Sa-
"gude warkis follow as ef-
"fects of Christ in us, posses-
"sed by faith." *Mr John Davidson's Catech. page 30.*

(e) Here is a *chain*, serving to lead a child of God unto *assurance*, that he is in

the *state of Grace*; wherein Duties and Graces, being run up unto their true spring, do so shine after trial of them, as one may conclude *assurance* from them, as the Author phraseth it. And here it is to be observed, that these words, *outward actions, actions of the mind, habits of grace, justification, faith, embracing of Christ*, are, in the progress of the trial, to be taken, in their general notion, agreeing both to what is true, and what is false, in each particular; as *faith* feigned and unfeigned, *justification* real and imaginary, *grace* common and saving, &c. For the special nature of these, is still supposed to be undetermined to the person under trial, until he come to the end of the trial. This is evident from the nature of the thing; and from the Author's words too,

Ant. But, Sir, if an unbeliever may have a *resemblance* of every grace that is wrought in a believer, then

in the sentence immediately preceeding, where he saith, *If he pitch upon his graces, or gifts rather.* The which correction he makes, because the former word is ordinarily restricted to *saving grace*; the latter not so. And hence it appears, that the Author was far from imagining, that a man must have the assurance he speaks of, before he can conclude it from his graces or duties.

The links of this chain are five. The *first*, Outward actions, or works materially good, flowing from the inward actions of the mind. Otherwise they are but pieces of gross dissimulation; as was the respect and honour put upon Christ by the *Herodians* and others, when they asked him, *If it was lawful to give tribute unto Cesar?* Matth. xxii. 16, 17, 18. The *second*, These actions of the mind, flowing from the habits of grace within the man. Otherwise, they are but fair flowers, which, *because they have no root, wither away*, Matth. xiii. 6. like the *Israelites*, *their seeking, returning, enquiring after, and remembering God, when he slew them*, Psal.

lxxviii. 34, 35, 36, 37. The *third*, These habits of grace within the man, flowing from his justification. Otherwise, they are but the habits of common grace, or of mere moral virtues, to be found in hypocritical professors, and sober Heathens. The *fourth*, The man's justification, flowing from his faith. Otherwise, it is but as the imaginary justification of *Pharisees, Papists and Legalists*, who are *they which justify themselves*, Luke xvi. 15. The *fifth*, His faith given by Christ, and embracing Christ. Otherwise, it is but feigned faith, which never knits the soul to Christ, but leaves the man in the case of the fruitless branch, which is to be taken away, John xv. 2.

This chain is not of our Author's framing, but is a scriptural one, 1 Tim. i. 5. Now (1.) *the end of the commandment is charity*, (2.) *out of a pure heart*, (3.) *and of a good conscience*, (4.) *and of faith*, (5.) *unfeigned*. "Where-
" in the Apostle teacheth,
" that the obedience of the
" Law must flow from love,
" and love from a pure heart,
" and a pure heart from a
" good conscience, and a good
" con-

then it must needs be an hard matter to find out the difference; and therefore, I conceive, it is best for a man

“conscience from *faith unfeigned*: Thus he maketh “the only right channel of “good works.” *Practical use of saving knowledge.* tit. *The third thing requisite to evidence true faith, is, That obedience to the Law, run in the right channel, that is, through faith in Christ.*

If one examines himself by this infallible rule, he cannot safely take his *obedience* for a *mark*, or *evidence* of his being in the state of Grace; until he run it up unto his faith, embracing Christ. But then finding that his *faith* made him a *good conscience*, and his good conscience a *pure heart*, and his pure heart produced *love*, from whence his obedience flowed; in that case, his *obedience* is a true mark of the unfeignedness of his faith, from whence he may assuredly conclude, that he is in a state of Grace. Our Author's method being a copy of this, the objections against it must affect both.

Let us suppose two men to put themselves on a trial of their state, according to this method; and to pitch upon some external duties of theirs, or some graces, which

they seem to discern in themselves, as to the *substance* thereof, though, as yet, they know not the *specifick nature* of the same, namely, whether they be *true* or *false*.

The one finds, that his external duties proceeded not from the inward actions of his mind; or if they did, that yet these actions of his mind, did not proceed from habits of Grace in him; or if they did proceed from these, yet, these flowed not from his justification, or, which is the same, followed not upon the purging of his conscience; or, if they did, that yet his justification, or good conscience, such as they are, proceeded not from his faith; or, if they did proceed from it, that yet that faith of his did not embrace Christ, and consequently, was not of the special operation of God, or given him by Christ in him, by his Spirit. In all, or any of these cases, 'tis plain, that the external duties, or the (so called) graces, which he pitched upon, can be no true marks, from which he may conclude himself to be in a state of Grace.

The other finds, that his external duties did, indeed, flow

man not to trouble himself at all about *marks* and *signs*.'

[171]

Evan. Give me leave to deal plainly with you, in telling you, that although we

flow from the inward actions of his mind, and these from habits of grace in him, and these again from his justification, or good conscience, and that from his faith, and that his faith embraced Christ. Here two things are observable. (1.) That neither the duties nor graces pitched upon, could be sure marks to him, *before* he came to the last point; in regard of the flaw that possibly might still be found in the immediate or mediate springs of them. And therefore the *looking*, mentioned by the Author, is indeed a progressive knowledge and discovery; but still unclear and *uncertain*, till one comes to the end, and the whole evidence is put together: even as it is in searching out some abstruse point, by observation of the dependence and connection things have one with another. Wherefore our Author doth by no means suppose, that I must know certainly that I am in Christ, and justified, and that my faith is given me by Christ, before these duties or graces can be true marks or evidences to

me. (2.) That the man perceiving his embracing of Christ, as to the *substance* of the action, is assured of the *saving nature* of it, (namely; that it is a faith uniting him to Christ, and given him by Christ in him) by the *train of effects*, he sees to have followed it, according to the established order in the Covenant of Grace, 1 Tim. i. 5. From which effects of his faith embracing Christ, that which might have deceived him, was all along gradually removed in the *progress*. Thus he is indeed sent back to the *fruits of his faith*, for true marks and evidences of it: but he is sent back to them, as standing *clear* now in his *regress*; though they were not *so* in his *progress*. And at this rate he is not left to run in a *circle*, but hath a comfortable *end* of his self-examination, being *assured* by his duties and graces, the fruits of his faith, that his faith is *unfeigned*, and himself in the state of grace.

Of the placing of faith *before* the *habits* of grace, see on page 189. note (r).

(f) We

we cannot say, Every one that hath a form of godliness, hath also the power of godliness; yet we may truly say, that he, who hath not the form of godliness, hath not the power of godliness; for though all be not gold that glistereth, yet all gold doth glister. And therefore, I tell you truly, if you have no regard to make the *Law* of Christ your rule, by endeavouring to *do* what is *required* in the *Ten Commandments*, and to *avoid* what is there *forbidden*, it is a very evil sign: and therefore, I pray you consider of it.

§ 5. *Ant.* But, Sir, you know, the Lord hath promised, to *write his Law* in a believer's heart; and to give him his *spirit* to lead him into all truth: and therefore he hath no need of the Law, written with paper and ink, to be a rule of life to him; neither hath he any need to endeavour to be obedient thereunto, as you say.

Evan. Indeed, saith *Luther* ¶, the matter would even so fare, as you say, if ¶ Christ.
we were *perfectly* and *altogether* the in- Lib. p. 39.
ward and *spiritual* men; which cannot be in any
wise before the last day, at the rising again of the
dead (f): so long as we be clothed with [172]
this mortal flesh, we do but *begin* and *pro-*
ceed onwards, on our course *towards* perfection, which
will

(f) We would have no need of the *Law* written *without* us, if, as we are *spiritual* in part, in respect of sanctification begun in us, we were *perfectly* and *altogether*, *spiritual*, both in body and soul. But that is not to be expected, till the resurrection; when that, which is now *sown* a *natural* body, is raised a *spiritual* body (1 Cor. xv. 44) being reunited to the *spirit*, or soul made *perfect* at death; (Heb. xii. 23.) the which doth therefore no more, from the moment of death, need the *Law* written *without* it.

(g) i. e.

will be consummated in the life to come: and for this cause, the Apostle, *Rom. viii.* doth call this *the first fruits of the Spirit*, which we do enjoy in this life, the truth and fulness of which we shall receive in the life to come. And therefore (saith he in

† Choice
Serm.

p. 246.

another place †) it is necessary so to preach to them, that have received the doctrine of faith, that they might be stir-

red up to go on in *good life*, which they have embraced; and that they suffer not themselves to be overcome by the assaults of the raging flesh: for we will not so presume of the doctrine of faith, as if, that

* Ibid.

p. 297.

being had, every man might do what he listed*; no, we must earnestly endeavour ourselves, that we may be *without*

blame; and when we cannot attain thereunto, we

|| Inst.

p. 162.

must flee to prayer, and say before God and man, *Forgive us our trespasses*. And saith *Calvin* ||, One proper use and end

of the Law, concerning the faithful (*g*), in whose hearts liveth and reigneth the Spirit of God, is this; to wit, Although they have the Law written and engraven in their hearts by the finger of God, yet is the (*h*) Law to them a very good means, whereby they may daily, better and more assuredly learn what

[173] is the will of the Lord: and let none of us exempt himself from this need, for no man hath hitherto attained to so great *wisdom*, but that he hath need to be daily instructed by the Law. And herein *Christ* differeth from us, that the Father hath

* *Calv.* on

Joh. iv. 34.

poured out upon him the infinite abundance of his Spirit*; but whatsoever we do receive, it is so by *measure*, that we

have need one of another.

Now

(*g*) i. e. Respecting Believers.

(*h*) Written.

(i) They

Now mind it, I pray you, if believers have the spirit but in *measure*, and *know* but in *part*; then have they the *Law written in their hearts*, but in *measure* and in *part* (i), 1 Cor. xiii. 9. And if they have the *Law written in their hearts*, but in *measure* and in *part*; then have they not a *perfect rule within* them: and if they have not a *perfect rule within* them, then they have need to have a *rule without* them. And therefore doubtless the strongest believer of us all, had need to hearken to the advice of godly *Tindal* *, who saith, Seek the word of *God* in all things, and without the word of *God* do nothing. And saith another godly and evangelical writer, My brethren, let us do our whole endeavour to do the will of *God*, as it becometh good children; and beware that we sin not, as near as we can †.

Ant. Well, Sir, I cannot tell what to say, but (methinks) when a man is perfectly justified by faith; it is a very needless thing, for him to endeavour to keep the *Law*, and to do good works (k).

* In his Works, p. 86.

† Author of the Benefit of Christ's Death, p. 85.

[174]

Evan. I

(i) They have not the *Law written compleatly* and *perfectly* in their hearts.

(k) This *Antinomian* principle, That it is *needless* for a man, *perfectly justified by faith*, to endeavour to keep the *Law*, and do good works, is a glaring evidence, That *Legality* is so ingrained in man's corrupt nature, that, until a man truly come to Christ, by faith, the legal

disposition will still be *reigning* in him; let him turn himself into what shape, or be of what principles he will, in religion: Though he run into *Antinomianism*, he'll carry along, with him, his *legal spirit*, which will always be a *slavish* and *unholy spirit*. He is *constrained*, as the Author observed, pag. 179. To do all, that he doth, for fear of *punishment*, and hope of re-

S

ward:

|| Christ.

Lib. p. 39.

Evan. I remember *Luther* || faith. That in his time there were some, that did reason after the like manner; i. faith, say they, do accomplish all things, and if faith be only and alone sufficient unto righteousness, to what end are we commanded to do good deeds? We may go play then, and work no working at all. To whom he makes an answer, saying, No so, ye ungodly, not so. And there were other

|| On *Gal.*

p. 156.

that said, || If the Law do not justify then it is in vain, and of none effect yet it is not therefore true (saith he) For like as this consequence is nothing worth; money doth not justify or make a man righteous, therefore it is unprofitable: the eyes do not justify therefore they must be plucked out: the hands make not a man righteous, therefore they must be cut off so is this naught also; the Law doth not justify therefore it is unprofitable. We do not therefore destroy and condemn the Law, because we say it doth not justify: but we say with *Paul* (1 *Tim.* i. 8.) *The Law is good, if a man do rightly use it.* And that *this is a faithful saying, That they which* [175] *have believed in God, might be careful to maintain good works: these things are good and profitable unto men,* Titus iii. 8.

§ 6. *Neo.* Truly, Sir, for mine own part, I do much marvel, that this my friend *Antinomista* should be so confident of his faith in Christ; and yet so little regard holiness of life, and keeping of Christ's

ward: and if it is once fixed in his mind, that *these are ceased* in his case, he stands still like a clock, when the weights, that made her go,

are removed, or like a slave when he is in no hazard of the whip: than which there cannot be a greater evidence of lothsome legality.

Christ's Commandments, as it seems he doth. For I give the Lord thanks, I do now, in some small measure, believe, that I am, by Christ, freely and fully justified, and acquitted from all my sins : and therefore have no need, either to eschew evil, or do good, for fear of punishment, or hope of reward : and yet (methinks) I find my heart more willing and desirous to do what the Lord commands, and to avoid what he forbids, than ever it was before I did thus believe (1). Surely, Sir, I do perceive that

(1) It is not the scope or design of *Neophytus*, here, to shew wherein the essence of faith consists, or to give a definition of it. But suppose it was so ; his definition falls considerably short of some, given by famous orthodox protestant Divines, yea, and Churches too. See the note on the definition of faith. I repeat here Mr. *John Davidson's* definition only, viz. *Faith is an HEARTY ASSURANCE, that our sins are freely forgiven us in Christ.* From whence one may clearly see, that some time a day, it was reckoned no absurdity, that one's justification was made the object of one's belief. For the understanding of which ancient protestant doctrine, grown almost quite out of ken with unlearned readers, I shall adduce a passage out of *Wendeline's Christ. Theol. lib. 1. cap. 24. pag. 542, 543.* He proposeth the popish ob-

jection thus, *Justifying faith must go before justification : but the faith of special mercy doth not go before justification ; if it did, it were false ; for at that rate, a man should believe that his sins are forgiven, which as yet are not forgiven ; since they are not forgiven but by justification : Therefore the faith of SPECIAL MERCY is not justifying faith.* In answer to which, he denies the second of these propositions, with the proof thereof ; and concludes in these words, *Justifying faith therefore, bath for the special object of it, forgiveness of sins, FUTURE, PRESENT, and PAST.* He explains it thus, *By the faith of special mercy, as it goeth before justification, a man doth not believe that his sins are forgiven him already, before the act of believing.* (This, by the by, is the *Antinomian* faith, justifying only declaratively ; follows the true

doctrine of faith) *But that he shall have forgiveness of sins : IN the VERT ACT of justification, he believes his sins are forgiven him, and SO receives forgiveness : AFTER justification, he believes the past application, to wit, of forgiveness, that is, that his sins are now already forgiven him.*

But the design of *Neophytus* is, to make a profession of his faith, and, by an argument drawn from *Christian* experience, to refute the *Antinomian* pretended faith, whereby a sinner, at first brush, believes his sins to be already forgiven him, before the act of believing; and thereafter hath no regard to holiness of life: a plain evidence, that that perswasion is not of God. And in opposition to it is this profession made, which consists of three parts.

(1.) He professeth, that *he believes himself to be justified and acquitted from all his sins : and this is the belief of the past application, AFTER justification, which we heard before from Wendeline. For we have already found Neophytus brought unto faith in Christ, and the match betwixt Christ and him declared to be made, tho' his faith was accompanied with fears,* page 208. And NOW he

finds his faith grown up in some small measure, unto the height which *Antinomista* pretended his faith to be at, namely, unto believing himself to be already justified, but withal he intimates, that his faith had not come to this pitch all of a sudden, as *Antinomista's* had done, pag. 117, ——— 121. ; but that it was sometime after he believed, ere he did *THUS* believe. And now indeed, his believing *THUS*, only in some small measure, was his sin, and argued the weakness of his faith: but such a man's believing, in any measure, great or small, that he was justified and acquitted from all his sins, must be commended and approved; unless we will bring back the popish doctrine of doubting.

(2) He professeth, That therefore, namely, since he was justified, and believed himself to be so, he had no need to eschew evil, or do good, for fear of punishment, or hope of reward: the which, *Antinomista* pretending to likewise, had cast off all care of keeping the Law, or doing good works; having no other principle of obedience within him. This doth not at all look to punishments and rewards, improperly so called, to wit, fatherly chastisements and

that faith in Christ (*m*) is no hindrance to holiness of life, as I once thought it was.

Evan. Neighbour *Neophytus*, if our friend *Antinomista*, do content himself with a meer Gospel-knowledge, in a notionary way; and have run out, to *fetch in notions from Christ*, and yet is not *fetch'd in by the power of Christ*; let us pity him, and pray for him. And in the mean time, I pray you, know that true Faith in Christ (*n*) is so far from being a *hindrance* from holiness of life and good works, that it is the only *furtherance*: for only by faith in Christ, a man is enabled

and favours, of which the Author afterwards treats expressly: but 'tis plainly meant of rewards and punishments taken in a *proper* sense, as flowing from the justice of God *remunerative* and *vindictive*, and proceeding upon our *works*, good and evil; and particularly 'tis meant of *heaven* and *hell*. This is the sense in which that phrase is commonly used by Divines: and that it is so to be taken here, is evident from its being inferred from his *justification*, which indeed leaves no place for fear of punishment, and hope of reward, in the *latter* sense; but not so in the *former* sense. And thus it appears, *Nomista* understood it, page 287. where this point is purposedly handled.

(3.) He professeth, That he was so far from being the

less inclined to duty, that he *believed* himself to be *fully justified*; and that the *fear of punishment* and *hope of reward* were ceased in his case: that, on the contrary, he found, as his faith grew, his love to, and readiness for holiness of life grew; he was *more willing* and *more desirous* to do the Lord's Commandments, than he had been, before his faith was advanced to that pitch. And herein, I conceive, the experience of the Saints will not contradict him. Thus he gives a plain testimony against the *Antinomian* faith.

(*m*) Namely, the faith of *special mercy*, or a faith of *particular application*, without which, in greater or lesser measure, it is not saving faith.

(*n*) See the preceeding *note*.

(*o*) See

[176] enabled to exercise all *Christian graces aright*, and to perform all *Christian duties aright*, which before he could not. As for example, before a man believe God's love to him in Christ (o); though he may have a kind of *love* to God, as he is his *Creator* and *Preserver*, and gives him many good things for this present life: yet if God do but open his eyes, to see what condition his soul is in; that is, if he do but let him see that *relation*, that is betwixt God and him, according to the tenor of the *Covenant of Works*; then he conceives of him as an *angry judge*, armed with *justice* against him, and must be pacified by the *Works* of the *Law*, whereunto he finds his nature *opposite* and *contrary*: and therefore he *hates* both *God* and his *Law*; and doth secretly wish and desire, there were neither *God* nor *Law*. And though God should *now* give unto him never so many *temporal blessings*, yet could he not *love* him: for what malefactor could love that *judge*. or his *law*, from whom he expected the sentence of *condemnation*, though he should feast him at his table, with never so many dainties? *But after that the kindness and love of God his Saviour hath appeared, not by works of righteousness that he hath done, but according to his mercy he saved him*, Titus iii. 4, 5. That is, when as,

[177] by the eye of faith, he sees himself to stand in *relation* to God, according to the tenor of the *Covenant of Grace* (p); then he conceives of God, as a most merciful and loving *father* to him in Christ, that hath freely pardoned and forgiven him all his sins, and quite released him from the *Covenant of Works* (q): and, by this means, the *love of God* is shed abroad in his heart through the *Holy*

(o) See on page 198. note Christ, whom he hath received for salvation.

(p) His soul resting on (q) Thus he conceives of God

Holy Ghost, which is given to him; and then he loves God, because he first loved him, Rom. v. 5. 1 John iv. 19. For as a man seeth and feeleth by faith, the love and favour of God towards him, in Christ his son; so doth he love again both God and his law: and indeed it is impossible for any man to love God, till, by faith, he know himself beloved of God (r).

*Secondly, Though a man, before he believe God's love to him in Christ, may have a great measure of legal humiliation, compunction, sorrow and grief *; and be brought down (as it were) to the very gate of hell; and feel the very flashings of hell-fire in his conscience for his sins: yet it is not, because he hath thereby offended God; but rather because he hath thereby offended himself; that is, because he hath thereby brought himself into the danger of eternal death and condemnation (f). But when once he believes the love of God to him in Christ, in pardoning his iniquity, and passing by his transgressions (t); then he sorrows and grieves for the offence of God by the sin, reasoning thus with himself, [178] and is it so indeed? Hath the Lord given his own son*

God, according to the measure of his faith, or of his soul's resting on Christ, which admits of various degrees.

(r) See on page 198. note (u).

(f) A man's believing God's love to him, is woven into the very nature of saving faith, as hath been already shown. Wherefore, whatsoever humiliation, com-

punction, sorrow, and grief, for sin, go before it, they must needs be but legal, being before faith, without which, it is impossible to please God, Heb. xi. 6.

(t) The belief of which, in some measure, is included in the nature of faith. See the note on the definition of faith, and on page 275. note (l).

(u) This

son, to death, for me, who have been such a vile, sinful wretch? And hath Christ born all thy sins, and was he wounded for thy transgressions? † O, then the working of his bowels! the stirring of his affections, the melting and relenting of his repenting heart. *Then he remembers his own evil ways, and his doings, that were not good, and lothes himself in his own eyes for all his abominations; and looking upon Christ, whom he hath pierced, he mourns bitterly for him, as one mourneth for his only son, Ezek. xxxvi. 31. Zech. xii. 10.* Thus, when faith hath bathed a man's heart in the blood of Christ, it is so mollified, that it quickly dissolves into tears of godly sorrow: so that if Christ do but *turn and look* upon him, O then, with *Peter*, he goes out and weeps bitterly! and this is true gospel-mourning; and this is right evangelical repenting (u).

Thirdly, Though, before a man do truly believe in Christ, he may so reform his life and amend his ways, that as touching the righteousness, which is of the Law, he may be with the Apostle (*Philip. iii. 6.*) blameless: yet being under the Covenant of

[179] *Works*; all the obedience that he yields to the Law, all his leaving of sin and performance of duties, all his avoiding of what the Law

(u) This is the springing up of the seeds of repentance put into the heart in sanctification, *Larg. Catech. Q. 75.* a work of sanctifying grace, acceptable to God; the curse being taken off the sinner, and his person accepted in the Beloved: and like to the mourning and repenting of that woman, *Luke vii.* who,

having much forgiven her, loved much, *ver. 47.* Betwixt which repentance and pardon of sin, there is an inseparable connection; so that it is of such necessity to all sinners, that none may expect pardon without it. *Westm. Confess. chap. 15. art. 3.* See more on *pag. 201. note (z).*

(v) This

Law forbids, and all his doing of what the Law commands, is begotten by the *Law of Works*, of *Hagar* the bond-woman, by the force of *self-love*: and so indeed they are the fruit and works of a bond-servant, that is moved and *constrained* to do all that he doth, for fear of punishment and hope of reward (v). For, saith *Luther* ||, the *Law given on mount Sinai, which the* || On Gal.
Arabians call Agar, begetteth none but p. 218.

servants

(v) This can have no reference at all to the motives of a *believer's* obedience; unless believers, as well as unbelievers, are to be reckoned to be *under the Covenant of Works*: for, 'tis manifest, that the Author speaks here, of such only, as are *under that Covenant*. But, on the contrary; if a man is under the *Covenant of Works* (called *the Law*, in the stile of the Holy Ghost) he is *not* a believer, but an unbeliever. *Rom. vi. 14. Sin shall not have dominion over you: for ye are not under the Law, but under Grace.* This reasoning proceeds upon this principle, viz. *These, who are under the Covenant of Works, and they only, are under the dominion, or reigning power of sin.* And if men, being under the *Covenant of Works*, are under the dominion of sin; 'tis evident, that they are not believers: that they are but bond-servants; that the *love of God*

dwelleth not in them; but corrupt *self love* reigns in them; and therefore, unto the good they do, they are *constrained*, by fear of punishment, and hope of reward, agreeable to the threatening and promise of the broken *Covenant of Works*, they are under: that their obedience, conform to their state and condition, is but *servile*; no better than it is here described to be; having only the letter, but not the spirit of true obedience, the which, before any man can attain unto; he must be set free from the *Covenant of Works*, as the Apostle teacheth, *Rom. vii 6. But now, we are delivered from the LAW, that being dead wherein we were held, that we should SERVE in NEWNESS of SPIRIT, and not in the OLDNESS of the LETTER*: and finally, that as is the condition, and the obedience of these *under the Covenant of Works*; so shall their

servants. And so indeed all that such a man doth is but hypocrisy; for he pretends the *serving of God*, whereas indeed he intends the *serving of himself*. And how can he do otherwise? For whilst he wants faith, he wants all things: he is an *empty vine*, and therefore must needs *bring forth fruit unto himself*, Hos. x. 1. Till a man be served himself, he will not serve the Lord Christ (*w*). Nay, whilst he wants faith, he wants the love of Christ; and therefore he lives not *to Christ*; but *to himself*, because he loveth himself. And hence, surely we may conceive, it is, that Doctor *Preston*

|| Of Love faith, All that a man doth, and not out of love, is out of hypocrisy ||. Where-
 p. 19. soever love is not, there is nothing but
 * Ibid. hypocrisy in such a man's heart *.
 p. 18.

[180] But when a man, through *the hear-*
ing of faith, receives the spirit of Christ,
Gal. iii. 2. That spirit, according to
 the measure of faith, writes the lively Law of love
 in his heart, (as *Tindal* sweetly saith) whereby he
 is enabled to work *freely*, and of his own accord,
 without the *coaction* or *compulsion* of the Law (*y*).
 For

their end be, *Gal. iv. 30.*
Cast out the bond-woman and
her son: for the son of the bond-
woman shall not be heir with
the son of the free-woman.

(*w*) *i. e.* Till the *empty*
wine be filled, with the *spi-*
rit, from Jesus Christ, it will
 never bring forth fruit *unto*
him. Till a man do once
 eat, by faith; he'll never
 work aright. The conscience
 must be *purged from dead*
works; else one is not in case
 to serve the living God, Heb.

ix. 14. The Covenant of
 Works saith to the sinner,
 who is yet without strength,
Work, and then thou shalt be
filled: but the Covenant of
 Grace saith to him, *Be fil-*
led, and then thou must work.
 And until the yoke of the
 Covenant of Works be taken
 off a man's jaws, and meat
 be laid unto him; he'll ne-
 ver take on and bear the
 yoke of Christ acceptably.

(*y*) The words *coaction*
 and *compulsion*, signify one
 and

and the same thing, to wit, forcing: so that to work without the *coaction* or *compulsion* of the Law, is to work without being forced thereto by the Law.

One would think it so very plain and obvious, that the way how the Law forceth men to work, is by the terror of the dreadful punishment, which it threatens, in case of not working: that it doth but darken the matter, to say, *The coaction or compulsion of the Law consists in its commanding and binding power or force.* The which must needs be meant, of the commanding and binding power of the Covenant of Works, or of the Law, as it is the Covenant of Works. For it cannot be meant (as these words seem to bear) of that power, which the Law of the ten Commands, as a rule of life, hath over men, to bind them to obedience; under which, I think, the impartial reader is, by this time, convinced, that the Author denies not believers still to be: for to call that *coaction* or *compulsion*, is contrary to the common understanding and usage of these words in society. At this rate, one must say, That the glorified Saints and An-

gels (to ascend no higher) being, as creatures of God, under the commanding and binding power of the eternal rule of righteousness, are *compelled* and *forced* to their obedience too. And that when we pray, *Thy will be done on earth, as it is in heaven*; we pray to be enabled to obey the will of God, as the Angels do in heaven, by *coaction* and *compulsion* in the height thereof: for surely the Angels have the sense of the commanding and binding power of the eternal rule of righteousness, upon them, in a degree far beyond what any believer on earth has. Wherefore that exposition of the *coaction* or *compulsion*, of the Law, and so putting believers under the Law's *coaction* or *compulsion*, amount just to what we met with before, namely, That *believers are under the commanding power* (at least) of the Covenant of Works, having obedience bound upon them, with the cords of hell, or under the pain of the curse. Accordingly, the *compulsion* of the Law, is more plainly described to be, *Its binding power and moral force, which it derives from the awful authority* of

of the sovereign Law-giver, commanding obedience to his Law, and threatening disobedience with wrath; or with death, or hell. And so our Author is blamed for not subjecting believers to this compulsion of the Law.

In the preceeding paragraph, he had shown, That the obedience of unbelievers to the Law of the ten Commandments, is produced by the influence of the Law (or Covenant) of Works upon them, forcing or constraining them thereto, by the fear of the punishment which it threatens. Thus they work by the coercion or compulsion of the Law, or Covenant of Works; being destitute of the love of God. Here he affirms, That when once a man is brought unto Christ, he having the sanctifying Spirit of Christ dwelling in him, and being endowed with Faith that purifies the heart, and with Love, that is strong as death, is enabled to work freely, and of his own accord, without that coercion or compulsion.

This is the doctrine of the holy Scripture, Psal. li. 12. Uphold me with thy FREE Spirit. Compare Gal. v. 18. But if ye be LED BY THE SPIRIT, ye are not UNDER THE LAW. So Psal. cx. 3. Thy people shall be WILLING in the day of thy power. Com-

pare 1 Pet. v. 2. Not by CONSTRAINT, but WILLINGLY. And believers are declared to be, not under the Law, Rom. vi. 14. to be made free from the Law of DEATH, chap. viii. Not to have received the spirit of bondage again to FEAR, but the spirit of adoption, v. 15. How then can they be still under the coercive and compulsive power of the Law, frightening and forcing them to obedience, by its threatnings of the second death, or eternal wrath?

And 'tis notour, that this is the received doctrine of orthodox divines; which might be attested by a cloud of witnesses, if the nature of this work did permit. "Not to be under the Law (saith Luther) is to do good things, and abstain from wicked things, not through compulsion of the Law, but by free love, and with pleasure." Chof. Serm. 20. pag. (mihi) 232.

"The second part (viz. of Christian liberty) is, saith Calvin, That consciences obey the Law, not as compelled by the necessity of the Law: but being free from the yoke of the Law itself, of their own accord, they obey the will of God." Instit. Book 3. Chap. 19. Sect. 4.

"We would distinguish betwixt this Law, considered

which loved him, and which, by faith, is apprehended of him, will constrain him to do so; according to that of the *Apostle*, 2 Cor. v. 14. *The love of Christ*
con-

dered as a Law, and as a Covenant; a Law doth necessarily imply no more than, 1. To direct. 2. To command, enforcing that obedience by authority. A Covenant doth further necessarily imply, promises made upon some condition, or threatnings added, if such a condition be not performed: the first two are essential to the Law, the last two, to believers, are made void through Christ; in which sense it is said, That by him, we are freed from the Law as a Covenant; so that believers life depends not on the promises annexed to the Law, nor are they in danger by the threatnings added to it." *Durham on the commands*, pag. 4.

"What a new creature doth, in observance of the Law, is from natural freedom, choice and judgment, and not by the force of any threatnings annexed to it." *Charnock*, vol. 2. p. 59.

See *Westminster Confession*, chap. 20. art. 1. Of which afterwards. And thus is that text, 1 Tim. i. 9. *The Law is not made for a righteous man,*

generally understood by Divines, Criticks, and Commentators. "The Law, threatening, compelling, condemning, is not made for a righteous man, because he is push'd forward to duty of his own accord, and is no more led by the spirit of bondage, and fear of punishment." *Turret. loc. 2. q. 24. th. 8.* "By the Law is to be understood, the moral Law, as 'tis armed in stings and terrors, to restrain rebellious sinners. By the righteous man is meant one, in whom a principle of divine Grace is planted, and who, from the knowledge and love of God, chuses the things that are pleasing to him. As the Law has annexed so many severe threatnings to the transgressors of it; 'tis evident that 'tis directed to the wicked, who will only be compelled by fear from an outrageous breaking of it." *Continuat. Pool's Annot. on the Text.* "The Law is not for him, as a master to command him, to constrain him as a bond-man." *Lodovic. de Dieu.* "The Law doth not compel, press on, fright,

† Dr. Preston Of
Love,
p. 28.

it is such a

|| Town's
Assertion
of Grace,
p. 131,
138.

constraineth us ; that is †, it will make him to do so, whether he will or no, he cannot chuse but do it (z). I tell you truly, answerably as the love of Christ is shed abroad in the heart of any man, it is such a strong impulsion, that it carries him on, to serve and please the Lord in all things : according to the saying of an evangelical man || (a), The will and affection of a believer, according to the measure of faith and the spirit received, sweetly quickens and bends, to chuse, affect, and

“ frightly heavy upon, and
“ punish a righteous man.”
Strigelius. “ It lies not on
“ him as a heavy burden,
“ compelling a man against
“ his will, violently pressing
“ him on, and pushing him
“ forwards ; it doth not draw
“ him to obedience, but leads
“ him, being willing.” *Scul-*
tetus. “ For of his own ac-
“ cord he doth right.” *Casta-*
lio, apud Pol. Synop. in loc.

(z) It is a *metonymie* from
“ the effect, that is, love
“ makes me to do it in that
“ manner as a man that is
“ compelled ; that is the mean-
“ ing of it. So it hath the
“ same effect that *compulsion*
“ hath, though there be no-
“ thing more different from
“ *compulsion* than love.” Dr.
Preston, ibid. pag. 29.

(a) If one considers, that
the drift and scope of this
whole discourse, from page

274. is to discover the naugh-
tiness of *Antinomista's* faith,
observed by *Neophytus, ibid.*
one may perceive, that by
the Author's quoting *Towne*
the *Antinomian*, upon that
head, he gives no more
ground to suspect himself of
Antinomianism, though he
calls him an *evangelical MAN*;
than a Protestant gives in
point of Popery, by quoting
Cardinal *Bellarmino* against
a *Papist*, tho' withal he call
him a *Catholick* : and the e-
pithet given to *Towne*, is so
far from being a *high com-*
mendation, that really it is
none at all. For though
both these epithets, the lat-
ter as well as the former, are
in themselves honourable ;
yet, in these cases, a man
speaking in the language of
his adversary, they are no-
thing so. *Evangelista* could
not but remember, that *Ant-*
inomista

8 7. and delight in, whatever is good and acceptable, to God, or a good man; the *spirit* freely and cheerfully moving and inclining him to keep the Law, without fear of *hell*, or hope of *heaven* (b). For a *christian man*, faith sweet *Tindal* *, worketh only because 'tis the will of his Father: for after that he is overcome with *love* and *kindness*, he *seeks* to do the will of God, which indeed is a christian man's nature; and what he doth, he doth it *freely*, after the example of Christ. As a natural son; ask him why he doth such a thing; why, faith he, *It is the will of my Father*, and I do it that I may please him: for indeed *love desireth no wages, it is wages enough to it self, it hath sweetness enough in it self, it desires no addition, it pays its own wages* (c). And therefore it is the true child-like obedience, being begotten by faith, of *Sarah the free woman*, by the force of God's love. And so it is indeed the only true and sincere obedience: for, faith Dr. *Preston* †, *To do a thing in love, is to do it in sincerity; and indeed there is no other definition of sincerity, that is the best way to know it by.*

* Pathway to h. Script. p. 383. [181]

† Of Love p. 198.

§ 7. *Nem.* But stay, Sir, I pray you, would you not have believers to eschew evil and do good, for fear of hell, or for hope of heaven?

Evan.

tinomista had told him roundly, pag. 116. That *he had not been so evangelical, as some OTHERS in the city, which caused him to leave hearing of him, to hear them, viz. those evangelical men: and why might not he give him a sound note from one of*

these evangelical men, even under that character, so acceptable to him, without ranking himself with them?

(b) See the preceding note (y), and on page 288. note (d).

(c) Dr. *Preston*, of Love, page 27.

(d) As

Evan. No indeed, I would not have any believer to do either the one or the other; for so far forth as they do so, their obedience is but slavish (*d*).
And

(*d*) As for what concerns the *hope of heaven*, the Author purposedly explains that matter, page 183. That he would not have any believer to eschew evil, or do good, for fear of hell; the meaning thereof plainly is this, *You, being a believer in Christ, ought not to eschew evil and do good, for fear you be condemned, and cast into hell.* So far as a believer doth so, the Author justly reckons his

obedience accordingly *slavish*. This is the common understanding and sense of such a phrase; as when we say, *The slave works for fear of the whip*: some men abstain from stealing, robbing, and the like, for fear of the gallows; they eschew evil, not from love of virtue, but for fear of punishment, as the heathen Poet saith of his pretender to virtue,

*Oderunt peccare boni virtutis amore,
Tu nihil admittes in te formidine pœnæ.*

HORAT. Epist. 16.

Which may be thus *Englisht*,
Hatred of vice, in gen'rous souls;
From love of virtue flows;
While nothing vicious Minds controuls,
But servile fear of blows.

This is a quite other thing, than to say, *That a believer, in doing good, or eschewing evil, ought not to REGARD threatnings, nor be INFLUENCED by the threatning of death.* For though believers ought never to fear that they shall be condemned, and cast into hell; yet they both may, and ought, awfully to regard the threatnings of the holy

Law. And how they ought to regard them, one may learn from the *Westminster Confession*, chap. 19. art. 6. in these words, "The threatnings of it (*viz. the Law*) "serve to shew what even "their sins deserve; and what "afflictions in this life they "may expect for them, although freed from the curse "thereof, threatned in the "Law."

And therefore, tho', when they were first awaked, and convinced of their misery, and set foot forward, to

"Law." Thus they are to regard them, not as denunciations of their doom, in case of sinning; but as a *looking-glass*, wherein to behold the fearful demerit of their sin; the unspeakable love of God, in freeing them from bearing it; his fatherly displeasure against his own for their sin; and the tokens of his anger, to be expected by them in that case. So will they be influenced to eschew evil, and do good, being thereby filled with *hatred* and *horror* of sin, *thankfulness* to God, and *fear* of the displeasure and *frowns* of their Father; though not with a fear that he'll condemn them, and destroy them in hell; this *glass* represents no such thing.

Such a fear, in a believer, is groundless. For, (1.) He is not under the threatening of hell, or liable to the curse. See *pag. 147, note (o). and (q).* If he were, he behoved, that moment he sinneth, to fall under the curse. For, since the curse is the sentence of the Law, passing on the sinner, according to the threatening, adjudging, and binding him over to the punishment threatened: if the Law say

to a man, before he sinneth, *In the day thou eatest thereof, thou SHALT surely die*; it saith to him in the moment he sinneth, *Cursed is every one that continueth not in all things written in the Law, to do them.* And forasmuch as, believers sin in every thing they do; their very believing and repenting being always attended with sinful imperfections: it is not possible, at this rate, that they can be one moment from under the curse; but it must be continually wreathed about their necks. To distinguish, in this case, betwixt *gross sins*, and *lesser sins*, is vain. For as every sin (even the least) deserves God's wrath and curse, *Short. Catech.* So, against whomsoever the curse takes place, (and by virtue of God's truth, it takes place against all those who are threatened with hell, or eternal death) they are cursed for all sins; smaller or greater, *Cursed is every one that continueth not in ALL THINGS*: though still there is a difference made betwixt greater and lesser sins, in respect of the degree of punishment; yet there is none, in respect of the kind of punishment. But now,

T believers

to go on in the way of life; they, with the prodigal, would be hired servants: yet when, by the eye

believers are set free from the curse, *Gal. iii. 13. Christ hath redeemed us from the CURSE of the Law, being made a curse for us.* (2.) By the redemption of Christ already applied to the believer, and by the oath of God, he is perfectly secured from the return of the curse upon him, *Gal. iii. 13. (See before)* compared with *Isa. liii. and liv. 9. For this is as the waters of Noah unto me: for, as I have sworn, that the waters of Noah should no more go over the earth: so have I SWORN that I would not be WROTH with THEE, nor rebuke thee.* Therefore he is perfectly secured, from being made liable, any more, to hell, or eternal death. For a man, being under the curse, is SO made liable to—the pains of hell for ever. *Short Catech.* (3.) He is justified by faith, and so adjudged to live eternally in heaven. This is unalterable; for the gifts and calling of God are without repentance, *Rom. xi. 29.* And a man can never stand adjudged to eternal life, and to eternal death, at one and the same time. (4.) One great difference betwixt believers and unbelievers, lies here,

that the latter are bound over to hell and wrath, the former are not, *John iii. 18. He that believeth, is not condemned: but he that believeth not, is condemned already, not, that he is in hell already, but bound over to it.* Now, a believer is still a believer, from the first moment of his believing: and therefore it remains true concerning him, from that moment, for ever, that he is not condemned, or bound over to hell and wrath. He is expressly secured against it, for all time to come, from that moment, *John v. 24. He SHALL not come into condemnation.* And the Apostle cuts off all evasion by distinctions of condemnation here, while he tells us in express terms, *There is no condemnation to them which are in Christ Jesus, Rom. viii. 1.* (5.) The believer's union with Christ is never dissolved, *Hos. ii. 19. I will betroth thee unto me for ever, and being in Christ, he is so beyond the reach of condemnation, Rom. viii. 1.* Yea, and being in Christ, he is perfectly righteous for ever for he is never again stripped of the white raiment of Christ.

eye of faith, they see the mercy and indulgence of their heavenly Father in

[182]

Christ;

Christ's imputed righteousness; while the union remains, it cannot be lost: but to be perfectly righteous, and yet liable to condemnation, before a just judge, is inconsistent.

Neither is such a fear, in a believer, acceptable to God. For (1.) 'Tis not from the Spirit of God, but from one's own spirit, or a worse, Rom. viii. 15. *Ye have not received the spirit of bondage again to FEAR: namely, to fear death or hell.* Heb. ii. 15. *Who, through FEAR of DEATH, were all their lifetime subject to BONDAGE.* (2.) It was the design of the sending of Christ, That believers, in him, might serve God without that fear, Luke i. 74. *That we, being DELIVERED out of the hands of our ENEMIES, might serve him without FEAR.* Compare 1 Cor. xv. 26. *The last ENEMY that shall be destroyed is DEATH.* And for this very cause, Jesus Christ came, That through death, he might destroy him that had the power of death, that is the Devil: and deliver them, who, through FEAR of DEATH, were all their life-time (namely, before their deliverance by

Christ) *subject to bondage.* Heb. ii. 14, 15. (3) Though it is indeed consistent with, yet it is contrary to Faith, Matth. viii. 26. *Why are ye fearful, O ye of little faith? And to love too, 1 John iv. 18. Perfect love casteth out fear; because fear hath torment.* 2 Tim. i. 7. *God hath not given us the spirit of fear. BUT of power, of love, and of a sound mind.*

(4.) As it is not agreeable to the character of a father who is not a revenging judge to his own family, to threaten to KILL his children, tho' he threaten to chastise them: so such a fear is no more agreeable to the spirit of adoption, nor becoming the state of sonship to God, than for a child to fear that his father, being such a one, will KILL him. And therefore the spirit of bondage to fear, is opposed to the spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15.

"Adoption is an act of
"the free Grace of God, ---
"whereby all those that are
"justified are received into
"the number of his children,
"have his name put upon
"them, the spirit of his Son
"given to them, (receive the

Christ, running to meet them, and embrace them; I would have them (with him) to talk no more of being *hired servants* (e). I would have them so to wrestle against doubting, and so to exercise their faith; as to believe, *that they are, by Christ, delivered from the hands of all their enemies*, both the

"spirit of adoption, Westmin. Confess. chap 12.) are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory. Larger Catech. q. 74.

"The LIBERTY, which Christ has purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral Law. — As also in their free access to God, and their yielding obedience unto him, NOT out of slavish fear, but a child-like love, and willing mind. All which were common also to believers under the Law." Westm. Confession, chap. 20. art. 1. By the guilt of sin here, must needs be understood obligation to eternal wrath. See page 133. note (e).

"The end of Christian liberty is, that being deli-

vered out of the hands of our enemies, we might serve the Lord without fear." Ibid. art. 3.

"The one (viz. justification) doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation." Larg. Catech. q. 77.

"Though a soul be justified, and freed from the guilt of eternal punishment; and so the spirit is no more to be afraid and disquieted for eternal wrath and hell." Rutherford's Trial and Triumph, &c. Sermon 19. page 261.

"The believer hath no conscience of sins: that is, he in conscience is not to fear everlasting condemnation, that is most true." Ib. page 266.

See more to this purpose, page 140. note (l). Page 147. note (o). Page 282. note (y).

(e) Compare Luke xv. 19, and 21.

(f) And

the law, sin, wrath, death, the devil, and hell ; *That they may serve the Lord without fear, in holiness and righteousness all the days of their lives,* Luke i. 74, 75. I would have them *so* to believe God's love to them in Christ, as that *thereby* they may be constrained to obedience (f).

Nom. But, Sir, you know that our Saviour saith, *Fear him that is able to destroy both soul and body in hell,* Matth. x. 28. And the Apostle saith, *We shall receive of the Lord, the reward of the inheritance,* Col. iii. 24. And is it not said, *That Moses had respect unto the recompense of reward,* Heb. xi. 26 ?

Evan. Surely the intent of our blessed Saviour, in that first Scripture, is to teach all believers, that when God commands one thing, and man another, they should obey God, and not man ; rather than to exhort them, to eschew evil for fear of hell (g).
And

(f) And no marvel one *would* have them do so ; since that is what all the children of God, with one mouth, do daily pray for, saying, *Thy will be done in earth, as it is in heaven.*

(g) There is a great difference betwixt a believer's eschewing evil for fear of hell, and his eschewing it from the fear of God, as able to destroy both soul and body in hell. The former respects the event, as to his eternal state ; the latter doth not : to this purpose, the variation of the phrase in the text is observable : *Fear not them which KILL the body ;* this notes

the event, as to temporal death, by the hands of men, which our Lord would have his people to lay their accounts with : but with respect to eternal death, he saith not, *Fear him which destroys ;* but, *which is ABLE to destroy both soul and body in hell.* Moreover, the former is a slavish fear of God, as a revenging Judge ; the believer eschewing sin, for fear he be damned : the latter is a reverential fear of God, as of a Father, with whom is awful dominion and power. The former carries in it a doubtfulness and uncertainty, as to the event, plainly con-

And as for those other Scriptures by you alledged,
 [183] if you mean reward, and the means to
 obtain that reward, in the *Scripture-*
sense ; then it is another matter : but I had thought
 you had meant in our common sense, and not in
 Scripture-sense.

Nom. Why, Sir, I pray you, what difference is
 there, betwixt reward, and the means to obtain the
 reward, in our *common* sense, and in the Scripture-
 sense ?

Evan. Why ? reward, in our *common* sense, is
 that, which is conceived to come from *God*, or to
 be given by *God* ; which is, a fancying of heaven
 under carnal notions, beholding it as a place, where
 there is freedom from all misery, and fulness of all
 pleasures and happiness, and to be obtained by our

own

trary to the remedy prescri-
 bed in this same case ; *Prov.*
xxix. 25. The fear of man
bringeth a snare : but whoso
putteth his TRUST in the Lord
shall be safe. The latter is
 consistent with the most full
 assurance of one's being put
 beyond all hazard of hell.
Heb. xii. 28, 29. Wherefore we
receiving a kingdom, which
CANNOT be moved, let us
have grace, whereby we may
serve God acceptably, with RE-
VERENCE and GODLY FEAR.
For OUR God is a consuming
fire. A believer, by fixing
 his eyes on God, as able to
 destroy both soul and body in
 hell, may be so filled with
 the reverential fear of God,
 his dreadful power and wrath

against sin ; as to be fenced
 against the slavish fear of the
 most cruel tyrants, tempting
 him to sin : though in the
 mean time, he most firmly
 believes that he is past that
 gulf, can never fall into it,
 nor be bound over unto it.
 For, so he hath a lively re-
 presentation of the just *deser-*
ving of sin, even of that sin
 in particular unto which he
 is tempted ; and so must
 tremble at the thought of it,
 as an evil greater than death.
 And as a child, when he seeth
 his father lashing his slaves,
 cannot but tremble, and fear
 to offend him ; so a belie-
 ver's turning his eyes on the
 miseries of the damned, must
 raise in him an awful apprehension

7. *not the Springs of true Obedience.* 295
 own works and doings (*b*). But reward, in the
 Scripture-sense, is not so much that which comes
 from God, or is given by God; as that which lies
 in God; even *the full fruition of God himself* in
 Christ. *I am* (saith God to Abraham) *thy shield,*
and thy exceeding great reward, Gen. xv. 1. And,
Whom have I in heaven but thee, saith David? And
there is none upon earth, that I desire besides thee,
 Psal. lxxiii. 25. And *I shall be satisfied when I a-*
wake

hension of the severity of
 his Father against sin, even in
 his own; and cause him to
 say in his heart, *My flesh*
trembleth for fear of thee; and
I am afraid of thy judgments,
 Psal. cxix. 120. Thus also
 he hath a view of the fright-
 ful danger he has escaped:
 the looking back to which,
 must make one's heart shi-
 ver, and conceive a horror of
 sin; as in the case of a par-
 doned criminal, looking back
 to a dreadful precipice, from
 which he was to have been
 thrown headlong, had not
 a pardon seasonably pre-
 vented his ruin. Eph. ii. 3.
We were, by nature, the chil-
dren of wrath, even as others.

(*b*) Thus, to eschew evil,
 and do good, for hope of hea-
 ven, is to do so in hope of
 obtaining heaven, by our own
 works. And certainly, that
 hope shall be cut off, and be a
 spider's web, Job viii. 14. for
 a sinner shall never obtain
 heaven, but in the way of

free grace; but if it be of
 WORKS, then it is no more
 grace, Rom. xi. 6. But that
 a believer may be animated
 to obedience, by eyeing the
 reward already obtained for
 him, by the works of Christ,
 our author no where denies.
 So indeed the Apostle ex-
 horts believers to run their
 Christian race, *looking unto*
Jesus, who for the joy that
was set before him (to be ob-
 tained by his own works, in
 the way of most proper me-
 rit) *endured the cross,* Heb.
 xii. 1, 2.

"Papists (saith Dr. Pre-
 ston) tell of escaping dam-
 nation, and of getting into
 heaven. But scripture gives
 other motives, (*viz.* to
 good works) thou art in
 Christ, and Christ is thine;
 consider what he hath done
 for thee, what thou hast by
 him, what thou hadst been
 without him, and thus
 stir up thy self to do for
 him, what he requireth."

Abridg.

296 *Slavish Fear, and servile Hope*, Chap. III.
wake with thy likeness, Psal. xvii. 15. (i). And
the means to obtain this reward, is not by *doing*, but
by *believing*; even by *drawing near with a true*
heart, in the full assurance of faith, Heb. x. 22.

[184] And so indeed, it is given *freely* (k).
And therefore, you are not to conceive
of that reward, which the Scripture speaks of, as if it
were the *wages* of a *servant*; but as it is the inhe-
ritance of Sons (l). And when the Scripture seem-
eth to induce believers to obedience, by promising
this reward; you are to conceive, that the Lord
speaketh to believers, as a father doth to his young
son,

Abridg. of his works, pag.
394.

(i) "Man's chief end, is
to glorify God, and to en-
joy him for ever." *Short.*
Catech. "believers ———
shall be ——— made per-
fectly blessed in full enjoy-
ing of God, to all eternity."
Ibid.

(k) Rom. iv. 16. *Therefore*
it is OF FAITH, that it
might be BY GRACE; to the
end the promise (viz. of the
inheritance, vers. 13, 14.)
might be sure to all the seed.
Otherwise, it is not given
freely; for, to him that
WORKETH is the reward not
reckoned of GRACE, but of
DEBT, v. 4.

(l) The Apostle's deci-
sion, in this case, seems to be
pretty clear, Rom. vi. 23.
For the WAGES of sin is
death: BUT the GIFT of God
is eternal life; he will not

have us to look upon it, as
the wages of a servant, too.
The joining together of both
these notions of the reward,
was, it seems, the doctrine
of the Pharisees, Mark x
17. *Good master, what shall*
I DO, that I may INHERIT
eternal life? And how un-
acceptable it was to our bles-
sed Saviour, may be learn-
ed from his answer to that
question. "The Papists
confess, that life is me-
rited by Christ, and is made
ours by the right of inhe-
ritance: so far we go
with them; yea, touching
works, they hold many
things with us, (1.) That
no works of themselves can
merit life everlasting. (2.)
That works done 'before
conversion, can merit no-
thing at God's hand. (3.)
That there is NO merit at
God's hand, without his
mercy,

son, do this or that, and then I will love thee; whereas we know, that the father loveth the son *first*, and so doth God || : and therefore this is the voice of believers, *We love him, because he first loved us*, 1 John iv. 19. The Lord doth pay them, or at least giveth them a sure earnest of their wages, *before* he bid them work (m) : and therefore the contest of a believer (according to the measure of his faith) is not, what will God give me? But, what shall I give God? *What shall I render unto the Lord for all his goodness? For thy loving kindness is before mine eyes, and I have walked in thy truth*, Psal. cxvi. 12. Psal. xxvi. 3.

|| *Tindal*
Par.
Wick.
Mam.
p. 88.

Nam. Then, Sir, it seems that holiness of life, and good works, are not the *cause* of eternal happiness, but only the *way* thither.

Evan. Do you not remember that our Lord *Jesus* himself, saith, *I am the way, the truth, and the life?* John xiv. 6. and doth not the Apostle say to the believing *Colossians*, *As ye have received Jesus Christ the Lord, so walk in him?* Col. ii. 6. * that is, as ye have received him by faith, so go on in your faith, and, by his power, walk in his *Commandments*. So that *good works* (as I conceive) may rather be called a believer's *walking* in the way of eternal happiness, than the way itself : but however, this we may assuredly conclude, That the sum and sub_

[185]
* *Elton*
on the
Text.

" *mercy, no exact merit, as often there is amongst men.*
" *The point, whereabout we dissent, is, that with the merit of Christ, and free promise, they will have the merit of Works joined,*

" *as done by them, who are adopted children.*" Bayne on Eph. ii 8.

(m) Namely, in the way of the Covenant of Grace. See p. 280. note (u).

substance, both of the *way*, and *walking* in the way, consists in the receiving of *Jesus Christ* by faith, and in yielding obedience to his Law, according to the measure of that receiving (n).

§ 8. *Neo.* Sir, I am persuaded, that thro' my neighbour *Nomista's* asking you these questions, you have been interrupted in your discourse, in shewing how faith doth enable a man to exercise his *Christian Graces*, and perform his *Christian duties* aright: and therefore I pray you go on,

Evan. What

(n) Our author, remembering *Nomista's* bias toward good works, as separated from Christ, puts him in mind, That Christ is *the way*, and that the soul's motion heavenward, is *in Christ*; that is, a man, being once united to Christ by faith, moveth heavenward, making *progress* in believing, and by influences derived from Jesus Christ, *walking* in his holy Commandments. The Scripture acknowledgeth no other holiness of life, or good works: and concerning the necessity of these, the Author moves no debate. But, as to *propriety of expression*, since good works are the *keeping* of the Commandments, in the *way* of which we are to go, he conceives, they may, with greater propriety, be called the *walking in the way*, than *the way* itself. 'Tis certain, that the

Scripture speaks of *walking in Christ*, Col. ii. 6. *Walking in his Commandments*, 2 Chron. xvii. 4. and *walking in good works*, Eph. ii. 10. And that as these terms signify but one and the same thing, so they are all metaphorical. But one would think, the calling of good works, *the way* to be walked in, is farther removed from the propriety of expression, than the calling them, *the walking* in the way. But the author waving this, as a matter of phraseology, or manner of speaking only, tells us, That assuredly *the sum and substance*, both of *the way* to eternal happiness, and of the *walking in the way* to it, consists in the receiving of *Jesus Christ* by faith, and in yielding obedience to his Law, according to the measure of that receiving. Herein is comprehended,

Christ

Evan. What should I say more? for the time would fail me to tell, how that according to the measure of any man's faith, is his true peace of conscience; for, saith the Apostle, *Being justified by faith, we have peace with God*, Rom. v. 1. Yea, saith the Prophet *Isaiah*, *Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee*, Isa. xxvi. 3. Here there is a sure and true grounded peace: *Therefore it is of* [186] *faith, saith the Apostle, that it might* *be by grace, and that the promise might be sure to all the seed*, Rom. iv. 16. And answerable to a man's believing, that he is *justified freely by God's grace, through that redemption that is in Jesus Christ (o)*, Rom. iv. 3, 24. is his true *humility of spirit*. So that, although he be endowed with excellent gifts and

Christ and holiness, faith and obedience; which are inseparable. And no narrower is the compass of the way and walking mentioned, Isa. xxxv. 8, 9. *It shall be called the way of holiness—the redeemed shall walk there.* The way of holiness, or, the holy way (according to an usual *Hebraism*) as it is generally understood by interpreters, is, *the way leading to heaven*, saith *Piscator*; *to wit, Christ, Faith,—and the doctrine of a holy life*. *Ferrarius apud Pol. Synop. in loc.* And now, that our Author, though he conceives good works are not so properly called the way, as the walking; yet doth not say, that

in no sense, they may be called the way, but doth expressly assert them, to be the *soul's walking in the way of eternal happiness*: he cannot justly be charged here (more than any where else in his book) with teaching, that holiness is not necessary to salvation; unless one will in the first place, say, That though the way itself, to eternal happiness, is necessary to salvation, yet, the walking in the way is not necessary to it; which would be *Antinomian* with a witness.

(o) And not for any thing wrought in himself, or done by himself. See more pag. 275. note (l).

and graces, and though he perform never so many duties ; he *denies himself* in all : he doth not make them as *Ladders*, for him to ascend up into heaven by ; but desires to *be found in Christ*, not having his own righteousness, which is of the Law, but *that which is through the faith of Christ*, Philip. iii.

9. He doth not think himself to be one step nearer to heaven, for all his works and performances. And if he hear any man praise him for his gifts and graces ; he will not conceit that he hath obtained the same by his own industry and pains-taking, as some men have proudly thought : neither will he speak it out, as some have done, saying, These gifts and graces have cost me something, I have taken much pains to obtain them ; but he saith, *By the grace of God I am what I am*, and not I, but the grace of God that was with me, 1 Cor. xv. 10. And if he behold an ignorant man, or a wicked liver, he will not call him carnal wretch, or prophane fellow ; nor say, *Stand by thy self, come not near to me*, for

[187] *I am holier than thou*, Isa. lxv. 5. (as some have said :) but he pitieth such a man, and prays for him ; and, in his heart, he saith concerning himself, *Who maketh thee to differ ? And what hast thou, that thou hast not received ?* 1 Cor. iv. 7.

And thus I might go on, and shew you, how according to any man's *faith*, is his true joy in God, and his true *thankfulness* to God, and his *patience* in all troubles and afflictions, and his *Contentedness* in any condition, and his *willingness to suffer* ; and his *cheerfulness in suffering*, and his *contentedness to part with any earthly thing*. Yea, according to any man's *faith*, is his ability to *pray* aright, Rom. x. 14. to *hear* or *read* the word of God aright to receive the *Sacrament* with profit and comfort and to do *any duty*, either to God, or man after

8. *for Holiness of Heart and Life.* 301
 ight manner, and to a right end, Heb. iv. 2. Yea,
 according to the measure of any man's faith, is his
 love to Christ, and so to man for Christ's sake; and
 consequently his readiness and willingness to *for-*
give an injury; yea, to forgive an *enemy*, and to do
 good to them that hate him: and the more faith
 any man hath, the less love he hath to the *world*,
 and the things that are in the world. To conclude,
 the greater any man's faith is, the more *fit* he is
 to *die*, and the more *willing* he is to [188]
die.

Neo. Well, Sir, now I do perceive that faith is a
 most excellent grace, and happy is that man, that
 hath a great measure of it.

Evan. The truth is, faith is the chief grace that
Christians are to be exhorted to get, and exercise;
 and therefore, when the people asked our Lord
 Christ, *What they should do to work the works of*
God? He answered and said, *This is THE work*
of God, that ye believe on him whom he hath sent,
 John vi. 29. speaking, as if there were no other
 duty at all required, but only *believing*: for indeed,
 to say, as the thing is, *believing* includeth all
 other duties in it, and they spring all from it; and
 therefore faith one, *preach faith, and preach all*.
 Whilst I bid man believe, faith learned
 Rollock †, I bid him do all good things:
 for faith Doctor Preston ||, Truth of be-
 lief will bring forth truth of holiness:
 if a man believe, works of sanctification
 will follow; for faith draws after it in-
 herent righteousness and sanctification. Wherefore
 (saith he) if a man will go about this great work,
 to change his life, to get victory over any sin, that
 it may not have dominion over him, to have his
 conscience purged from dead works, and to be made
 partaker of the divine nature, *let him not go about*
it

† Rollock
 on John.

|| P. 330,
 340, 344,
 346.

it as a moral man; that is, let him not consider what Commandments there are, what the rectitude

[189] is which the Law requires, and how to bring his heart to it; but *let him go about it as a Christian, that is, let him believe the promise of pardon, in the blood of Christ; and the very believing the promise, will be able to cleanse his heart from dead works (p).*

Neo. But I pray you, Sir, whence hath Faith its power and virtue to do all this?

Evan. Even from our Lord Jesus Christ: for Faith doth ingraft a man, who is by nature a wild olive-branch, into Christ, as into the natural olive; and fetcheth sap from the root *Christ*, and thereby makes

* *Ward's* the tree bring forth fruit in its kind *
Life of yea, Faith fetcheth a supernatural efficacy
Faith, from the death and life of Christ; by vir-
p. 6, 7, 8. tue whereof it metamorphoseth (q) the
74, 75. heart of a believer, and creates and in-
 fuseth into him new principles of actions (r).

Sc

(p) The sum hereof, is, That no considerations, no endeavours, whatsoever, will truly sanctify a man, *without faith*. Howbeit, such considerations and endeavours are necessary, to promote and advance the sanctification of the soul by *faith*.

(q) *i. e.* Transformeth or changeth, *Rom. xii. 2.* Be ye transformed by the renewing of your mind.

(r) *viz.* Instrumentally. It cannot be denied, that our Author placeth faith before the new principles of actions,

in this passage; and *before* the habits of grace, *pag. 170.* And yet it will not follow, that, in his opinion, there can be NO gracious change in the soul *before* faith. What he doth *indeed* teach, in this matter, is warranted by the plain testimony of the Apostle, *Eph. i. 13.* *After that ye believed, ye were sealed with that holy Spirit of promise.* And what this sealing is, at least, as to the chief part of it, may be learned from *John i. 16.* *And of his fulness have all we received,*
 and

So that, what a treasure of all graces Christ hath stored up in him, Faith draineth, and draweth them out to

and grace for grace. For as sealing is the impression of the image of the seal on the wax, so that it thereby receives, upon it, point for point on the seal; so believers, being sealed with the Spirit of Christ, receive grace for grace in Christ, whereby they are made like him, and bear his image. And as it is warranted by the Word; so it is agreeable to the OLD Protestant doctrine, That we are regenerate by faith; which is the title of the third chapter of the third book of Calvin's *Institutions*; and is taught in the *Old Confession*, art. 3. in these words, *Regeneration is wrought by the power of the Holy Ghost, working in the hearts of the elect of God, an assured faith*; and art. 13. in these words, *So soon as the Spirit of the Lord Jesus (which God's elect children receive by true faith) taketh possession in the heart of any man, so soon doth he regenerate and renew the same man.*

Nevertheless, I am not of the mind, That, either in truth, or in the judgment of our reformers, or of our Author, the first act of faith, is an act of an *irregenerate*, that is to say, a *dead soul*. But

to understand this matter aright, I conceive, one must distinguish betwixt regeneration taken *strictly*, and taken *largely*; and betwixt *new powers*, and *new habits* or *principles*, of action. Regeneration, *strictly* so called, is the *quickning* of the dead soul, by the Spirit of Christ *passively* received; and goes before faith, according to *John i. 12, 13.* But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood — but of God. This is called, by *Amesius*, the *first regeneration*, *Medull. lib. 1. chap. 29. sect. 6.* See *cap. 26. sect. 19.* And it belongs to, or is the same with, *effectual calling*; in the description of which, in the *Shorter Catechism*, one finds a *RENEWING* mentioned, whereby sinners are enabled to embrace Jesus Christ: and such the *Larg. Catech.* on the same subject, *They, although in themselves dead in sin, are hereby made able to answer his call.* Regeneration, *largely* taken, presupposing the former, is the same with *sanctification*, wrought in the soul by the Spirit of Christ, *actively*

to the use of a believer ; being as a conduit-cock, that watereth all the herbs in the garden. Yea, Faith doth

actively received by faith ; and so follows faith, *Acts* xxvi. 18. *Among them which are sanctified by faith, that is in Me : the subjects (of which) are the redeemed, called, and justified. Essen. Com. cap. 16. sect. 3. And accordingly, in the description thereof, in the Shorter Catech. mention is made of a second RENEWING, namely, Whereby we are RENEWED in the whole man after the image of God, and are enabled more and more to DIE unto sin, and LIVE unto righteousness. And thus I conceive regeneration to be taken in the above passages of the Old Confession. The which is confirmed by the following testimonies: Being in Christ, we must be NEW CREATURES, not in substance, but in QUALITIES and disposition of our minds, and change of the actions of our lives——all which is impossible to them that have no faith. Mr. John Davidson's Catech. pag. 29. "Sa gude "warkes follow as effects of "Christ in us, possessed by "faith, who——beginneth "to work in us regeneration, "and a renewing of the haill "parts and powers of saul "and body. Whilk begun*

"sanctification and holiness, "he never ceaseth to accom- "plish, &c." Ibid. pag. 30. "The effect (viz. of justifica- "tion) inherent in us, as in a "subject, is that new quality, "which is called inherent "righteousness or regenera- "tion." Grounds of Christian Religion, (by the renowned Beza, and Fauius, 1586.) chap. 29. sect. 11. "That new qua- "lity, then, called inherent "righteousness, and regene- "ration, testified by good "works, is a necessary effect "of true faith." Ibid chap. 31. sect. 13.

Now, in regeneration taken in the former sense, new powers are put into the soul, whereby the sinner, who was dead in sin, is enabled to discern Christ in his Glory, and to embrace him by faith. But it is in regeneration taken in the latter sense, that NEW HABITS of Grace, or immediate principles of actions, are given : namely upon the soul's uniting with Christ by faith. So *Essenius*, having defined regeneration to be the putting of spiritual life in a man, spiritually dead. *Comp cap. 14. sect. 11.* Afterwards saith, *As by regeneration, NEW*

doth apply the blood of Christ to a believer's heart : and the blood of Christ hath in it, not only a power to wash from the *guilt* of sin ; but to cleanse and purge likewise, from the *power* and *stain* of sin. And therefore, saith godly *Hooker* †, If you would have *Grace*, you must first of all get *Faith*, and *that* will bring all the *rest* ; let Faith go to Christ, and *there* is meekness, patience, humility, and wisdom, and Faith will fetch all them to the soul ; therefore saith he, You must not look for sanctification ||, till you come to Christ in vocation. [190]
† Poor doubting Christian, p. 159.
|| Ibid. p. 154.

Nom. Truly, Sir, I do now plainly see that I have been deceived, and have gone a wrong way to work : for I verily thought that holiness of life must go *before* Faith, and so be the *ground* of it, and produce and bring it forth ; whereas I do now plainly see, that Faith must go *before*, and so produce and bring forth *holiness of life*.

Evan. I remember a man, who was much enlightened in the knowledge of the Gospel (*f*), who saith, There

PCWERS were put into the man, so by sanctification are given NEW SPIRITUAL HABITS, theological virtue. *Ib.* cap. 16. sect. 5. And as the Scriptures are express, in that men are sanctified by faith, *Acts* xxvi. 18 so is the *Larg. Catechism*. in that, it is in sanctification they are " renewed in their whole man, " having the seeds of repentance unto life, and of all " other saving Graces put into " their hearts." *Quest.* 75.

(*f*) This man, *Bernardine Ochine*, an infamous Apostate, was at first a Monk : but, as our Author saith, being much enlightened in the knowledge of the Gospel, he not only made profession of the Protestant religion, but, together with the renowned *Peter Martyr*, was esteemed a most famous Preacher of the Gospel, throughout *Italy*. Being in danger, on the account of religion, he left *Italy*, by *Martyr's* advice : and being much

There be many that think, that as a man chooseth to serve a prince, so men *choose* to serve God. So like-

* *Bernard*
Ochine's
Serm. of
Predest.

wise they think, that as those who do best service *, do obtain most favour of their lord; and as those that have lost it, the more they humble themselves, the sooner they recover it: even so they

think the case stands betwixt God and them; whereas, saith he, it is not so, but clean contrary, for he

[191] himself saith, *Ye have not chosen me, but I have chosen you*; John xv. 16. And not,

for that we repent, and humble ourselves, and do good works; he giveth us his grace: but we repent, humble ourselves, do good works, and become holy; because he giveth us his grace. The good thief on the cross was not illuminated, because he did confess Christ: but he did confess Christ, because he was il-

† On Gal.
p. 124.

luminated. For, saith *Luther* †, *The tree must first be, and then the fruit. For the apples make not the tree, but the tree maketh the apples. So faith first maketh the person,*

which

admitted by the Dutchess of Ferrara in his escape, he went first to Geneva, and then to Zurich, and was admitted a Minister in that city. But discovering himself there, as *Simon Magus* did, after he had joined himself to the Church of *Samaria*, he was banished; and is justly reckoned among the fore-runners of the execrable *Socinus*. See *Hocrnbeck*, appar. ad contr. Soc. pag. 47. Hence one may plainly see, how there are sermons of his, which might safely and to good purpose

be quoted. And as for the character given him by the Author here, if one is in hazard of reckoning it an *ap-
plause*, one must remember, that it is no greater than what the Apostle gives to the guilty of the sin against the Holy Ghost, Heb. vi. 6. *Those who were once enlightened, and have tasted of the heavenly gift, &c.* which I make no question, but our Author had his eye upon, in giving this man this character very pertinently.

which afterwards bringeth forth works. Therefore to do the law without faith, is to make the apples of wood and earth without the tree : which is not to make apples, but mere fantasies. Wherefore, neighbour *Nomista*, let me intreat you, that whereas before, you have refotmed your life that you might believe ; why now believe, that you may reform your life : and do not any longer work to get an interest in Christ ; but believe your interest in Christ, that so you may work (t). And then you will not make the change of your life the ground of your faith, as you have done ; and as Mr. * *Culverwell* faith many do, who being asked, *What caused them to believe?* They answer, *Because they have truly repented, and changed their course of life (u).*

* In his
Treatise
of Faith.

Ant. Sir, What think you of a preacher, that in my hearing said, He durst not exhort nor perswade sinners to believe their sins were pardoned, before he saw their lives reformed ; for fear they should take more liberty to sin ?

† *Ward's*
Life of
Faith,
p. 56.

Evan. Why, what should I say, but that I think that preacher was ignorant of the mystery of faith (v) † ?

For

(t) i. e. By believing, get a saving interest in Christ ; whereas before, you have set yourself, as it were, to work it. See the note on the definition of faith.

(u) Which, adds he, if it proceed not from faith, is not so much as a sound proof of faith, much less can it be any cause to draw them to believe, p. 20. The only firm GROUND

of saving faith, is God's truth, revealed in his word ; as is plainly taught, Rom. x. 17. *Ibid.* page 21.

(v) This censure, as it naturally follows upon the overthrowing of that doctrine, viz. That holiness of life must go before faith, and so be the ground of it, and produce and bring it forth. page 190. So it is founded on these two

For it (*w*) is of the nature of sovereign waters, which so *wash off* the *corruption* of the *ulcer*; that they *cool* the *heat*, and stay the spreading of the infection; and so by degrees heal the same. Neither did he know, that *it* is of the nature of *cordials*, which so *comfort* the heart and *ease* it; that they also *expel* the noxious humours, and strengthen nature against them (*x*).

Ant. And I am acquainted with a professor, though, God knows (*y*), a very weak one, that faith, if he should believe before his life be reformed, then he might believe, and yet walk on in his sins: I pray you, Sir, what would you say to such a man?

Evan. Why,

ancient *Protestant* principles, (1.) That the belief of the remission of sin is comprehended in saving justifying faith; of which see page 275. note (1), and the note on the definition of faith. (2.) That true repentance, and acceptable reformation of life, do necessarily flow from, but go not before saving faith; of which, see page 197 note (1), and page 200. note (2). Hence it necessarily follows, that remission of sin must be believed, before there can be any acceptable reformation of life; and, that that preacher's fear was groundless, reformation of life being so caused by the faith of remission of sin, that it is inseparable from it; as our Author teacheth in the following passages. *Calvin's* censure,

in this case, is fully as severe: *As for them* (saith he) *that think that repentance doth rather go before faith, than flow or spring forth of it, as a fruit out of a tree, they never knew the force thereof.* Instit. book 3. chap. 3. sect. 1. *Tet when we refer the beginning of repentance to faith, we do not dream a certain mean space of time, wherein it bringeth it out: but we mean to shew, that a man cannot earnestly apply himself to repentance, unless he know himself to be of God.* Ibid. sect. 2.

(*w*) viz. Faith.

(*x*) Even so, faith not only *stifes* a sinner, but sanctifies him in heart and life.

(*y*) I think this expression might very well have been spared here.

Evan. Why, I could say, with Dr. † *Preston*, Let him, if he can, believe truly, and do this; but it is impossible: let him believe, and the other will follow; truth of belief will bring forth truth of holiness; for, who, if he ponder it well, can fear a fleshly licentiousness, where the believing soul is united and married to Christ (z)? The Law, as it is the *Covenant of Works*, and *Christ*, are set in opposition ||: as two husbands to one wife successively (a): whilst the Law was alive in the conscience, all the fruits were deadly, *Rom.* vii. 5. but Christ taking the same spouse to himself (the Law being dead) by his quickning spirit doth make her fruitful to God (b), and so raiseth up seed to the former husband; for materially these are the works of the Law, though produced by the Spirit of Christ in the Gospel (c).

† New
Cov.
p. 361.

[193]

|| *Toun's*
Assertion
of Grace,
p. 142.

Ant. And

(z) " Q. Doth not this doctrine (*viz.* of justification by faith without works) make men secure and profane? *A.* No: for it cannot be, but they, who are ingrafted into Christ by faith, should bring forth fruits of thankfulness. "
Palat. Catech. quest. 64.

(a) *Rom.* vii. 4.

(b) *Rom.* vii. 4, 6.

(c) As a woman married to a second husband, after the death of the first, doth the same work for substance, in the family, that was required of her by the first husband; yet does it not so,

nor as *under* the authority of the *dead* husband, but the *living* one: so the good works of believers are *materially*, and *but* materially, the works of the *Law*, (as a covenant) the first husband now dead to the believer. In this sense only the Law is here treated of: and to make the good works of believers *formally* the works of the *Law*, as a covenant and husband, is to contradict the Apostle, *Rom.* vii. 4, 5, 6. to make them *deadly* fruits, *dishonourable* to Christ the second husband, and *unacceptable* to God.

(d) After

Ant. And yet, Sir, I am verily persuaded, that there be many, both preachers and professors, in this City, of the very same opinion, that these two are of.

† *Ward's*
Life of
Faith,
p. 19.

|| *Willi-*
am's Sev.
Golden
Candlest.
p. 39, 4.

[194]
* *Ward's*
Life of
Faith,
p. 6, 7.

Evan. The truth is †, many preachers stand upon the praise of some moral virtue, and do inveigh against some vice of the times, more than upon pressing men to believe: but saith a learned writer ||, It will be our condemnation, if we love darkness rather than light, and desire still to be groping in the twilight of morality, the precepts of moral men, than to walk in the true light of divinity, which is the doctrine of Jesus Christ *: and I pity the preposterous care and unhappy travel of many well-affected, who study the practice of this and that virtue, neglecting this cardinal and radical virtue: as if a man should water all the tree, and not the root; fain would they shine in patience, meekness and zeal, and yet are not careful to establish and root themselves in faith, which should maintain all the rest; and therefore all their labour hath been in vain and to no purpose.

Nom. Indeed, Sir, this, which ye have now said, I have found true by my own experience: for I have (d) laboured and endeavoured to get victory over such corruptions, as to overcome my dulness, and to perform duties with cheerfulness; and all in vain.

Evan. And no marvel; for, to pray, to meditate, to keep a *Sabbath* cheerfully, to have your conversation in *Heaven*, is as possible for you your self

elf to do, as for iron to swim ||, or for stones to ascend upwards : but yet nothing is impossible to faith, it can naturalize these things unto you ; it can make a mole of the earth, a soul of heaven.

|| *Ward's*
Life of
Faith, p.
68, 69, 70.

Wherefore, tho' you have tried all moral conclusions of purposing, promising, resolving, vowing, fasting, watching, and self-revenge : yet get you to Christ, and with the finger of faith, *touch but the hem of his garment* ; and you shall feel virtue come from him, for the curing of all your diseases. Wherefore I beseech you, come

[195]

out of *your self* unto *Jesus Christ*, and apprehend him by faith, as (blessed be God) you see your neighbour *Necphytus* hath done ; and then shall you find the like lothing of sin, and love to the Law of Christ, as he now doth ; yea, then shall you find your corruptions dying and decaying daily, more and more, as I am confident he shall.

Neo. I but, Sir, shall I not have power, quite to overcome all my corruptions, and to yield perfect obedience to the *Law of Christ*, as, the Lord knows, I much desire ?

Evan. If you could believe perfectly, then should it be even according to your desire ; according to that of *Luther* ||, if we could perfectly apprehend Christ, then should we be free from sin : but (alas) whilst we are

|| On *Gal.*
p. 173.

here, *we know* but in part, and so believe but in part, and so receive Christ but in part, 1 *Cor.* xiii. 9. and so, consequently, are holy but in part ; witness *James* the just, including himself, when he saith, *In many things we sin all*, Jam. iii. 2. *John* the faithful and loving *Disciple*, when he saith, *If we say we have no sin, we deceive our selves, and the truth is not in us*, 1 *John* i. 8. Yea, and witness *Luther* *,

* On *Gal.*
p. 144.

when

when he faith, a christian man hath a body, in whose members, as *Paul* faith, *Sin dwelleth and warreth*, Rom. vii. 15. And albeit he fall not into outward

[196] and gross sins, as murder, adultery, theft and such like, yet is he not free from impatience, and murmuring against God; yea, faith he, I feel in my self covetousness, lust, anger, pride and arrogancy, also, the fear of death, heaviness, hatred, murmurings, impatience †. So that you must not look to be quite without sin, whilst you remain in this life: yet this I dare promise you, that as you grow from faith to faith, so shall you grow from strength to strength in all other graces. Wherefore, faith godly
 † *Ward's* Soul's ef-
 Life of fectual
 Faith, Calling,
 p. 149. *Hooker* ||, Strengthen this grace of faith, and strengthen all: nourish this, and nourish all. So that if you can attain to a great measure of faith, you shall be sure to attain to a great measure of holiness; according to the saying of *Dr. Preston**,
 * *New* He that hath the strongest faith, he that
 Cov. believeth in the greatest degree the pro-
 p. 144. mise of pardon and remission of sins; I dare boldly say, *He* hath the holiest heart, and the holiest life. And therefore I beseech you, labour to grow strong in *the faith of the Gospel*, Philip.
 i. 27.

§. 9. *Neo.* O, Sir, I desire it with all my heart; and therefore I pray you tell me, what you would
 [197] have me to do, that I may grow more strong?

Evan. Why, surely the best advice and counsel that I can give you, is to exercise that faith which you have; and wrestle against doubtings; and be earnest with God in prayer for the increase of it:
 for-

forasmuch, saith *Luther* †, as this gift is in the hands of God only, who bestoweth it when, and on whom he pleaseth; thou must resort unto him, by prayer, and say with the Apostles, *Lord increase our faith*, Luke xvii. 5. And you must also be diligent in hearing the word preached; for as *faith cometh by hearing*, Rom. x. 17. So is it also increased by hearing. And you must also read the word, and meditate upon the free and gracious promises of God; for the promise is the immortal seed, whereby the spirit of Christ begets and increaseth faith, in the hearts of all his. And, *lastly*, you must frequent the sacrament of the Lord's supper, and receive it as often as conveniently you can ||.

† Choice Sermon, p. 27.

|| Poor doubting Christian, p. 148.

Ani. But by your favour, Sir, if Faith be the gift of God, and he give it when, and to whom he pleaseth; then I conceive, that man's using such means will not procure any greater measure of it, than God is pleased to give.

Evan. I confess it is not the means, that will either beget or increase Faith; but it is the *Spirit* of God in the use of means that doth it: so that as the means will not do it without the *Spirit*, neither will the *Spirit* do it without the means, where the means may be had. Wherefore, I pray you, do not you hinder him from using the means. [198]

Neo. Sir, for mine own part, let him say what he will, I am resolved, by the assistance of God, to be careful and diligent in the use of these means, which you have now prescribed; that so, by the increasing of my faith, I may be the better enabled to subject to the will of the Lord, and so walk, as that I may please him.

§ 10. But forasmuch as heretofore, he hath endeavoured

deavoured to perswade me to believe diverse points, which then I could not see to be true, and therefore could not assent unto them; methinks I do now begin to see some shew of truth in them: therefore, Sir, if you please to give me leave, I will tell you what points they are, to the intent I may have your judgment and direction therein.

Evan. Do so, I pray you.

1. *Neo.* Why? First of all, he hath endeavoured to perswade me that a believer is not under the Law, but is altogether delivered from it.

2. That a believer doth not commit sin.

3. That the Lord can see no sin in a believer.

4. That the Lord is not angry with a believer for his sins.

[199] 5. That the Lord doth not chastise a believer for his sins.

6. *Lastly*, That a believer hath no cause, neither to confess his sins, nor to crave pardon at the hands of God for them, neither yet to fast, nor mourn, nor humble himself before the Lord for them.

Evan. These points, which you have now mentioned, have occasioned many needless and fruitless disputes; and that because men have either not understood what they have said, or else not declared whereof they have affirmed: for in one sense they may all of them be truly affirmed; and in another sense they may all of them be truly denied; wherefore if we would clearly understand the truth, we must distinguish betwixt the Law, as it is the *Law of Works*, and as it is the *Law of Christ* (e.).

Now

(e) The *Antinomian sense* of all these positions is, no doubt, *erroneous* and *detestable*, and is opposed and disproven by our Author. The positions themselves are *paradoxes*, bearing a precious Gospel-truth, which he maintains against the *Legalist*: but, I doubt, it is too much

Now as it is the *Law of Works*, it may be truly said,

to call them all *Antinomian* paradoxes. But to call them simply, and by the lump, *Antinomian errors*, is shocking: one might as good say, It is a *Popish*, or *Lutheran* error, That the bread in the sacrament is *Christ's body*; and that it is a *Socinian*, *Arminian*, or *Baxterian* error, That a sinner is justified by faith: for the first four of the paradoxes are as directly scriptural as these are; though the *Antinomian* sense of the former is antiscritptural, as is the *Popish*, *Lutheran*, *Socinian*, *Arminian*, and *Baxterian* sense of the latter, respectively. At this rate, one might subvert the very foundations of Christianity, as might easily be instructed, if there were sufficient cause to exemplify it here. How few doctrines of the Bible are there, that have not been wrested to an erroneous sense, by some corrupt men or other? yet will not their corrupt glosses warrant the condemning of the scriptural positions themselves as erroneous.

The first four of these paradoxes, are found in the following texts of Scripture, viz. The

1st, Rom. vi. 14. *You are not under the Law, but under*

Grace Chap. vii. 6. *Now we are delivered from the Law.*

2d, 1 John iii. 6 *Whosoever abideth in him, sinneth not.* Verse 9. *Whosoever is born of God, doth not commit sin, — and he cannot sin.*

3d, Numb. xxiii. 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.* Cant. iv. 7. *Thou art all fair, my love, there is no spot in thee.*

4th, Isa. liv. 9. *So have I sworn, that I would not be wroth with thee, nor rebuke thee.*

The case standing thus, these paradoxes must needs be sensed one way or other, agreeable to the analogy of faith, and so defended by all who own the divine authority of the holy Scripture. And as an orthodox Divine would not condemn the two propositions above-mentioned, brought in for illustration of this matter, but clear the same, by giving a sound sense of them, and rejecting the unsound sense, as, That 'tis true that the bread is *Christ's body sacramentally*; false, that it is so by *transubstantiation*, or *consubstantiation*; That 'tis true, sinners are justified by faith, as *an instrument*, apprehending

and

316 *The Distinction of the Law of Works*, Chap. III. said, that a believer is not under the Law, but is delivered from it (*f*), according to that of the Apostle, *Rom. vi. 14. Ye are not under the Law, but under Grace*; and *Rom. vii. 6. But now we are delivered from the Law*. And if believers be not under the Law, but are delivered from the Law, as it is a *Law of Works*; then, though they sin, yet do they not transgress

and applying Christ's righteousness; false, that they are justified by it as a *work*, fulfilling the pretended *new proper Gospel-law*: so our Author gives a safe and sound sense of these *scriptural paradoxes*, and rejects the unsound sense put upon them by *Antinomians*; and this he doth, by applying to them the distinction of the Law, as it is the *Law of Works*, *i. e.* the Covenant of Works, and as it is the *Law of Christ*, *i. e.* a rule of life, in the hand of a Mediator to believers. Now, if this distinction be not admitted here, neither in these, nor equivalent terms, but the *Law of Christ*, and *Law of Works*, must be reckoned one and the same thing: then believers in Christ, whom none but *Antinomians* will deny to be under the Law, as it is the *Law of Christ*, or a rule of life, are evidently stak'd down under the *Covenant of Works* still; forasmuch as, in the sense of the

holy Scripture, as well as in the sense of our Author, the *Law of Works* is the *Covenant of Works*. And since 'tis plain from the holy Scripture, and from the *Westminster Confession*, That believers are NOT under the Law, as a *Covenant of Works*; a way, which, by this distinction, our Author has block'd up, is, by rejecting of it, and confounding the *Law of Works*, and *Law of Christ*, opened for *Antinomians* to cast off the Law for good and all.

The two last of these paradoxes are *consequentially scriptural*, as necessarily following upon the former, being understood in the same sense as they are, and as our Author explains them.

(*f*) " True believers be
" not under the Law, as a
" Covenant of Works. *Westm.*
" *Confess. chap. 19. sect. 6.*
" The Law of Works, saith our
" Author, page 6. is as much
" to say, as the Covenant of
" Works.

(*g*) " As

10. *and Law of Christ, applied to six Parad.* 317
 transgress the *Law of Works*; for, *Where no Law is,*
there is no transgression, Rom. iv. 15. And therefore
 with the Apostle *John*, *Whosoever abideth* [200]
in him sinneth not, 1 John iii. 6. that is, (as I conceive) whosoever abideth in Christ by faith,
 sinneth not against the *Law of Works* (g). And if a
 believer sin not against the *Law of Works*; then can
 God see no sin in a believer, as a transgression of *that*
Law (b). - And therefore it is said, *Numb. xxiii. 21.*
He hath not beheld iniquity in Jacob, neither hath he
seen perverseness in Israel: and again, it is said, *Jer.*
. 20. At that time the iniquity of Israel shall be sought
for, and there shall be none; and the sins of Judah,
and they shall not be found: and in *Cant. iv. 7.* Christ
 saith concerning his spouse, *Behold, thou art all fair,*
my love, and there is no spot in thee. And if God can
 see no sin in a believer, then assuredly he is neither
 angry,

(g) "As the world is altogether set upon sinne;
 and can do nathing but sinne; so they that are
 borne of God sinne not: not that their sinnes of
 themselves are not deadly, but because their persons
 are so lively in Christ, that the deadliness of sinne can-
 not prevail against them." from these words a little af-
 ter. "Howbeit the condem-
 nation of sinne be removed
 from the faithful altogid-
 der, &c." The penalty,
 which the *Law of Works*
 threatneth, says our *Anchor to*
Neophytus, page 204. "is
 condemnation, and death
 eternal; and this you have
 no cause at all to fear."
 Mr. *John Davidson's Catech.* (b) Mr. *James Melvil*, to
 page 32. What he means by the same purpose expresseth
 the deadliness of sin, appears it thus:

But God into his daughter dear sees nane iniquitie,
 Nor in his chosen Israel will spy enormitie:
 Not loking in her bowk, whilk is with ferntickles repleit,
 But ever into Skrist her face, whilk pleasand is and sweet.

MORNING VISION, dedicated to King James VI. pag. 85

(i) Such

318 *The Distinction of the Law of Works*, Chap. III.
angry, nor doth chastise a believer for his sins, a
a transgression of *that* law (i): and hence it is
that the Lord saith concerning his own people that
were believers, *Isa.* xxvii. 4. *Anger is not in me*
and again, *Isa.* liv. 9. the Lord, speaking com-
fortably to his spouse the Church, saith, *As I have*
sworn that the waters of Noah shall no more go over
the earth, so have I sworn that I will no more be
wroth with thee, nor rebuke thee. Now if the Lord
be not angry with a believer, neither doth chastise
him for his sins, as they are any transgression of
[201] the *Law of Works*; then hath a be-
liever neither need to confess his sins
unto God, nor to crave pardon for them, nor yet
to fast, nor mourn, nor humble himself for them,
as conceiving them to be any transgression of the Law
as it is the Law of Works (k). Thus you see, that

(i) Such anger is reveng-
ing wrath; and such cha-
stisement is proper punishment,
inflicted for satisfying offen-
ded justice; in which sense
it is said, *Isa.* liii. 5. *The cha-*
stisement of our peace was up-
on HIM, to wit, on Jesus
Christ; and therefore it can-
not be on believers them-
selves.

(k) Our Author doth not
indeed here refute the *Anti-*
nomian error, *That the belie-*
ver ought not to mourn for his
sins: he doth that effectual-
ly in the next paragraph.
But here he refutes the *Le-*
galist, who will needs have
the believer still to be under
the Law, as it is the Covenant

of Works; and therefore to
confess and mourn, &c. for his
sins, as still committed against
the *Covenant of Works*. But
it is evident as the light
that believers are not under
the *Covenant of Works*, or in
other terms, under the *Law*
as that *Covenant*: and the
principle being once fixed
the whole chain of conse-
quences, which our Author
hath here made, does neces-
sarily follow thereupon. It
is strange, that nothing can
be allowed in believers to be
mourning for sin; unless they
mourn for it as unbelievers
as persons under the *Cove-*
nant of Works, who doubt-
less are under the curse and
condemnation

10. *and Law of Christ, applied to six Parad.* 319
hat if you consider the Law in this sense, then all
these points follow; according as you say our
friend *Antinomista* hath endeavoured to perswade
you.

But if you do consider the Law, as it is the *Law
of Christ*; then they do not so, but quite contrary.
For as the Law is the *Law of Christ*, it may be tru-
ly said, that a believer is *under the Law*, and not
delivered from it; according to that of the Apostle,
*1 Cor. ix. 21. Being not without Law to God, but
under the Law to Christ*; and according to that of
the same Apostle, *Rom. iii. 31. Do we then make
void the Law through Faith? God forbid; yea, (by
faith) we establish the Law.* And if a believer be
under the Law, and not delivered from it, as it is
the *Law of Christ*; then if he sin, he doth thereby
transgress the Law of Christ: and hence I do con-
ceive it is, that the Apostle *John* saith, both con-
cerning himself and other believers, *1 John i. 8.
If we say we have no sin, we deceive our selves, and
the truth is not in us*: and so saith the Apostle
James, Chap. iii. 2. In many things we offend all.
And

condemnation for their sin, *Gal. iii. 10.* But, "As our
"obedience now is not the
"performance, so our sin-
"ning is not the violati-
"on, of the condition of
"the old Covenant. Belie-
"vers——their sins now,
"though transgressions of
"the Law, are not counted
"violations of the condi-
"tions of the Covenant of
"Works, under which they
"are not." *Brown on Justifi-
cation, chap. xv. page 224.*
"If sense of sin be taken for
"the unbelieving feeling of,
"and judging myself cast
"out of his sight, and con-
"demned; whereas yet I
"am in Christ, and it is God
"that justifies me; who is
"he that shall condemn?
"Rom. viii. 33, 34. we shall
"agree with *Antinomians*.
"This is indeed the hasty
"sense of unbelief, *Psalms
"xxx. 22. John ii. 4.* Hence
"let them be rebuked, who
"say not that Christ in the
"Gospel hath taken away this
"sense of sin." *Rutherford
on the Covenants, page 222.*
(1) *Psal.*

[202] And if a believer transgress the *Law of Christ*, then doubtless he *seeth* it : for it is said, *Prov. v. 21. That the ways of man are before the eyes of the Lord, and he pondereth all his goings* : And, in *Heb. iv. 13.* it is said, *All things are naked and open unto the eyes of him; with whom we have to do.* And if the Lord doth see the sins that a believer doth commit against the Law, as it is the *Law of Christ*; then doubtless he is *angry with them* : for it is said, *Psal. evi. 40.* That, because the people *went a-whoring after their own Inventions, therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance* : And in *Deut. i. 37.* *Moses* saith concerning himself, *The Lord was angry with him.* And if the Lord be angry with a believer for his transgressing the *Law of Christ*, then assuredly (*if need be*) he will *chastise* him for it : for it is said (*l*) concerning the seed and children of Jesus Christ ||, *If they forsake my law, and walk not in my judgments, then will I visit their transgressions with the rod, and their iniquities with stripes.* And in *1 Cor. xi. 30.* it is said concerning believers, *For this cause* (namely their unworthy receiving of the Sacrament) *many are weak and sickly among you, and many sleep.* And if the Lord be angry with believers, and do chastise them for their sins, as they are a transgression of the *Law of Christ*; then [203] hath a believer cause to *confess* his sins unto the Lord, and to *crave pardon* for them, yea, and to *fast*, and *mourn*, and *humble himself* for them, as conceiving them to be a transgression of the *Law of Christ* (*m*).

§ 11. And

(l) *Psal. lxxxix. 30, 31, 32*

(m) Thus our Author hath solidly refuted, in this para-

graph, the *Antinomian* sense of all the six positions above-mentioned.

(n) Name-

§ II. And now, my loving neighbour *Neophytus*, I pray you to consider seriously of these things: and learn to distinguish aright betwixt the Law, as it is the *Law of Works*; and as it is the *Law of Christ*; and that in effect and practice, I mean, in heart and conscience.

Neo. Sir, it is the unfeigned desire of my heart, so to do; and therefore I pray you give me some direction therein (n).

Evan. Surely the best direction that I can give you, is, To labour truly to *know*, and firmly to *believe*, that you are not now *under the Law*, as it is the *Law of Works*; and that you are now *under the Law*, as it is the *Law of Christ*: and that therefore you must neither *hope* for what the Law of Works *promiseth*, in case of your most exact obedience; nor *fear* what it *threatneth*, in case of your most imperfect and defective obedience. And yet you may both *hope* for what the *Law of Christ* *promiseth*, in case of your obedience; and are to *fear* what it *threatneth*, in case of your disobedience.

Neo. But, Sir, what be these promises and threatenings? And, *first*, I pray you tell me, what it is, that the Law of Works *promiseth*.

Evan. The Law of Works, or which is all one (as I have told you) the *Covenant of Works*, *promiseth* justification and eternal life, to all that yield perfect obedience thereunto: and this you are not to hope for, *because of your obedience*. And

(n) Namely, How to improve these points of doctrine, in my practice. There lies the great difficulty: and according as *unbelief* or *faith* has the ascendant, so will the soul, in practice, carry itself; confessing, begging pardon, fasting, mourning, and humbling itself, either as a *condemned malefactor*, or as an *offending child*.

And indeed, to say as the thing is, you being dead to the Law of Works, can yield no obedience at all unto it; for, how can a dead wife yield any obedience to her husband? And if you can yield no obedience at all unto it, what hope can you have of any reward for your obedience? Nay, let me tell you more Jesus Christ, the Son of God, hath purchased both justification, and eternal life, by *his* perfect obedience to the Law of Works; and hath *freely given* it to you, as it is written, *Acts* xiii. 39. *By him, all that believe ARE justified from all things, from which ye could not be justified by the law of Moses:* and, *Verily, verily, saith our Saviour, he that believeth in me, HATH everlasting life,* John vi. 47.

Neo. And I pray you, Sir, what doth the Law of Works threaten, in case of man's disobedience unto it?

Evan. Why, the penalty, which the Law of Works, in that case, threatneth, is condemnation, and death eternal: and this you have no cause at all to fear, in case of your most defective obedience; for no man hath any cause to fear the penalty of that

[205] Law, which he lives not under. Surely a man, that liveth under the laws of *England*, hath no cause to fear the penalties of the laws of *Spain* or *France*: even so you, that now live under the Law of Christ, have no cause to fear the penalty of the Law of Works (*o*). Nay, the Law of Works is dead to you; and therefore you have no more cause to

(*o*) See p. 147, 149 *not.* (*o*) and (*q*). "The Law, as it condemneth and curseth, is, to the believer, a mere passive, and a naked stander-by, and hath no activity, nor can it act in that

"power upon any in Christ. "As the law of *Spain* is merely passive in condemning a free-born man dwelling in *Scotland*." *Rutherford's Spirit Antichrist*, page 87. "The Law being fully "satisfied

to fear the threats thereof, than a living wife hath to fear the threats of her dead husband: nay, than a dead wife hath to fear the threats of a dead husband (p). Nay, let me say yet more, Jesus Christ, by his condemnation, and death upon the cross, hath delivered you, and set you free from condemnation, and eternal death; as it is written, *Rom. viii. 1. There is therefore now no condemnation to them that are in Christ Jesus:* and saith Christ himself, *John xi. 26. Whosoever liveth and believeth in me, shall never die.*

And thus you see your freedom and liberty from the law, as it is *the Law of Works*. And that you may be the better enabled to *stand fast in this liberty, wherewith Christ hath made you free*; beware of conceiving that the Lord now stands in any relation towards you, or will any way deal with you, as a man under *that* Law. So that if the Lord shall be pleased, hereafter, to bestow upon you a great measure of grace, whereby you shall be enabled to [206] yield an exact and perfect obedience to the mind and will of God (q): then beware of conceiving that the Lord looks upon it as obedience to the *Law of Works*; or will in any measure reward you for it, according to the promises of *that* Law. And if in case, at any time hereafter, you be, by reason of the weakness of your faith, and strength of temptation, drawn aside, and prevailed with, to swerve

satisfied by Christ, it neither condemneth, nor can it condemn to eternal sufferings, for that is removed from the Law to all that are in Christ." *Ibid.* (p) For, according to the scripture, the *believer is dead to the Law*, and the Law is

dead to the believer; namely, as it is the *Law* (or *Covenant*) of *Works*. See page 141. note (m). and pag. 142, 143.

(q) Exact and perfect comparatively, not absolutely. See page 311, 333.

swerve from the mind and will of the Lord : thou beware of conceiving, that the Lord sees it as a transgression of the *Law of Works*. For if you can not transgress *that* Law ; then it is impossible the Lord should see that which is not ; and if the Lord can see no Sin in you, as a transgression of the *Law of Works* ; then it is impossible that he should either be angry with you, or correct you for any Sin, it is a transgression of *that* Law. No, to speak with holy reverence, (as I said before) the Lord cannot, *by virtue of the Covenant of Works*, either require any obedience of you, or give you an *angry look*, or an *angry word* ; much less threaten and afflict you for any disobedience to *that Covenant* (r). And therefore, whensoever your conscience shall tell you, that you have broken any of the *ten Commandments* ; do not conceive that the Lord look upon you as an *angry judge*, armed with justice against you : much less do you fear, that he will execute his justice upon you, according to the penalty of that Covenant ; in unjustifying of you, or depriving you of your heavenly inheritance, and giving you your portion in hell fire. No, assure yourself, that your God in Christ will never un-son you, nor un-spouse you : no, not yet, as *touching your justification and eternal salvation*, will he love you ever a whit the less ; though you commit never so many or great sins : for this is certain truth, that as no good, either in you, or done by you, did move him to justify you, and give you eternal life ; so no evil in you, or done by you, can move him to take it away from you, being once given (f). And therefore believe it, man, whilst you

[207

(r) See page 226. note (y). touching believers justification

(f) The Author speaks *touching justification and eternal salvation* expressly of the love of God, which, according to the Scripture,

you live, That as the Lord first *loved you freely*, so will he hereafter *heal your backslidings*, and still *love you*

pture, he reckons to be given them already. And he asserts, That as no good in them, or done by them, did move him to love them, so as to justify them, and give them eternal life: so no evil in them, or done by them, shall lessen that love, as to their justification and eternal salvation; that is, as himself explains it, *move him to take eternal life* (which includes justification) *away from them, being once given*. This is most firm truth: *Howbeit the more and the greater the sins of a believer are, he may lay his accounts with the more and the greater effects of God's fatherly indignation against him: and the corruption of human nature makes the adding of such a clause, in such a case, very necessary*. What our Author here advanceth, is evident from the holy Scripture, *Psal. lxxxix 30, 31, 32, 33, 34. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments: then will I visit their transgression with the rod, and their iniquity with stripes. NEVERTHELESS my loving kindness will I not utterly take from him: nor suf-*

fer my faithfulness to fail, my covenant will I not break: nor alter the thing that is gone out of my lips. And to deny it, is, in effect, to affirm, that God loves believers, as touching their justification and eternal salvation, for their holiness; contrary to Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us; Rom. vi. 23. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. And, that that love of his to them, changeth according to the variations of their frame and walk; contrary to Rom. xi. 29. The gifts and calling of God are without repentance. But while the doctrine of the perseverance of the saints, stands, namely, That true believers can neither fall away totally, nor finally, neither from relative Grace, nor from inherent Grace; our Author's doctrine in this point must stand also: and the sins of believers, how great or many soever they be, can never be of that kind, which is inconsistent with a state of Grace; nor of another, than that of infirmities. See page 226. note (z). And how

you freely, Hof. xiv. 4. Yea, *He will love you unto the end*, John xiii. 1. and altho' the Lord doth ex-
pres

how low soever Grace is brought in the soul of a believer, at any time, through the prevalency of temptation; yet can he never *altogether* lose his inherent holiness, nor can he at any time *LIVE after the flesh*. For, according to the Scripture, that is not the *spot of God's children*; but he, who so *lives*, neither is, nor ever was one of them. Rom. vi. 2. *How shall we that are dead to sin, live any longer therein?* ver. 14 *Sin shall not have dominion over you; for ye are not under the Law, but under Grace.* Chap. viii. 1. *Them which are in Christ Jesus, who walk not after the flesh, but after the spirit.* See verse 4. 1 John iii. 9. *Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin; because he is born of God.*

"God foresaw what infirmities thou wouldst have, before he gave Christ this Commission; and Christ foresaw them before his acceptance of the charge. If their prescience could not stop God in his gift, nor cool Christ in his acceptance, why should it now? — *While they do*

continue, the love of God to thee is not hindered by them. Charnock, vol. 2. edit. 2. page 749.

"Observe a twofold distinction, 1. Between God's love in itself, and the manifestation of it to us. That is perpetual and one—without change, increase or lessening——: but the manifestation of this love——is variable, according to——our more or less careful exercise of piety, —— 2. Between God's love to our persons, and God's love to our qualities and actions. A distinction which God well knows how to make—— Parents, I am sure, are well skill'd in putting this difference between the vices and persons of their children; those they hate, these they love——The case is alike between God and the elect: His love to their persons is from everlasting the same; nor doth their *sinfulness* lessen it, nor their *sanctity* increase it: because God, in loving their persons, never considered them otherwise than as *most perfectly holy and unblameable*

press the fruits of his anger towards you, in *chastising* and *afflicting* of you : yet do not you imagine that your afflictions are *penal*, proceeding from hatred, and vindictive justice ; and so as payments and satisfactions for sins ; and so as the beginning of eternal torments in hell : for you, being (as you have heard) freed from the Law of Works, and so consequently from sinning against it ; must needs likewise be freed from all wrath, anger, miseries, calamities, afflictions, yea and from death itself, as (t) fruits and effects of any transgression against *that* [208] Covenant.

And therefore you are never to confess your sins unto the Lord, *as though you conceived them to have been committed against the Law of Works* ; and so making you liable to God's *everlasting* wrath, and *hell-fire* : neither must you crave pardon and forgiveness, for them, that thereupon you may escape *that* penalty : neither do you either fast, or weep, or mourn, or humble yourself, out of any conceit that you shall thereby satisfy the justice of God, and appease his wrath, either in whole or in part ; and so escape his *everlasting* vengeance. For if you be not *under* the Law of Works ; and if the Lord see no sin in you, as a transgression of *that* Law ; and be neither angry with you, nor doth afflict you, for any sin, as it is a transgression of *that* Law : then consequently, you have no need either to confess your sins, or crave pardon for them, or fast, or weep, or mourn, or humble yourself for your sins, *as conceiving them to be any transgression of the Law of Works* (u).

Neo. Well, Sir, you have fully satisfied me in this point : and therefore I pray you proceed to shew, what is that *reward*, which the Law of Christ promiseteth ;

"in Christ." Pemble, *his works*, page 23.

(t) They are.

(u) See page 318. note (k).

(v) Though

miseth; which you said I might hope for, in case of my obedience thereunto?

[209] *Evan.* Why, the reward, which (I conceive) the Law of Christ promiseth to believers, and which they may hope for, answerably to their obedience to it (v), is, *a comfortable being, in the enjoyment of sweet communion with God in Christ, even in the time of this life; and a freedom from afflictions, both spiritual and corporal, so far forth as they are fruits and effects of sin, as it is any transgression of the Law of Christ (w).* For you know, that so long as a child doth yield obedience to his father's commands, and doth nothing that is displeasing to him, if he love his child, he will carry himself lovingly and kindly towards him, and suffer him to be familiar with him, and will not whip, nor scourge him for his disobedience: even so, if you unfeignedly desire, and endeavour to be obedient unto the mind and will of your loving father in Christ; in doing that which he commands, and in avoiding that which he forbids, both in your general and particular calling; and that to the end that you may please him: then, answerably as you do so, your father will smile upon you, when you shall draw near to him in prayer, or any other of his own ordinances; and manifest his sweet presence, and loving favour towards you; and

[210] exempt you from all outward calamities, except in case of trial of your faith and patience, or the like; as it is written, 2 Chron. xv.

2. The

(v) Though not for their obedience, but for Christ's obedience.

(w) I read the last word of the sentence, *Christ* not *works*, judging it plain, that

the latter is a press-error. See the last clause of page 327. and the reason here immediately following, with the third paragraph, page 329.

(s) An

2. *The Lord is with you, while ye are with him; and if you seek him, he will be found of you.* And so the Apostle James saith, Jam. iv. 8. *Draw nigh to God, and he will draw nigh to you.* And O, saith the Lord, *that my people had hearkned unto me, and Israel had walked in my ways! he should have fed them with the finest of the wheat, and with honey out of the rock should I have satisfied thee,* Psal. lxxxi. 13, 16. And this may suffice to have shewed you what you may hope for, answerable to your obedience to the Law of Christ.

Neo. Then, Sir, I pray you proceed to shew, what is the *penalty* which the Law of Christ threatneth, and which I am to fear, if I transgress *that* Law?

Evan. The penalty which the Law of Christ threatneth to you, if you transgress the Law of Christ, and which you are to fear, is, *the want of near and sweet communion with God in Christ, even in the time of this life; and a liableness to all temporal afflictions, as fruits and effects of the transgressing of that Law (x).*

Where-

(x) An awful penalty, if rightly understood! as comprehending all manner of strokes and afflictions on the outward and inner man, called by our Author *temporal and spiritual afflictions*, page 331. on the *outward man*; not to speak of the reproach, disgrace, and contempt, successless labour and toil, poverty, misery and want, and the like, which the believer is liable to for his *disobedience*, as well as others: his

sins lay him open to the whole train of maladies, pains, torments, sores, diseases, and plagues, incident to *sinful flesh*; by which he may become a burden to himself, and a burden to others. And these may be inflicted on him, not only by the hand of God, but by the hand of the Devil; as appears in the case of *Job*. Yea, and the Lord may, in virtue of this penalty annexed to his Law, pursue the controversy with the

Wherefore, whensoever you shall hereafter transgress any of the *Ten Commandments*, you are to know,

the offending believer, even to death: so that his natural life may go in the cause of his transgression, 1 Cor. xi. 30, 32. To this may be added the marks of God's indignation against his sin, set upon his relations; witness the disorders, mischiefs, and strokes, on *David's* family, for his sin in the matter of *Uriah*, more bitter than death, 2 Sam. xii. 10, 11, 12, 14. Chap. xiii, and xv. In the inner man, by virtue of the same penalty, he is liable for his transgression, to be deprived of the comfort, sense, exercise, and some measure of his graces; of his sense of God's love, his peace, joy, actual communion with God, and access to him in duties: to be brought under desertion, hiding of God's face, withdrawing of the light of the Lord's countenance; and left to walk in darkness, to go mourning without the sun, and to cry and shout while the Lord shutteth out his prayer: to be thrown into agonies of conscience, pierced with the arrows of the Almighty in his spirit, compassed about and distracted with the terrors of God, seiz'd with the fearful

apprehensions of God's revenging wrath against him, and thereby brought unto the brink of absolute despair. Besides all this, he is liable to the buffetings of Satan, and horrid temptations, and, for the punishment of one sin, to be suffered to fall into another. And all these may in virtue of the penalty annexed to the Law in the hand of Christ, meet in the case of the offending believer, together and at once. Thus, howbeit God no where threatens to cast believers in Christ into hell; yet, he both threatens, and often executes, the casting of a hell into them, for their provocations.

Only, the (revenging) wrath and curse of God, are no part of the penalty to believers in Christ, according to the truth and our Author. But, whether or not this penalty, as it is without these, leaves the most holy and awful Law of the great God, and our Saviour JESUS CHRIST most base and despicable? the sober-minded reader will easily judge for himself.

"The one, (viz. justification) doth equally free all
"be-

know, that you have thereby transgressed the *Law of Christ* ; and that the Lord sees it, and is angry with it, with a *fatherly* anger ; and (if need be) will chastise you, 1 *Pet.* i. 6. either with temporal or spiritual afflictions, or both. [211]
And this your heavenly father will do *in love to you* ; either to *bring your sins to remembrance*, as he did the sins of *Joseph's* brethren, *Gen.* xlii. 21. And as the widow of *Zarephath* confesseth concerning herself, 1 *Kings* xvii. 18. or else *to purge and take away your sins*, according to that which the Lord saith, *Isa.* xxvii. 9. *By this therefore shall the iniquity of Jacob be purged, and this is all the fruit, even the taking away of sin.* For indeed, saith Mr. Culverwell †, Afflictions, through God's blessing, are made special means to purge out that sinful corruption, which is still in the nature of believers ; and therefore

† Of Faith, p. 426.

are

“ believers from the *reveng-*
“ *ing wrath of God*, and that
“ *perfectly in this life.*” *Larg.*
Catech. quest. 77. “ They
“ can never fall from the
“ state of justification ; yet
“ they may, by their sins,
“ fall under God's *fatherly*
“ *displeasure*, and not have
“ the light of his countenance
“ restored unto them, until
“ they humble themselves,
“ confess their sins, beg par-
“ don, and renew their faith
“ and repentance.” *Westmin.*
Confess. ch. 11. *art.* 5. “ They
“ may——fall into grie-
“ vous sins, and for a time
“ continue therein ; whereby
“ they incur God's *displea-*

“ *sure*, and grieve his holy
“ Spirit, come to be depriv-
“ ed of some measure of
“ their *graces* and *comforts*,
“ have their *hearts* hardned,
“ and their *consciences* woun-
“ ded ; hurt and scandalize
“ others, and bring tem-
“ poral judgments upon
“ themselves.” *Ibid. chap.*
17. art. 3. “ The threat-
“ nings of it serve to shew
“ what even their sins de-
“ serve ; and what *afflic-*
“ *tions*, in *this* life, they may
“ EXPECT for them, although
“ freed from the CURSE there-
“ of, threatened in the Law.”
Ibid. chap. 19. *art.* 6. See p.
288. note (d).

(y) Ckof.

are they, in Scripture, most aptly compared to medicines, for so they are indeed to all God's children, most sovereign medicines to cure all their spiritual diseases. And indeed we have all of us great need

¶ On *Gal.* thereof; for as *Luther* || truly saith, We are not yet perfectly righteous; for
p. 66.

whilst we remain in this life, sin dwelleth still in the flesh, and this remnant of sin, God purgeth. Wherefore, saith the same *Luther*, in another place (y), When God hath remitted sins, and received a man into the bosom of grace, then doth he lay on him all kind of afflictions; and doth scour and renew him from day-to-day. And

[212] to the same purpose *Tindal* truly saith, If we look on the flesh, and into the Law; there is no man so perfect, that is not found a sinner; nor no man so pure, that hath not need to be purged. And thus doth the Lord chastise believers, to heal their natures, by purging out that corruption that remains therein.

And therefore, whensoever you shall hereafter feel the Lord's chastising hand upon you; let it move you to take the Prophet *Jeremiah's* counsel, that is, to *search and try your ways, and turn unto the Lord*, Lam. iii. 40. and confess your sins unto him, saying with the Prodigal, *Luke xv. 21. Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy Son*; and beg pardon and forgiveness at his hands, as you are taught in the *fifth petition* of the *Lord's prayer*, Matth. vi. 12. Yet do not you crave pardon and forgiveness at the hands of the Lord, as a *Malefactor* doth at the hands of a *Judge*, that feareth
con-

(y) *Clos. Sermons, Serm. (mibi) 120.*
of the Kingdom of God, pag.

(z) *Matth.*

condemnation and death; as though you had sinned against the *Law of Works*, and therefore feared *hell and damnation*: but do you beg pardon and forgiveness, as a *child* doth at the hands of his loving *father*; as feeling the fruits of his *fatherly* anger, in his chastising hand upon you; and as fearing the continuance and augmentation of the same, if your sin be not both *pardoned* and *subdued* [213] (2): and therefore, do you also beseech your loving father to *subdue* your iniquities, according to his promise, *Mic. vii. 19*. And if you find not that the Lord hath heard your prayers, by your feeling your iniquities subdued (a): Then join with your prayers, fasting and weeping, if you can; that so you may be the more seriously *humbled* before the Lord, and more *servent* in prayer. And this, I hope, may be sufficient to have shewed you, what is the penalty, which the Law of Christ threatneth.

Neo. O but, Sir, I should think my self a happy man, if I could be so obedient to the Law of Christ, that he might have no need to inflict this penalty upon me.

Evan. You say very well; but yet, whilst you carry this body of sin about you, do the best you can, there will be need that the Lord should, now and then, give you some fatherly corrections: but yet, this let me tell you, the more perfect your obedience is, the fewer lashes you shall have; for the Lord doth not afflict willingly, nor grieve the children

(2) *Matth. vi. 9, 12.* After this manner therefore pray ye: Our Father which art in Heaven — Forgive us our debts, as we forgive our debtors. is the mark of God's hearing prayer for the pardon of it; if one feels not his iniquity subdued, he cannot find that God hath heard his prayers for pardon.

(a) The subduing of sin,

(b) To

children of men, Lam. iii. 33. And therefore, according to my former exhortation, and your resolution, be careful to *exercise* your faith; and use all means to *increase* it; that so it may become effectual (b), *working by love*, 1 Thes. i. 3. Gal. v. 6. For, according to the measure of your faith, will be your [214] true love to Christ, and to his Commandments; and according to your love to them, will be your delight in them, and your aptness and readiness to do them. And hence it is, that Christ himself saith, John xiv. 15. *If ye love me, keep my commandments: and this is the love of God*, saith that loving disciple, *that we keep his commandments, and his commandments are not grievous*; 1 John v. 3. Nay, the truth is, if you have this love in your hearts, it will be grievous unto you, that you cannot keep them as you would. O! if this love do abound in your heart, it will cause you to say with godly Joseph, in case you be tempted as he was, *How can I do this great wickedness, and so sin against God?* How can I do that, which I know will displease *so gracious a Father*, and *so merciful a Saviour*? No, I will not do it; no, I cannot do it: no, you will rather say with the Psalmist, *I delight to do thy will, O my God, yea, thy Law is within my heart*, Psal. xl. 8.

Nay, let me tell you more, If this love of God in Christ be truly, and in any good measure, rooted in your heart: then, though the chastising hand of the Lord be *not* upon you; nay, though the Lord do *no way* express any anger towards you: yet if you but consider the Lord's ways towards you, and your ways towards him; you will mourn with a Gospel-mourning, reasoning with yourself after [215] this manner: and was I under the *Law of Works*, by nature; and so, for every transgression against

(b) To the producing of to the measure and degree holy obedience, according of it. (c) The

gainst any of the *ten Commandments*, made liable to everlasting damnation? And am I now, through the free mercy and love of God in Christ, brought under the *Law of Christ*; and so subject to no other penalty for my transgressions, but *fatherly* and loving *chastisements*, which tend to the purging out of that sinful corruption that is in me? O! what a loving Father is this! O what a gracious Saviour is this! O what a wretched man am I, to transgress the Laws of such a good God, as he hath been to me! O! the due consideration of this, will even as it were melt your heart, and cause your eyes to drop with the tears of godly sorrow; yea, the due consideration of these things will cause you to *lothe yourself in your own sight for your transgressions*, Ezek. xxxvi. 31. yea, not only to lothe yourself for them, but also to leave them, saying with *Ephraim*, *What have I to do any more with idols?* Hos. xiv. 8. And to cast them away as a *menstruous cloth*, saying unto them, *get ye hence*: Isa. xxx. 22. And truly you will desire nothing more, than that you might so live, as that you might never sin against the Lord any more. And this is that *goodness of God*, which, as the Apostle saith, *Leadeth to repentance*: yea, this is that goodness of God, which will lead you to a free obedience. So [216] that if you do but apply the goodness of God in Christ to your soul, in any *good measure*, then will you *answerably* yield obedience to the *Law of Christ*; not only without having respect, either to what the *Law of Works* either promiseth or threatneth; but also without having respect to what the *Law of Christ* either promiseth or threatneth: you will do that, which the Lord commandeth, only *because he commandeth it*, and to the end that you may *please him*: and you will forbear what he forbids, only *because he forbids it*, to the end

end you may not *displease him* (c). And this obedience is like unto that, which our Saviour exhorteth

(c) The Author doth here no otherwise exhort the believer to yield free obedience, without respect to what either the Law of Works, or Law of Christ, promiseth or threatneth; than he exhorts him to perfection of obedience, which, in the beginning of this answer, he told him, not to be attainable in this life: and the truth is, neither the one nor the other is the design of these words. But he had exhorted him before, to *use all means to increase his faith*: And, for his encouragement, he tells him here, That if he by faith applied the goodness of God in Christ to his own Soul, in any **GOOD MEASURE**; then he would, **ANSWERABLY**, yield obedience, without respect to what either the Law of Works, or Law of Christ promiseth or threatneth, and only because God commands or forbids. The *freeness* of obedience is of very different degrees; and believers obedience is never *absolutely* free, till it be absolutely perfect in heaven; but the *freeness* of their obedience, will always bear proportion to the measure of their faith,

which is never perfect in this life: thus, the more faith, the more *freeness* of obedience; and the less faith, the less of that *freeness*. See *pag. 93. note (f)*.

“The believer obeys with
“an Angel-like obedience;
“then the Spirit seems to
“exhaust *all the commanding*
“*awfulness* of the Law,
“and supplies the Law’s
“imperious power, with
“the strength and power of
“love.” *Rutherford’s Spirit.*
Antichrist, pag. 318. “The
“more of the Spirit (because
“the Spirit is essentially free,
“*Psal. li. 12. 2 Cor. iii. 17.*)
“the more *freeness*; and the
“more *freeness*, the more
“renewed will in the obe-
“dience; and the more re-
“newed will, the less con-
“straint; because *freeness*
“exhausteth constraint” *Ibid.*

“When Christ’s blood is
“seen by faith, to quiet ju-
“stice, then the conscience
“becometh quiet also, and
“will not suffer the heart
“to entertain the love of sin,
“but sets the man on work
“to *fear God for his mercy*,
“and obey all his command-
“ments, *out of love* to God
“for his free gift of justifi-
“cation, by grace bestowed

“on

eth his disciples unto, *Matth. x. 8.* saying, *Freely you have received, freely give* : and this is to *serve the Lord without fear* of any penalty, which, either the *Law of Works*, or the *Law of Christ* threatneth, in holiness and righteousness all the days of your life, accord-

“ on him: for *this is the end*
 “ of the Law indeed, where-
 “ by it obtaineth of a man
 “ more obedience than any
 “ other way.” *Pract. Use of*
saw. Knowledge, Tit. The
third thing requisite, &c. Fig.
 7.

Promises and threatnings are not, by this doctrine, annexed to the holy Law in vain, even with respect to believers: for the Law of God is, in his infinite wisdom, suited to the state of the creature, to whom it is given: and therefore, howbeit the believer's eternal happiness is unalterably secured, from the moment of his union with Christ by faith; yet, since sin dwells in him still, while in this world, the promises of fatherly smiles, and threatnings of fatherly chastisements, are still necessary. But it is evident, That this necessity is entirely founded on the believer's imperfection; as in the case of a child under age. And therefore, although his being influenced to obedience, by the promises and

threatnings of the Law of Christ, is not indeed slavish; yet it is plainly childish, not agreeing to the state of a perfect man, of one come unto the measure of the stature of the fullness of Christ. And, in the state of perfection, he shall yield such free obedience, as the Angels do in heaven; without being moved thereto by any promises or threatnings at all: and the nearer he comes, in his progress to that state of perfection, the more will his obedience be of that nature. So by the doctrine here advanced, the Author doth no more disown the necessity of promises to influence and encourage the believer's obedience; nor say, that he ought not to have regard to promises and threatnings: than one is to be reckoned to say, that a lame man hath no need of, and should not have regard unto, the crutches provided for him; when he only saith, That the stronger his limbs grow, he'll have the less need of them, and will lean the less to them.

according to that saying of *Zacharias*, Luke i. 74, 75. (d). And this is to *pass the time of your sojourn here in fear* to offend the Lord, by sinning against him; as the Apostle *Peter* exhorts, 1 *Peter* i. 17. Yea, and this is to *serve God acceptably, with reverence and godly fear*; as the Author to the *Hebrews* exhorts, *Heb.* xii.

[217] 28. And thus, my dear friend *Neophytus*, I have endeavoured, according to your desire, to give you my judgment and direction in these points.

Neo. And truly, Sir, you have done it very effectually: the Lord enable me to practise according to your direction.

§ 12. *Nom.* Sir, in this your answer to his question, you have also answered me; and given me full satisfaction in diverse points, about which my friend *Antinomista*, and I have had many a wrangling fit. For I used to affirm with tooth and nail (as men use to say) that believers are *under the Law, and not delivered from it*; and that they *do sin*; and that God *sees* it, and is *angry* with them; and doth afflict them *for* it; and that therefore they ought to *humble* themselves, and *mourn* for their sins, and *confess* them, and crave *pardon* for them: and yet truly, I must confess, I did not understand what I said, nor whereof I affirmed; and the reason was, because I did not know the difference betwixt the *Law*, as it is the *Law of Works*, and *as it is the Law of Christ*.

Ant. And believe me, Sir, I used to affirm, as earnestly as he, that believers are *delivered* from the *Law*; and therefore *do not sin*; and therefore God can

(d) See the preceeding note.

(e) This

can see no sin in them ; and therefore is neither angry with them, nor doth afflict them [218] for sin ; and therefore they have no need either to humble themselves, or mourn, or confess their sins, or beg pardon for them : the which I believing to be true, could not conceive how the contrary could be true also. But now I plainly see, that by means of your distinguishing betwixt the Law, as it is the *Law of Works*, and as it is the *Law of Christ* ; there is a truth in both. And therefore, friend *Nomista*, whensoever either you, or any man else, shall hereafter affirm, that believers are under the Law ; and do sin ; and God sees it, and is angry with them ; and doth chastise them for it ; and that they ought to humble themselves, mourn, weep, and confess their sins, and beg pardon for them : if you mean only, as they are *under the Law of Christ* ; I will agree with you, and never contradict you again.

Nom. And truly, friend *Antinomista*, if either you, or any man else, shall hereafter affirm, that believers are delivered from the Law ; and do not sin ; and God sees no sin in them ; nor is angry with them ; nor afflicts them for their sins ; and that they have no need either to humble themselves, mourn, confess, or crave pardon for their sins : if you mean it only as they are *not under the Law of Works* ; I will agree with you, and never contradict you again.

Evan. I rejoice to hear you speak these words each to other : and truly, now I am in hope, [219] that you two will come back from both your extremes ; and meet my neighbour *Neophytus* in the golden mean ; having, as the Apostle saith, *the same love, being of one accord, and of one mind.*

Nom. Sir, for my part, I thank the Lord, I do now plainly see, that I have erred exceedingly, in seeking to be justified, *as it were by the Works of the*

Law (e). And yet could I never be perswaded to it, before this day; nor indeed should not have been perswaded to it now, had not you so plainly and fully handled this threefold Law. And truly, Sir, I do now unfeignedly desire to *renounce myself*, and all that ever *I have done*; and by faith to adhere *only* to *Jesus Christ*; for now I see that *He is all in all*. O that the Lord would enable me so to do! And I beseech you, Sir, pray for me.

Ant. And truly, Sir, I must needs confess, that I have *erred* as much on the other hand: for I have been so far from seeking to be justified by the *Works* of the *Law*, that I have *neither regarded Law nor Works*. But now I see mine error; I purpose (God willing) to reform it.

Evan. The Lord grant that you may.

§ 13. But how do you, neighbour *Neophytus*? for methinks you look very heavily.

[220] *Neo.* Truly, Sir, I was thinking of that place of Scripture, where the Apostle exhorts us, to *examine our selves, whether we be in the Faith or no*, 2 Cor. xiii. 5. Whereby it seems to me, that a man may think he is in the Faith, when he is not. Therefore, Sir, I would gladly hear, how I may be sure that I am in the Faith.

Evan.

(e) This scriptural phrase is here aptly used, to intimate how men deceive themselves, thinking they are far from seeking to be justified by the *works of the Law*, because they are convinced, they cannot do good works in the *perfection* which the Law requires: mean while, since God is merciful, and Christ hath died, they look for the pardon of their sins, and acceptance with God, upon the account of their own works, tho' attended with some imperfections; that is, *AS IT WERE, BY THE WORKS OF THE LAW*, Rom. ix. 32.

(f) This

Evan. I would not have you to make any question of it ; since you have grounded your faith upon such a firm foundation, as will never fail you : for the promise of God in Christ, is of a tried truth, and never yet failed any man, nor ever will (f). Therefore I would have you to close with *Christ* in the promise, without making any question, whether you are in the faith or no : for there is an *assurance*, which ariseth from the exercise of faith, by a *direct Act* ; and that is, when a man, by faith, *directly* lays

(f) This answer proceeds upon taking *Neophytus* to speak, not of the *Grace*, but of the *doctrine* of faith ; namely, the *foundation of faith*, or *ground of believing* ; as if he had desired to know, whether the foundation of his faith was the true foundation of faith, or not : this is plain from the two following paragraphs. And upon the supposition, that he had grounded his faith on the promise of the Gospel, the tried foundation of faith ; the Author tells him, he would not have him make a question of that ; having handled that question already at great length, and answered all his and *Nomista's* objections on the head, from page 155. to page 206. Where *Neophytus* declared himself satisfied. And there's no inconsistency betwixt the Author's advice in this case gi-

ven to *Neophytus*, and the advice given in the text last cited unto the *Corinthians*, unreasonably and peevishly demanding a proof of *Christ speaking* in the Apostle : whether, with several judicious criticks and commentators, we understand that text, concerning the *doctrine of faith*, as if the Apostle put them to try whether they retained the true doctrine, or not ; or, which is the common, and (I think) the true understanding of it, concerning the *grace of faith*. I see nothing here determining our Author's opinion, as to the sense of it : but whether he seems here to be against *self-examination*, especially after he had urged that duty on *Antinomista*, and answered his objections against it, from page 262. to page 270. let the candid reader judge.

lays hold upon Christ, and concludes assurance from thence (g).

Neo. Sir, I know that the foundation, whereon I am to ground my faith, remaineth sure; and I *think* I have already built thereon: but yet because, I conceive, a man may *think* he hath done so, when he *hath not*;—therefore would I fain know, how I may be assured that I have done so (h)?

Evan. Well, now I understand you, what you mean: it seems you do not want a ground
[221] for your believing, but for your believing that you have believed (i).

Neo. Yea, indeed, that is the thing I want.

Evan. Why, the next way to find out and know this, is to look back and reflect upon your own heart; and consider what actions have passed through there; for

(g). See the note on the definition of faith.

“The assurance of Christ’s righteousness is a direct act of faith, apprehending imputed righteousness: The evidence of our justification on we now speak of, is the reflex-light, not by which we are justified, but by which we know that we are justified.” *Rutherford’s Christ dying and drawing*, page 111. “We had never a question with Antinomians, touching the first assurance of justification, such as is proper to the light of faith. He might have spared all his arguments to prove, That we are first assured of our

“justification by faith, not by good works; for we grant the arguments of one sort of assurance, which is proper to faith; and they prove nothing against another sort of assurance by signs and effects, which is also divine.” *Ibid.* page 110.

(h) A good reason why this assurance, in, or by the direct act of faith, is to be tried by marks and signs. There is certainly a persuasion, that cometh not of him that called us; which obligeth men to examine their persuasion, whether it be of the right sort, or not.

(i) This is called assurance by a reflex-act.

(k) In

for indeed this is the benefit that a reasonable soul hath, that it is able to return upon itself, to see what it hath done; which the soul of a beast cannot do. Consider then, I pray you, That you have been *convinced* in your spirit that you are a *sinful* man; and therefore have feared the Lord's *wrath* and eternal *damnation* in hell: and you have been *convinced* that there is *no help* for you at all, *in yourself*, by any thing that you can do: and you heard it plainly proved, that *Jesus Christ alone is an all-sufficient help*. And the *free and full promise* of God in Christ, hath been made so plain and clear to you; that you had nothing to object, why Christ did not belong to you in particular (*k*): and you have perceived a *willingness in Christ* to receive you, and to embrace you as his beloved spouse: and you have thereupon *consented and resolved to take* Christ, and to give yourself unto him, whatsoever betides you: and I am persuaded, you have thereupon felt a secret *persuasion* in your heart, that *God in Christ* doth bear a *love to you* (*l*); and answerably your heart hath [222] been inflamed *towards him in love* again, manifesting it self, in an unfained *desire*, to be *obedient*, and *subject* to his will in *all* things, and never to displease him in *any* thing. Now tell me I pray you (and that truly) whether you have not found these things in you, as I have said?

Neo. Yea, indeed, I hope I have in some measure.

Evan. Then I tell you truly, you have a sure ground, to lay your believing, that you have believed, upon: and as the Apostle *John* saith, *Hereby you may know that you are of the truth, and may assure*

(*k*) In virtue of the deed
of gift and grant. See the
note on the definition of faith,

fig. 1.

(*l*) See page 198. note (*u*).

(*m*) So

sure your heart, thereof, before God, 1 John iii. 19.

Neo. Surely, Sir, this I can truly say, That heretofore, when I have thought upon my sins, I have conceived of God and Christ, as of a wrathful judge, that would condemn all unrighteous men to eternal death: and therefore, when I have thought upon the day of judgment, and hell-torments; I have even trembled for fear, and have, as it were, even hated God. And though I have laboured to become righteous, that I might escape his wrath; yet all that I did, I did it *unwillingly*. But since I have heard you make it so plain, that a sinner, that

[223] *sees and feels* his sins, is to conceive of God, as of a merciful, loving and forgiving father in Christ; that hath committed all judgment to his Son, who came not to condemn men, but to save them; methinks I do not now fear his wrath, but do rather apprehend his love towards me: whereupon my heart is inflamed towards him with such love, that, methinks, I would willingly do or suffer any thing that I knew would please him; and would rather choose to suffer any misery, than I would do any thing, that I knew were displeasing to him.

Evan. We read in the seventh chapter of Saint Luke's Gospel, that when that sinful, yet believing, woman, did *manifest* her faith in Christ by her love to him, in *washing his feet with her tears, and wiping them with the hairs of her head*, vers. 38. He said unto Simon the Pharisee, vers. 47. *I say unto thee, her sins which are many are forgiven her, for she loved much*: even so I may say unto you, *Nomista*, in the same words, concerning our neighbour *Neophytus*. And to you your self, *Neophytus*, I say, as Christ said unto the woman, vers.

48, 50. *Thy sins are forgiven thee, thy faith hath saved thee, go in peace.*

Ant. But, I pray you, Sir, is not this his reflecting upon himself, to find out a ground to lay his believing, that he hath believed, upon a turning back from the *Covenant of Grace* to the *Covenant of Works*, and from *Christ* to *himself*?

Evan. Indeed, if he should look upon these things in himself, and thereupon conclude, that *because he hath done thus*, God hath accepted of him, and justified him, and will save him; and so make them the *ground* of his believing: this were to turn back from the *Covenant of Grace* to the *Covenant of Works*; and from *Christ* to *himself*. But if he look upon these things in himself, and thereupon conclude, that because these things are in his heart, *Christ dwells there by faith*; and therefore he is accepted of God, and justified, and shall certainly be saved; and so make them an *evidence* of his believing, or the ground of his believing that he hath believed: this is neither to turn back from the *Covenant of Grace* to the *Covenant of Works*, nor from *Christ* to *himself*. So that these things in his heart being the daughters of faith, and the offspring of Christ; though they cannot at first *produce*, or bring forth their mother, yet may they in time of need nourish her ||

|| Goodwin
Christ set
forth, p.

23.

§ 14. *Nom.* But, I pray you, Sir, are there not other things beside these, that he saith he finds in himself; that a Man may look upon as *evidences* of his believing, or (as you call them) as grounds to believe that he hath believed?

Evan. Yea, indeed, there are divers other effects of faith; which if a man have in him truly, he may look upon them as evidences that

[225]

he

he hath truly believed : and I will name three of them unto you.

Whereof the *FIRST* is, When a man *truly loves the Word of God*, and makes a *right use* of it : and this a man doth, *first*, When he *hungers and thirsts* after the *Word*, as after the *food of his soul*, desiring it at all times, even as he doth his *appointed (m) food*, *Job xxiii. 12.*

Secondly, When he desires and delights to exercise himself therein *day and night*, that is, constantly; *Psal. i. 2.*

Thirdly, When he receives the Word of God, *as the Word of God*, and not as the word of man *(n)* ; setting his heart, in the time of hearing or reading it, as in *God's presence* ; and being *affected* with it, as if the Lord *himself* should speak unto *him* ; being *most affected* with *that* Ministry, or *that* portion of God's Word, which sheweth him *his sins*, and searcheth out *his* most secret corruptions ; denying *his own reason* and *affections* ; yea, and his *profits* and *pleasures*, in any thing, when the Lord shall require it of him.

Fourthly, This a man doth, when he makes the Word of God to be his *chief comfort*, in the time of his *afflictions* ; finding it, at that time, to be the main stay and solace of his heart *(o)*.

[226] The *SECOND* evidence is, When a man *truly loves the children of God*, (*1 John v. 1.* that is, all godly and religious persons) above all other sorts of men : and that is, when he loves them not for *carnal respects*, but for the *Graces of God*, which he seeth in them, *2 John 1, 2.* *3 John 1.* And when he *delights* in their *society* and *company*,
and

(m) So the margent reads it.

(n) *1 Thess. ii. 13.*

(o) *Psal. cxix. 49, 50.*

(p) This

and makes them his only *companions*, *Psal.* cxix. 63. and when his *well-doing* (to his power) *extends* itself to them, *Psal.* xvi. 3. In being pitiful and tender-hearted towards them, and in gladly receiving of them, and communicating to their necessities with a ready mind, *Philem.* 7. 1 *John* iii. 17. And when he hath not the glorious faith of Christ in *respect of persons*, *James* ii. 1, 2. But can make himself equal to them of the lower sort, *Rom.* xii. 16. And when he loves them at *all times*; even when they are in adversity, as poverty, disgrace, sickness, or otherwise in misery.

The THIRD evidence is, When a man can truly *love his enemies*, *Matth.* vi. 14. And that he doth, when he can *pray* heartily for them; and *forgive* them, their particular trespasses against him; being more *grieved* for that they have sinned against God, than for that they have wronged him: and when he can *forbear* them; and yet could be revenged of them, either by bringing shame or misery upon them, 1 *Pet.* iii. 9. *Rom.* xii. 14. And [227] when he strives to overcome their evil with *goodness*; being willing to help them, and relieve them in their misery, and to do them any good in soul or body: and, *lastly*, When he can freely and willingly acknowledge his enemy's just praise, even as if he were his dearest friend.

§ 15. *Neo.* But, Sir, I pray you, let me ask you one question more, touching this point; and that is, Suppose, that hereafter I should see no outward evidences, and question, whether I had ever any true inward evidences, and so whether ever I did truly *believe* or no: what must I do then?

Evan. Indeed it is possible you may come to such a condition, and therefore you do well, to provide aforehand for it. Now then, if ever it shall please the

the

the Lord to give you over to such a condition; *First*, Let me warn you to take heed of forcing and constraining yourself to yield obedience to God's Commandments, to the end, you may so get an *evidence of faith* again, or a ground to lay your believing, that you have believed, upon; and so forcibly to hasten your assurance before the time (p): for although this be not to turn *quite back* to the *Covenant of Works*, (for that you shall never do) yet it is to turn aside *towards* that *Covenant*, as *Abraham* did; who, after [228] that he had long waited for the promised Seed, though he was before justified by believing the *free promise*; yet, for the more speedy satisfying of his faith ||, he turned aside to go in unto *Hagar*, who was (as you have heard) a type of the *Covenant of Works*. So that, you see, this is not the right way. But the right way for you, in this case, to get your assurance again, is, when all other things fail, to *look to Christ* *: that is, go to the word and promise; and leave off, and cease a while to reason about the *truth* of your faith; and set your heart on work to *believe*, as if you had never yet done it; saying

(p) This forcing one's self to yield obedience, which the Author warns Christians against, when they have lost sight of their *evidences*, and would fain recover them; is, by pressing to yield obedience, without *believing*, till once by their obedience, they have recovered the evidence of their *having faith*. To advise a Christian to beware of taking this course, in this

case, is not to favour *laxness*; but to guard him against beginning his work at the wrong end, and so labouring in vain: for obeying, indeed, must still *spring* from believing; since *without faith it is impossible to please God*, Heb. xi. 6. And *whatsoever is NOT of faith, is sin*, Rom. xiv. 23. The following advice sets the matter in full light.

saying in your heart, Well, Satan †, suppose my faith hath not been true hitherto, yet now will I begin to endeavour after true faith; and therefore, O Lord, here I cast myself upon thy mercy afresh, for *in thee the fatherless find mercy*, Hof. xiv. 3. Thus, I say, hold to the Word; go not away, but keep you here; and you shall bring forth fruit with patience, *Luke viii. 15. (q).*

† Good-
win's
Child of
Light,
p. 194.

§ 16. *Neo.* Well, Sir, you have fully satisfied me concerning that point: but as I remember, it followeth in the same verse, *Know ye not your own selves, how that Christ is in you, except ye be reprobates*, 2 Cor. xiii. 5. Wherefore I desire to hear, how a man may know, that *Jesus Christ is in him*.

Evan. Why, if Christ be in a man, [229] he *lives* in him; as saith the Apostle, *I live not, but Christ liveth in me*.

Neo. But, how then shall a man know, that Christ *lives* in him?

Evan. Why, in what man soever Christ lives; according to the measure of his faith, he executes his threefold office in him, *viz.* his Prophetical, Priestly, and Kingly office.

Neo. I desire to hear more of this threefold office of Christ: and therefore I pray you, Sir, tell me, first, how a man may know that Christ executes his *prophetical* office in him?

Evan. Why, so far forth as any man hears, and knows, that there was a Covenant made betwixt God and all Mankind in *Adam*; and that it was an equal Covenant (r); and that God's justice must needs

(q) Namely, *obedience*, your evidence.
whereby you shall recover (r) See page 18. note (i).
(f) De-

needs *enter* (f) upon the breach of it ; and that all Mankind, for that cause, were liable to eternal death and damnation ; so that if God had condemned all Mankind, yet had it been but the sentence of an equal and just judge, seeking rather the execution of his justice, than man's ruin and destruction : and thereupon takes it home, and applies it particularly to himself, *Job* v. 27. and so is convinced, that he is a *miserable, lost and helpless man* : I say, so far forth as a man doth this, Christ executes his prophetic office in him ; in teaching

[230] him, and revealing unto him the *Covenant of Works*. And so far forth as any man hears and knows, that God made a Covenant with *Abraham*, and all his *believing seed*, in *Jesus Christ* ; offering him freely to all, to whom the sound of the Gospel comes ; and giving him freely to all, that receive him by faith ; and so justifies them, and saves them eternally : and thereupon hath his heart opened to receive this truth ; not as a man taketh an object, or a theological point, into his *head*, whereby he is only made able to discourse ; but as an habitual and practical point, receiving it into his *heart* by the *Faith of the Gospel*, *Philip*. i. 27. and applying it to himself, and laying his eternal state upon it, and so setting to his seal, *That God is true* : I say, so far forth as a man doth this, Christ executes his prophetic office in him ; in teaching him, and revealing to him the *Covenant of Grace*. And so far forth as any man hears and knows, that *this is the will of God, even his sanctification*, 1 *Thess.* iv. 3. and thereupon concludes, that it is *his duty* to endeavour after it : I say, so far forth as a man doth this, Christ executes

cutes his prophetic office in him; in teaching and revealing his law to him. And this I hope is sufficient for answer to your first question.

Neo. I pray you, Sir, in the second place, tell me, how a man may know that Christ executes his *priestly* office in him? [231]

Evan. Why, so far forth as any man hears and knows, that Christ hath given himself, as that only *absolute* and *perfect Sacrifice*, for the sins of believers, *Heb. ix. 26.* and joined them unto himself by faith, and himself unto them by his spirit, and so made them one with him; and is now *entred into heaven it self, to appear in the presence of God for them, Heb. ix. 24.* and hereupon is emboldned to go, immediately to (t) God in prayer, as to a father, and *meet him in Christ*, and present him with Christ himself, as with a sacrifice without spot or blemish: I say, so far forth as any man doth this, Christ executes his priestly office in him.

Neo. But, Sir, would you have a believer to go immediately unto God? How then doth Christ make intercession for us at God's right hand, as the Apostle saith he doth, *Rom. viii. 34*?

Evan. It is true indeed, Christ, as a publick person, representing all believers, appears before God his father ||; and *willeth* according to both his natures, and *desireth*, as he is man, that God would, for his satisfaction's sake, grant unto them, whatsoever they ask according to his will. But yet you must go *immediately to God* in prayer, for all that (u). || Perkins on the Creed, p. 356.

You must not pitch your prayers upon *Christ*, and *terminate* them there, as [232] if

(t) i. e. Even unto. See page 197. note (f).

(u) That is to say.

(v) But

If he were to take them, and present them to his father (v); but the very *presenting place* of your prayers must be *God himself* in Christ. Neither must you conceive, as though Christ the Son were *more* willing, to grant your request; than God the Father: for whatsoever Christ willeth, the same also the Father (being *well pleased with him*) willeth. In Christ therefore, I say, and no where else, must you expect to have your petitions granted. And as *in* Christ, and no place else; so *for* Christ's sake, and nothing else. And therefore I beseech you to beware you forget not Christ, when you go unto the Father to beg any thing you desire, either for your self or others; especially when you desire to have any pardon for sin, you are not to think, that when you join with your prayers, *fasting, weeping, and afflicting of your self*, that *for so doing* you shall prevail with God to hear you, and grant your petitions; no, no, you must *meet* God *in* Christ, and present him with his sufferings; your eye, your mind, and *all* your confidence, must be therein; and in that be as confident as possible you can: yea, expostulate the matter, as it were, with God the Father, and say, Lo! here is the person, that hath well deserved it; here is the person, that

[233] wills and desires it; *in whom*, thou hast said, *Thou art well pleased*; yea, here is the person, that hath *paid the debt*, and discharged the bond for all my sins; and therefore, O Lord! now it standeth with thy justice to forgive me. And thus if you do, why then you may be assured, that Christ executes his *priestly* office in you.

Ned.

(v) But you, yourself, were GOD BY CHRIST, Heb. vii. not to come near unto him: 25.
 nay, we must *come UNTO*

(w) Namely,

Neo. I pray you, Sir, in the third place, shew me, how a man may know that Christ executes his *Kingly* office in him ?

Evan. Why, so far forth as any man hears and knows, *that all power is given unto Christ, both in heaven and in earth, Matth. xxviii. 18.* both to vanquish and overcome all the lusts and corruptions of believers, and to write his Law in their hearts ; and hereupon takes occasions to go unto Christ, for the doing of both in him : I say, so far forth as he doth this ; why, Christ executes his *Kingly* office in him.

Neo. Why then, Sir, it seems that the place, where Christ executes his *Kingly* office, is in the hearts of believers ?

Evan. It is true indeed ; for Christ's *kingdom* is not temporal or *secular*, over the natural lives ||, or civil *negotiations* of men : but his *kingdom* is *spiritual* and heavenly, over the souls of men, to awe and over-rule the hearts, to captivate the affections, to *bring into obedience the thoughts*, and to subdue and *pull down strong holds*. For when our Father *Adam* transgressed, he, and we, all of us, forsook God, and chose the devil for our Lord and King : so that every mother's child of us are, by nature, under the government of *Satan* ; and he rules over us, till Christ come into our hearts, and dispossesseth him ; according to the saying of Christ himself, *Luke xi. 21, 22. When a strong man armed keepeth his palace, his goods are in peace ; that is, faith* * *Calvin, Sa* * *Harmo-*
tan holdeth them that are in subjection ny, p. 329.
to him in such bonds and quiet possession,
that he rules over them without resistance. But
when Christ comes to dwell in any man's heart by
faith ; according to the measure of faith, he dispos-
sesseth him, and seats himself in the heart, and roots

out, and pulls down all that withstands his government there: and, as a valiant captain, he stands upon his guard; and enables the soul to gather together all its forces and powers, to resist and withstand *all* its, and his enemies; and so set itself in good earnest against them, when they at any time offer to return again. And he doth especially enable the soul to resist, and set itself against the *principal* enemy; even that which doth *most* oppose Christ in his government:

[235] so that whatsoever lust or corruption is in a believer's heart or soul, as most predominant, Christ doth enable him to take *that* into his mind, and to have most revengeful thoughts against *it*; and to make complaints to him against *it*; and to desire power and strength from him against it: and all, because it *most* withstands the government of Christ; and is the *rankest* traitor to Christ. So that he useth all the means he can, to bring *it* before the *judgment-seat* of *Christ*, and there he calls for justice against it; saying, O Lord Jesus Christ, here is a rebel and a traitor, that doth withstand thy government in me: wherefore, I pray thee, come, and execute thy *Kingly* office in me, and subdue it, yea vanquish and overcome it. Whereupon, Christ gives the same answer, that he did to the centurion, *Go thy way, and as thou hast believed, so be it done unto thee*, Matth. viii. 13. (w).

And as Christ doth thus suppress all other *Governors* but himself, in the heart of a Believer; so doth he raze out and deface all other Laws, and writes his *own* there, according to his promise, *Jer. xxxi. 33*. And makes them pliable and willing to do and suffer his will; and that *because* it is his will. So that the mind

(w) Namely, believed the promise of sanctification, *Ezek. xxxvi. 27. Micah vii. 19*, which belief brings al-

ways along with it the use of the means, that are of divine institution, for that end.
(x) i. e.

mind and will of Christ, laid down in his word, and manifested in his works, is not only the *rule* of a believer's obedience, but also the *reason* of it; as I once heard a godly Minister say in the pulpit: so that he doth not only do that which is Christ's will, but he doth it because it is his will *.

[236]

* Mr. Garryl at Blackfriars.

O that man which hath the Law of Christ written in his heart! according to the *measure* of it, he reads, he hears, he prays, he receives the Sacrament, he keeps the Lord's day holy, he exhorts, he instructs, he confers, and doth all the duties that belong to him in his general calling, *because* he knows it is the mind and will of Christ he should do so: yea, he patiently suffers, and willingly undergoes afflictions, for the cause of *Christ*, because he knows it is the will of *Christ*. Yea, such a man doth not only yield obedience, and perform the duties of the *first* table of the Law, by virtue of Christ's command; but, of the *second* also. O that *husband, parent, master, or magistrate*, that hath the Law of Christ written in his heart! he doth his duty to his *wife, child, servant or subject*, willingly and uprightly, *because* Christ requires it, and commands it. And so that *wife, child, servant or subject*, that hath the Law of Christ written in his or her heart; they do their duties to *husband, parent, master or governor*, freely and cheerfully, *because* their Lord Christ commands it. Now then, if you find these things in your heart, you may conclude that Christ rules and reigns there, [237] as Lord and *King*.

C H A P. IV.

Of the Heart's Happiness ; or, Soul's Rest.

§ 1. *No Rest for the Soul, till it come to God.* § 2.
How the Soul is kept from Rest in God. § 3.
God in Christ, the only true Rest for the Soul.

§ 1. *Neo.* **S** I R, be pleased to give me leave, to tell you some part of my mind ; and then will I cease to trouble you any more at this time. The truth is, I have, ever since I could remember, felt a kind of *restless discontentedness* in my spirit : and for many years together, I fed my self with hopes of finding *rest* and *content*, in persons and things here below ; scarce thinking of the state and condition of my soul, or of any condition beyond this life, until (as I told you before) the Lord was pleased to visit me with a fit of sickness. And then I began to bethink my self of death, judgment, hell and heaven ; and to take care and seek *rest* for my soul, as well as for my body : but alas, I could never find rest for it, before this day ; because indeed, I sought it not by faith, but as it were by the Works of the Law ; or, in plain terms, because I sought it not in Christ, but in my self. But now, I bless God, I see that *Christ is all in all* : and therefore, by the grace of God, I am resolved no longer to seek rest and content, neither in any earthly thing, nor in mine own righteousness ; but only in the free love and favour of *God*, as he is in his Son Jesus Christ : and, God willing, there shall
[238] be my soul's rest. And I beseech you, Sir, pray for me, that it may be so ; and I have done.

Evan. This

Evan. This point, concerning the *heart's happiness*, or *soul's rest*, is a point very needful for us to know; and indeed it is a point, that I have formerly thought upon: and therefore, tho' my occasions do now begin to call me away from you; yet nevertheless, since you have begun to speak of it, I shall, if you please, proceed on, if you shall, any of you, give occasion, and as the Lord shall enable me.

Ant. With a very good will, Sir; for indeed it is a point that I much desire to hear of.

Evan. First, then I would intreat you to consider with me, that when God at first gave man an elementish *body* (x), he did also infuse into him an immortal *soul*, of a spiritual substance: and though he gave his soul a *local* being in his *body*, yet he gave it a spiritual well-being in *himself*; so that the soul was in the body by location, and at *rest in God* by union and communication: and *this being* of the soul in God at first, was man's *true* being, and his *true* happiness. Now, man falling from God, God in his justice left man: so that the actual union and communion, that the soul of man had with God at first, is broken off; God and *man's soul*, are parted; and it is in a *restless* condition. Howbeit the Lord, having seated in man's soul, a certain character of himself, the soul is thereby made to re-aspire towards that *summum bonum*, that *chief good*, even God himself, [239] and can find rest no where, till it come to him (y).

Nom. But

(x) *i. e.* An elementary body, made up (as it were) of the four Elements, as they are called, *viz.* Fire, Air, Water, and Earth.

(y) The soul of man hath a *natural desire* of *happiness*: nothing can make it happy,

but what is *commensurable* to its *desires*, or capable of affording it a full satisfaction: nothing less than an *infinite Good* is such: and God himself only is an infinite Good, in the enjoyment of which the soul can rest, as fully satisfied,

Nom. But stay, Sir, I pray you ; how can it be said, that man's soul doth re-aspire towards God the creator, when, as it is evident, that every man's soul naturally is bent towards the creature, to seek a rest there ?

Evan. For answer hereunto, I pray you consider, that, naturally man's understanding is *dark* and *blind* ; and therefore is ignorant, what his own soul doth *desire*, and strongly *aspire* unto : it knoweth indeed, that there is a *want* in the *soul* ; but till it be *enlightned*, it knoweth not what it is, which the soul *wanteth*. For indeed the case standeth with the soul, as with a *child* new born, which child, by natural instinct, doth gape and cry for nutriment ; yea, for *such* nutriment, as may agree with its tender condition : and if the *nurse*, through negli-

fied, desiring no more. Now since, by reason of the vast capacity of the soul, nothing but God himself can indeed satisfy this its desire of happiness, the which is so woven into the very nature of the soul, that nothing but the destruction of the very *being* of the soul can remove it: It is evident, that it is impossible the soul of man can ever find *true rest*, until it return to God, and take up its rest with him ; but must still be in quest of, or desiring its chief good and happiness, wherein it may rest : and this, in reality, is God himself only ; tho' the practical understanding, being blinded, knows not that,

and the perverse will and affections carry away the soul from him, seeking the desired good and happiness in other things. This is what the Author calls the soul's *re-aspiring towards the chief good, even God himself* : and it is so consistent with the total depravation of man's nature, that it will remain for ever in the damned in hell ; a chief part of whose misery will ly in that *this desire* shall ever be rampant in them, but never in the least satisfied ; they shall never be freed from this scorching thirst there, nor yet get a drop of water to cool the tongue.

§ 2. *How the Soul is kept from rest in God.* 359
 gligence or ignorance, either give it no meat at all ;
 or else such as it is not capable of receiving ; the
 child refuseth it, and still crieth, in strength of de-
 sire, after the *dug* : yet doth not the child, in this
 estate, know by any intellectual power and under-
 standing, what it self desireth. Even so man's poor
 soul doth cry to God, as for its proper nourish-
 ment (z) : but his understanding, like a *blind ig-
 norant nurse*, not knowing what it crieth
 for, doth offer to the heart, a *creature* [240]
 instead of a *creator* : thus, by reason of the blind-
 ness of the *understanding*, together with the cor-
 ruption of the *will*, and disorder of the *affections*,
 man's soul is kept by violence (a) from its proper
 center, even God himself.

§ 2. O how many souls are there in the world,
 that are hindred, if not quite kept, from *rest in God* ;
 by reason that their blind understanding doth pre-
 sent unto their *sensual appetites*, varieties of sensual
 objects !

Is there not many a luxurious person's soul hin-
 dred, if not quite kept, from *true rest in God*, by
 that *beauty* which nature hath placed in *feminine
 faces*

(z) Man's poor soul, be-
 fore it is enlightened, *natu-
 rally cries* to God, as the
young ravens cry to him, *Job*
xxxviii. 41. not knowing to
whom ; and it cries *for him*,
 as its proper nourishment ;
 as the new born infant for
 the breast, not knowing *for
 what*. Only it feels a want,
 desires supply proper for fil-
 ling it up, and can never get
 kindly rest, till it be suppli-

ed accordingly, that is, till
 it come to the enjoyment of
 God: then it rests, as the
 infant set to the full breast,
Isa. lxvi. 11. *That ye may
 suck, and be satisfied with the
 breasts of her consolations.*

(a) Namely, violence done
 to its natural make and con-
 stitution, (if I may so ex-
 press it) by the blindness,
 corruption and disorder, that
 have seized its faculties.

(b) i. e.

faces (b); especially when Satan doth secretly suggest, into such feminine hearts, a desire of an *artificial dressing*, from the head to the foot; yea, and sometimes *painting the face*, like their mother *Jezebel*?

And is there not many a *voluptuous Epicure's* soul hindered, if not quite kept, from *rest in God*, by beholding the colour, and tasting the sweetness of dainty delicate dishes, his wine red in the cup, and his beer of amber-colour in the glass? in the Scripture we read of a *certain man*, that *fare'd deliciously every day*; as if there had been no more but one so ill disposed; but in our times, there are *certain hundreds*, both of men and women, that do not only

[241] fare deliciously, but voluptuously, twice every day, if not more.

And is there not many a *proud* person's soul hindered, if not quite kept, from *rest in God*, by the harmonious sound of popular praise, which, like a loadstone, draweth the vain-glorious heart to hunt so much the more eagerly, to augment the eccho of such vain windy reputation?

And is there not many a *covetous* person's soul hindered, if not quite kept, from *rest in God*, by the cry of great abundance, the words of wealth, and the glory of gain?

And is there not many a *musical* mind hindered, if not quite kept, from sweet *comfort in God*, by the harmony of artificial concord, upon musical instruments?

And how many *perfumed fools* are there in the world, who, by smelling their sweet apparel, and their sweet nose-gays, are kept from *soul-sweetness in Christ*?

And

(b) i. e. Womens faces.

(c) Name-

And thus doth Satan, like a cunning fisher, bait his hook with a sensual object, to catch men with : and having gotten it into their jaws, he draweth them up and down in sensual contentments ; till he hath so drowned them therein, that the peace and rest of their souls in God is almost forgotten. And hence it is, that the greatest *part* of man's life, and in many their *whole* life, is spent in seeking satisfaction to the *sensual appetite*.

Nom. Indeed, Sir, this which you have said, we may see, truly, verified in many [242] men, who spend their days about these vanities, and will afford no time for religious exercises ; no, not upon the Lord's day ; by their good will.

Evan. You say the truth : and yet let me tell you withal, that a man, by the power of *natural conscience*, may be forced to confess, that his hopes of happiness are in God alone, and not in these things ; yea, and to forsake profits, and pleasures, and all sensual objects, as unable to give his soul any true contentment ; and fall to the performance of religious exercises, and yet rest *there* ; and never come to *God* for rest. And if we consider it, either in the rude multitude of sensual livers ; or in the more *seemingly religious* ; we shall perceive that the religious exercises of men do strongly deceive, and strangely delude many men of their hearts happiness in God.

For the *first* sort (*c*), though they be such as make their belly their best god, and do no sacrifice but to *Bacchus*, *Apollo* or *Venus* (*d*) ; though their conscience do accuse them, that these things are naught : yet in that they have the name of Christians put upon them in their baptism ; and forasmuch as they do
often

(c) Namely, *sensual livers*, who yet perform *religious exercises*.

(d) *i. e.* Give up themselves to drunkenness, musick, and lasciviousness.

(e) Name-

often repeat the Lord's prayer, the Apostles creed, [243] and the ten Commandments : and in that, it may be, they have lately accustomed themselves to go to Church, to hear divine service, and a preaching now and then ; and in that they have diverse times received the sacrament ; they will not be perswaded, but that God is well pleased with them : and a man may as well perswade them, that they are not men and women, as that they are not in a good condition.

And for the *second* sort (*e*), that ordinarily have more human wisdom, and human learning, than the former sort, and *seem* to be more *holy* and *devout* than the former sort of *sensual ignorant* people : yet how many are there of this sort, that never pass further, than the outward court of *bodily performances* ; feeding and feasting themselves, as men in a dream ; supposing themselves to have all things, and yet indeed have nothing, but only a bladder full, or rather a brain full, of wind and worldly conceptions ?

Are there not some, who give themselves to more especial searching, and seeking out for knowledge in Scripture-learnedness, and clerk-like skill, in this art, and that language, till they come to be able to repeat all the historical places in the bible ; yea, and all those texts of Scripture, that they conceive do make for [244] some private opinion of theirs, concerning *ceremonies*, *Church-government*, or other such *circumstantial* points of Religion, touching which *points* they are very able to reason and dispute, and to put forth such curious questions, as are not easily answered ?

Are not *some* of these men (*f*) called *sect-makers*,
and

(*e*) Namely, the more seemingly religious.

(*f*) viz. Of these spoken

of in the paragraph immediately preceeding, whom he begins to distribute here into

and begetters or devisers of new opinions in Religion; especially in the matter of *worshipping God*, as they use to call it, wherein they find a beginning, but hardly an end? For this *religious knowledge* is so variable, through the multiplicity of *curious wits* and *contentious spirits*, that the life of man may seem too short to take a full view of this *variety*: for though all *sects* say, They will be guided by the Word of Truth, and all seem to bring *Scripture*, which indeed is but *one*, as God is but *one*; yet, by reason of their several constructions, and interpretations of Scripture, and conceits of their own human wisdom, they are many.

And are there not others of this sort of men, that are ready to embrace any new way of worship; especially, if it come under the cloke of *Scripture-learning*, and have a shew of truth founded upon the letter of the *Bible*, and seem to be more zealous, and devout than their former way: especially, if the teacher of that *new* way, can but frame a sad and demure countenance; and with a grace, lift up his head and his eyes towards heaven, with some strong grone; in declaring of his newly conceived [245] opinion; and that he frequently use this phrase of *the glory of God*? O then, these men are, by and by, of another opinion; supposing to themselves, that God hath made known some farther truth to them: for, by reason of the blindness of their understanding, they are not able to reach any supernatural truth; although they do, by literal learning, and clerk-like cunning, dive never so deep into the Scriptures: and therefore, they are ready to entertain any form of religious exercises, as shall be suggested unto them.

And are there not a *third* sort, much like to these men, that are excessive and mutable in the performance

into three classes or sorts; all to wit, *the more seemingly religious*.

mance of religious exercises? Surely St. *Paul* did perceive that this was the very *god* of some men in his time: and therefore he willeth *Timothy* to instruct others, That *bodily exercise profiteth little*, or, as some read it, *nothing at all*; and doth oppose thereunto *godliness*, as being another thing than *bodily exercise*, and saith, That it is *profitable*, &c.

And do not you think there are some men, at this day, that know none other good, than *bodily exercise*, and can hardly distinguish betwixt it and *godliness*? Now these *bodily exercises* are mutable and variable, according to their conceits and opinions: for all sects have their several *services* (as they call them) yet all *bodily*, and, for the most part, *only* bodily; the which they perform, to establish a
 [246] *rest to their souls*, because they want *rest in God*. And hence it is, that their peace and rest is up and down, according to their *working* better or worse: so many *chapters* must be read; and so many *sermons* must be heard; and so many times they must *pray* in one day; and so many days in a week, or in the year, they must *fast*, &c. or else their souls can have no *rest*. But mistake me not, I pray, in imagining, that I speak against the *doing* of these things; for I do them all my self; but against *resting* in the doing of them, the which I desire not to do.

And thus you see that man's blind understanding doth not only present unto the *sensual* appetite, sensual objects; but also to the *rational* appetites, rational objects: so that man's poor soul is not only kept from *rest in God*, by means of *sensuality*, but also by means of *formality*. If *Satan* cannot keep us from *rest in God*, by feeding our senses with our mother *Eve's* apple; then he attempts to do it, by blinding our eyes, and so hindering us from seeing the paths of the Gospel. If he cannot keep us in
Egypt,

Egypt, by the *flesh-pots* of sensuality ; then will he make us wander in the *Wilderness* of religious and rational formality. So that if he cannot hinder us more grossly, then he attempts to do it more closely.

Nom. But, Sir, I am perswaded there be many men, that are so religiously exercised, and do perform such duties, as you [247] have mentioned ; and yet rest not in them, but in God.

Evan. Questionless there be some Christians, that look upon such exercises, as *means* ordained of God, both to beget and increase *faith*, and all other *graces* of his Spirit, in the hearts of his people ; and therefore, to the intent that their faith and love, and other graces, may increase, they are careful to wait upon God, in taking all convenient opportunities to exercise themselves therein ; and yet have their souls *rest in God*, and not in such exercises.

But alas ! I fear the number of such men are very few, in comparison of them that do otherwise. For, do not the most part of men, that are so religiously exercised, rather conceive, that as they have *offended*, and *displeased* God, by their former *disobedience* ; so they must *pacify* and *appease* him, by their future *obedience* ? And therefore, they are careful to exercise themselves, in *this* way of duty, and *that* way of worship ; and all to *that* end : yea, and they conceiving, that they have corrupted, and defiled, and polluted themselves, by their *falling into sin* ; they must also purge, cleanse, and purify themselves, by *rising out of sin*, and walking in new obedience (g) : and so all the good they do, [248] and

(g) Neglecting to wash, *sin, and for uncleanness*, Zech by faith, in the blood of xiii. 1. The blood of Jesus Christ, the fountain opened for Christ, his Son, cleanseth us from

and all the evil they eschew, is to *pacify God*, and *appease* their own *consciences*. And if they seek *rest* to their souls, this way ; why, it is the way of the *Covenant of Works*, where they shall never be able to reach God : nay, it is the way to come to God *out of Christ* ; where they shall never be able to come near him, he being a *consuming fire*.

Nom. But, Sir, I pray you, would you not have our senses to be any longer exercised about any of their objects ? Would you have us no longer to take comfort in the good things of this life ?

Evan. I pray you, do not mistake me : I do not speak, as though I would have you *Stoically* to refuse the lawful use of any of the Lord's good creatures, which he shall be pleased to afford you ; neither do I prohibit you from all comfort therein. But this is it, which I do desire, to wit, That you would endeavour to attain to such a peace, rest and content *in God*, as he is in *Christ* ; that the violent cry of your heart may be restrained, and that your appetites may not be so forcible, nor so unruly, as they are naturally ; but that the unruliness thereof may be brought unto a very comely *decorum* and *order* : so that your sensual appetites may, with much more easiness and

[249] contentedness, be denied the objects of their desires ; yea, and contented (if occasion be) with that which is most repugnant to them, as with hunger, cold, nakedness, yea and with death itself. For such is the wonderful working of the heart's quiet and *rest in God*, that although a man's senses be still exercised in, and upon, their proper objects ; yet may it be truly said, that such a man's life is not sensual. For indeed his *heart* taketh little *contentment* in any such

from all sin, 1 John i. 7. How much more shall the blood of Christ——purge your conscience from dead works ? Heb. ix. 14. Purifying their hearts by faith, Acts xv. 9.

(b) Such

such exercises ; it being for the most part exercised in a more transcendent communion with *God*, as he is in *Christ*. So that indeed the man, that hath this peace and *rest in God*, may be truly said to *use this world*, as though he used it not ; in that he receiveth no cordial contentment, from any sensual exercise whatsoever ; and that because his heart is withdrawn from them. Which withdrawing of the heart is not unaptly pointed at, in the speech of the *Spouse*, *Cant.* v. 2. *I sleep*, saith she, *but my heart waketh* : even so may it be said, that such a man, he is sleeping, looking, hearing, tasting, smelling, eating, drinking, feasting, &c. but his heart is withdrawn from the creature, and rejoicing in *God* his *Saviour*, and his soul is magnifying his Lord ; so that, in the midst of all sensual delights, his heart secretly saith, *I but my happiness is not here.*

Nom. But, Sir, I pray you, why do you call rational and religious exercises a *wilderness* ?

Evan. For two reasons : first, Because that as the children of *Israel*, when they were got out of *Egypt*, did yet wander many years in the wilderness, before they came into the land of *Canaan* ; even so do many men wander long, in rational and religious exercises, after they have left a sensual life, before they come to *rest in God*, whereof the land of *Canaan* was a type (b). [250]

Secondly, Because, as in a wilderness men often lose themselves, and can find no way out ; but supposing (after long travel) that they are near the place whither they would go, are in truth farther off : even

(b) Such a wanderer our Author himself had been, for a dozen of years. See his Preface, page 4. and compare that heavy word, *Eccl.* x. 15. *The labour of the foolish wearieth everyone of them, because he knoweth not how to go to the city.*

ven so fareth it with many ; yea, with all such as walk in the way of reason (*i*) ; they lose themselves, in the woods and bushes of their works and doings ; so that the longer they travel, the further they are from *God*, and true *rest* in him.

Nom. But, Sir, you know, that the Lord hath endowed us with reasonable souls ; would you not then have us to make use of our *reason* ?

Evan. I pray you, do not mistake me : I do not condemn nor despise the use of *reason* ; only I would not have you to establish it to (*k*) the chief good : but I would have you to keep it under ; so that if,

[251] with *Hagar*, it attempt to *bear rule*, and lord it over your faith, then would I have you in the wisdom of God, like *Sarah*, to cast it out from having dominion. In few words, I would have you more strong in *desire*, than curious in *speculation* ; and to long more to *feel communion with God*, than to be able to *dispute* of the *genus* or *species* of any question, either human or divine : and press hard to know God by powerful *experience*. And though your *knowledge* be great, and your *obedience* surpassing many ; yet would I have you to be truly nullified, annihilated, and made nothing and become *fools* in all *fleshly wisdom*, and *glory* in nothing, but only in the *Lord* (*l*). And I would have you, with the eye of faith, sweetly to behold all things extracted out of one thing ;

(*i*) viz. Of reason, as the judge and rule in religion. The holy Scripture is the rule, and the Spirit of God therein speaking is the judge ; 'tis the business of our reason, to discern what they teach, and to submit thereto, without reserve.

(*k*) i. e. For, or to be.

(*l*) 2 Cor. xii. 11. *Though I be nothing.* 1 Cor. iii. 18. *Let him become a fool, that he may be wise.* Chap. i. 31. *He that glorieth, let him glory in the Lord.*

thing ; and in one to see all (*m*). In a word, I would have in you a most profound silence, condemning all *curious* questions and discourses ; and to ponder much in your heart, but *prat* little with your tongue : *be swift to hear, but slow to speak, and slow to wrath*, as the Apostle *James* adviseth you, *Jam. i. 19*. And by this means will your *reason* be *subdued*, and become one with your faith ; for then is reason one with faith, when it is subjugated unto faith : and then will reason keep its true lifts and limits ; and you will become ten times more reasonable, than you were before. So that I hope you now see, that the *heart's farewell* from the *sensual* and *rational* life, is not to be considered *absolutely*, but *respectively* ; it [252] doth not consist in a going out of either, but in a right use of both.

§ 3. *Nom.* Then, Sir, it seemeth to me, that *God in Christ*, apprehended by *faith*, is the only true *rest* for *man's soul*.

Evan. There is the true *rest* indeed ; there is the *rest*, which *David* invites his soul unto, when he saith, *Return unto thy rest, my soul : for the Lord hath dealt bountifully with thee*, *Psal. cxvi. 7*. For we which have believed, saith the author to the *Hebrews*, have entered into his *rest* (*n*), *Heb. iv. 3*. And, Come unto me, saith *Christ*, all ye that labour, and are heavy laden, and I will give you *rest*, *Matth. xi. 28*. (*o*). And truly, my neighbours and friends, believe

(*m*) According to that saying of our Lord, *Matth. xix. 17* There is none good, but ONE, that is GOD.

(*n*) Do enter into rest, or that rest, viz. his rest, verse

1. He means, that we even now enter into that rest, by faith. Compare v. 10.

(*o*) This is one of the most solemn Gospel-offers to be found in all the New Testa-

believe it, we shall never find a heart's happiness, and true soul's rest, until we find it *here*. For howsoever a man may *think*, if he had this man's *wit*, and that man's *wealth*; this man's *honour*, and that man's *pleasure*; this *wife*, or that *husband*; such *children*, and such *servants*; his heart would

ment: and our Author seems here to point at, what I conceive to be, the true and genuine sense of it. The words, *labouring* and *heavy laden*, do not restrict the invitation and offer to such as are sensible of their sins; and longing to be rid of them; tho' indeed none but such will really accept: but they denote the *restlessness* of the sinful soul of man; a qualification (if it is so called) to be found in all that are out of Christ, whether they have, or have not, any *notable* Law-work on their consciences.

I say *notable*; to distinguish it from that which is common to all men, even to Heathens, Rom. ii. 15. Our father Adam led his whole family away, out of their *rest in God*; and so left them with a *conscience* full of *guilt*, and a heart full of *unsatisfied desires*. Hence his children soon find themselves like the *horse-leech*, having *two daughters*, crying, *Give, give*; namely, a *restless conscience*, and a *restless heart*:

and to each of these, the poor soul must needs say, as Naomi said to Ruth, *My daughter, shall I not seek REST for thee?* So the blinded soul falls a *labouring*, for *rest* to them. And it labours in the barren region of the fiery Law, for a *rest* to the *conscience*; and in the empty creation, for a *rest* to the *heart*: but, after all, the conscience is still *heavy laden* with guilt, whether it has any lively feeling thereof, or not; and the heart is still under a *load* of unsatisfied desires. So neither the one, nor the other, can find *rest* indeed. This is the natural case of all men: and to souls thus *labouring*, and *laden*, Jesus Christ here calls, that they may come to him, and he will give them *rest*: namely, a *rest* for their consciences, under the covert of his *blood*; and a *rest* to their hearts, in the enjoyment of God through him.

This is most agreeable to the Scripture-phraseology, Eccles. x. 15. *The labour of the*

would be satisfied; and his soul would be content-
ed: yet which of us hath not, by our own expe-
rience, found the contrary? For, not long after
that we have obtained the thing we did so much de-
fire; and wherein we promised our selves so much
happiness, rest, and content; we have found no-
thing but *vanity* and *emptiness* in it. Let a man
but deal plainly with his own heart; and
he shall find, that, notwithstanding he [253]
hath *many* things; yet there is ever *one* thing wan-
ting: for indeed man's soul cannot be satisfied with
any creature, no not with a *world* of creatures.
And the reason is, because the desires of man's soul
are infinite; according to that infinite goodness,
which it once lost in losing *God*. Yea, and man's
soul is a spirit; and therefore cannot communicate
with any corporal thing: so that *all* creatures, not
being that *infinite* and *spiritual* fulness, which our
hearts have lost, and towards the which they
do still re-aspire; they *cannot* give it full content-
ment.

Nay, let me say more; Howsoever a man may, in
the midst of his sensual fulness, be convinced in his
conscience, that he is at enmity with God, and there-
fore in danger of his wrath and eternal damnation;
and be thereupon moved to reform his life, and a-
mend

*the foolish wearieth every one
of them, because he knoweth
not how to go to the city.* Hab.
ii. 13. *The people shall labour
in the very fire, and the people
shall weary themselves for very
vanity.* Isa. lv. 2. *Wherefore
do ye spend—your labour for
that which satisfieth not?* See
page 195. note (q). The
Prophet laments over a peo-

ple, more insensible than *the
ox* or *the ass*, saying, *Ab sin-
ful nation, a people laden with
iniquity,* Isa. i. 3, 4. And
the Apostle speaks of *silly
women laden with sins, led a-
way with divers lusts, ever
learning, and never able to
come to the knowledge of the
truth,* 2 Tim. iii. 6, 7.

mend his ways, and endeavour to seek peace and rest to his soul (*p*): yet this being in the way of *Works*, it is impossible that he should find it: for his conscience will ever be accusing him, that this good duty he ought to have done, and hath *not* done it; and this evil he ought to have forborn, and yet he hath *done* it; and in the performance of *this* duty he was remiss, and in *that* duty very defective: and
 [254] many such ways will his soul be disquieted.

But when a man once comes to believe, that all his sins, both past, present, and to come, are freely and fully pardoned (*q*); and God in Christ graciously *reconciled* unto him: the Lord doth hereupon so reveal his fatherly face unto him in Christ, and so make known that incredible union betwixt him and the believing soul; that his heart becomes quietly contented in God, who is the proper element of its being; for hereupon there comes into the soul such peace flowing from the God of Peace; that it fills the emptiness of the soul with true fulness, in the fulness of God. So that now the heart ceaseth to molest the understanding and reason; in seeking either variety of objects, or augmentation of degrees, in any comprehensible thing: and that because the restless longing of the mind, which did before cause unquietness, and disorder; both in the variety of mental projects, and also in the sensual and beastly exercises of the corporal and external members; is satisfied and truly quieted. For when a man's heart is at peace in God, and is become truly *full*, in that peace and joy passing understanding; then the Devil hath not that hope to prevail against his soul, as he had before: he knows right well, that it is in vain to bait his hook, with profits, pleasures,
 [255] honour, or any other such like *seeming* good, to catch such a soul, that is thus at quiet
 in

(*p*) There.

the guilt of eternal wrath.

(*q*) Namely, in respect of See page 133. note (*e*).

§ 3. *the only true Rest for the Soul.* 373
 in God; for he hath all fulness in God, and what can be added to fulness, but it runneth over? Indeed empty hearts, like empty hogsheds, are fit to receive any matter which shall be put into them: but the heart of the believer, being *filled with joy and peace in believing*, doth abhorre all such base allurements; for that it hath no room in itself, to receive any such *seeming* contentments. So that to speak as the truth is, there is nothing, that doth truly and unfeignedly root wickedness out of the heart of man; but only the true tranquillity of the mind, or the rest of the soul in God. And to say as the thing is, this is such a peace, and such a rest to the creature in the Creator; that, according to the measure of its establishment by faith, no created comprehensible thing can either add to it, or detract from it: the increase of a kingdom cannot augment it; the greatest losses and crosses in worldly things cannot diminish it: a believer's good works do all flow from it, and ought not to return to it (*r*); neither ought human *frailties* to molest it (*f*). However, this is most certain, neither sin nor Satan, law nor conscience, hell nor grave, can quite extinguish it: for it is the Lord *alone*, that *gives* and maintains it; *Whom* [256]
have I in heaven but thee? (saith David) *and*

(*r*) Namely, to be any *part* of the *fountain* of it, for the time to come; as the rivers return unto the sea, whence they came, making a *part* of the *store* for their own fresh supply: nay, it is the Lord *ALONE*, that *GIVES* and *MAINTAINS* it, as our Author afterwards expresseth it.

(*f*) For these we are never free from in this life.

And true repentance, and Gospel-mourning for sin, are so consistent with it, that they flow from it, according to the measure thereof. Psal. lxxv. 3. *Iniquities prevail against me; as for our transgressions, thou shalt purge them away.* Zech. xii. 10. *They shall look upon me, whom they have pierced, and they shall mourn.*

(*t*) i. e.

and there is none upon earth, that I desire besides thee, Psal. lxxiii. 25. It is the pleasant face of God in Christ, that *puts gladness into his heart,* Psal. iv. 7. And when that *face is hid,* then *he is troubled,* Psal. xxx. 7. But to speak more plainly; though the peace and joy of true believers may be extenuated or diminished; yet doth the testimony of their being in nature (*t*) remain so strong, that they could skill to say, yea, even when they have felt God to be withdrawing himself from them, *My God, my God, why hast thou forsaken me?* Psal. xxii. 1. Yea, and in the night of God's absence to remain confident, that though sorrow be over night, yet *joy will come in the Morning,* Psal. xxx. 5. Nay, though the Lord should seem to *kill* them with unkindness, yet *will they put their trust in him,* Job xiii. 15. knowing that, for all this, *their Redeemer liveth,* Job xix. 25. So strong is *the joy of their Lord,* Neh. viii. 10. These are the people, that are *kept in perfect peace,* because *their minds are stayed in the Lord,* Isa. xxvi.

3.

Wherefore, my dear friends and loving neighbours, I beseech you, take heed of deeming any estate happy; until you come to find this true peace and rest to your souls in God: O, beware lest any
 [257] of you do content your selves with a peace rather of speculation, than of power! O, be not satisfied with such a peace, as consisteth either in the act of oblivion, or neglect of examination! nor yet, in any brain-sick supposition of knowledge, theological or divine; and so frame rational conclusions, to protract time, and still the
 cries

(*t*) i. e. The evidence, that they (*viz.* the peace and joy of believers) are still in being (*in rerum natura*) and not quite extinct.

(*u*) *viz.*

cries of an accusing Conscience. But let your hearts take their last farewell of false felicities; wherewith they have been, all of them, more or less, detained, and kept from their true rest. O be strong in resolution! and bid them all farewell: for what have your souls to do any longer among these gross, thick, and bodily things here below; that you should set your love upon them, or seek happiness in them? your souls are of a higher and purer nature: And therefore their well-being must be sought, in something, that is higher and purer than they, even in God himself.

True it is, that we are all of us, indeed, too unclean to touch God in an *immediate* unity: but yet there is a *pure* counter-part of our na-

|| *Rouse*
Mystical
Marriage
p. 8, 9.

tures (*u*), and that pure humanity is *immediately* || knit to the purest deity: and by that *immediate* union, you may come to a *mediate* union; for the deity, and

that humanity being united, make one Saviour, head, and husband of souls. And so you being married to him, that is God; in him, you come also to be one with God: he one [258] by *personal* union, and you one by a *mystical*. Clear up then your eye, and fix it on *him*; as on the fairest of men, the perfection of a spiritual beauty, the treasure of heavenly joy, the true object of most fervent Love. Let your Spirits look, and long, and seek, after this Lord; let your souls cleave to him, let them hang about him, and never leave him, till he be brought into the chambers of your souls; yea, tell him resolutely, you will not leave him, till you hear his voice in your souls, saying, *My well-beloved is mine, and I am his*; yea, and tell him, you are

are *sick of love*. Let your souls go, as it were, out of your bodies, and out of the world, by heavenly contemplations; and treading upon the earth, with the bottom of your feet, stretch your souls up, to look over the world, into that upper world, where her (*v*) *treasure* is, and where her *beloved* dwelleth.

And when any of your souls shall thus *forget her own people, and her father's house*; Christ her *King shall so desire her beauty*, Psal. xlv. 10, 11. and be so much in love with her; that, like a *Load-stone*, this love of his shall draw the soul in pure desire to him again: and then, *As the heart panteth after the rivers of water, so will your soul pant after God*, Psal. xlii. 1.

And then, according to the measure of your faith, your souls shall come to have a real *rest in God*; and be filled with joy unspeakable [259] and glorious.

Wherefore, I beseech you, set your mouths to this fountain Christ: and so shall your souls be filled with the water of life, with the oil of gladness, and with the new wine of the kingdom of God; from him you shall have weighty joys, sweet embraces, and ravishing consolations. And how can it be otherwise, when your souls shall really communicate with God; and, by faith, have a true taste, and, by the spirit, have a sure earnest, of all heavenly preferments; having, as it were, one foot in heaven, whilst you live upon earth? O then, what an eucharistical love (*w*) will arise from your thankful heart's extending it self first towards God, and then towards man for God's sake? And then, according

(*v*) Your soul's.

(*w*) A love of *thanksgi-*

ving; bearing *thankfulness* in its nature.

(*x*) Or

§ 3. *the only true Rest for the Soul.* 377
According to the *measure* of your faith, will be your *willing obedience* to God, and also to man for God's sake : for obedience being the kindly fruit of love, a loving soul bringeth forth this fruit, as kindly, as a good tree bringeth forth her fruit. For the soul, having tasted Christ in an heavenly communion, so loves him, that to *please him is a pleasure and delight* to her self : and the more Christ Jesus comes into the soul by his spirit, the more spiritual he makes her ; and turns her will into his [260] will, making her of one heart, mind, and will, with him.

So that, for a conclusion, this I say, That if the everlasting love of God in Jesus Christ be truly made known to your souls ; according to the measure thereof, you shall have no need to frame, and *force* your selves, to love and do good works : for your soul will ever stand *bound (x)* to love God, and to keep his commandments ; and it will be your meat and drink to do his will. And truly this love of *God* will cut down self-love, and love of the world : for the sweetness of Christ's spirit will turn the sweetness of the flesh into bitterness, and the sweetness of the world into contempt. And if you can behold Christ with open face, you shall see and feel things unutterable ; and be changed from beauty to beauty, from glory to glory, by the spirit of this lord ; and so be happy in this life, in your *union with happiness*, and happy hereafter, in the *full fruition of happiness (y)* : whither the Lord Jesus Christ bring us all in his due time. *Amen.*

The

(x) Or constrained, by the force of that love.

(y) i. e. Of God himself in Christ.

(z) This

The CONCLUSION.

AND now, brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, Acts xx. 32.

Neo. Well, Sir, at this time I will say no more; but that it was a happy hour, wherein I came to you, [261] and a happy conference that we have had together: surely, Sir, I never knew Christ before this day. O what cause have I to thank the Lord for my coming hither, and my two friends as a means of it! And, Sir, for the pains that you have taken with me, I pray the Lord to requite you: and so, beseeching you to pray the Lord to *increase my faith*, and to *help my unbelief*, I humbly take my leave of you, praying *the God of love and peace to be with you*.

Nom. And truly, Sir, I do believe that I have cause to speak as much in that case as he hath: for though I have outstript him in knowledge, and it may be also in strict walking; yet do I now see, that my actions were neither from a right *principle*, nor to a right *end*; and therefore have I been in no better a condition than he. And truly, Sir, I must needs confess, I never heard so much of *Christ* and the *Covenant of Grace*, as I have done this day (2). The Lord make it profitable to me: and I beseech you, Sir, pray for me.

Ant.

(2) This is here fitly put into the mouth of *Nomista*, the prevailing of legal principles and practices among professors, being much owing to *legal preaching*; the success whereof is not to be wondered at, since it is a *rowing with the stream of nature*.

Ant. And truly, Sir, I am now fully convinced, that I have gone out of the right way ; in that I have not had regard to the *Law*, and the *Works* thereof, as I should : But, God willing, I shall hereafter (if the Lord prolong my days) be more careful how I lead my life ; seeing the *ten Commandments* [262] are the *Law of Christ* ; and I beseech you, Sir, remember me in your prayers. And so, with many thanks to you for your pains, I take my leave of you, beseeching the *Grace of our Lord Jesus Christ to be with your Spirit*, Amen.

Evan. Now the very God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting Covenant ; make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever, Amen. Heb. xiii. 20, 21. John viii. 36. If the Son make you free, you shall be free indeed. Gal. v. 1. Stand fast therefore in the liberty wherewith Christ hath made us free. Verse 13. Only use not your liberty for an occasion to the flesh, but by love serve one another. Chap. vi. 16. And as many as walk according to this rule, peace be upon them, and mercy, and upon the Israel of God. Matth. xi. 25. 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 to babes. 1 Cor. xv. 10. I laboured more abundantly than they all ; yet not I, but the Grace of God that was with me. Psal. xxxvi. 11. Let not the foot of pride come against me,

F I N I S.

APPENDIX.

The Difference between the LAW, and the GOSPEL.

THERE is little more in all this to be attributed to me, than the very gathering and composing of it: that which I aim at, and intend therein, is to shew unto myself, and others that shall read it, the difference betwixt the *Law* and the *Gospel*, a Point, (as I conceive) very needful for us to be well instructed in; and that for these reasons,

First, Because, if we be ignorant thereof, we shall be very apt to mix and mingle them together, and so to confound the one with the other: which, as *Luther* * *On Gal.* * truly saith, doth more mischief than
p. 31. man's reason can conceive; and therefore he doth advise all Christians (in the case of *Justification*) to separate the *Law* and the *Gospel* as far asunder as Heaven and Earth are separated.

Secondly, Because, if we know aright how to distinguish betwixt them, the knowledge thereof will afford us no small light towards the true understanding of the Scripture, and will help us to reconcile all such places, both in the Old and New Testament, as seem to be repugnant, yea, and it will help us to judge aright of cases of conscience, and quiet our own conscience in time of trouble and distress, yea, and we shall thereby be enabled to try the truth and falsehood of all doctrines: wherefore, for our better instruction in the point, we are first of all to consider and take notice what the *Law* is, and what the *Gospel* is.

Now the *Law* is a doctrine partly known by nature, teaching us that there is a God, and what God is, and what he requireth us to do, binding all reasonable creatures to perfect obedience both internal and external, promising the favour of God, and everlasting life to all those who yield perfect obedience thereunto; and denouncing the curse of God and everlasting damnation to all those who are not perfectly correspondent thereunto.

But the *Gospel* is a doctrine revealed from heaven by the Son of God, presently after the fall of mankind into sin and death, and afterwards manifested more clearly and fully to the *Patriarchs* and *Prophets*, to the *Evangelists* and *Apostles*, and by them spread abroad to others; wherein freedom from sin, the curse of the Law, the Wrath of God, death and Hell, is freely promised for Christ's Sake unto all those who truly believe on his name.

2dly, We are to consider what the nature and office of the Law is, and what the nature and office of the Gospel is.

Now the nature and office of the Law is, to shew unto us our sin, *Rom. iii. 20.* our condemnation and death, *Rom. ii. 1. Rom. vii. 10.* But the nature and office of the Gospel is, to shew unto us that Christ hath taken away our sin, *John i. 29.* and that he also is our redemption and life, *Col. i. 14. Col. iii. 4.*

So that the Law is a word of wrath, *Rom. iv. 14.*

But the Gospel is a word of peace, *Eph. ii. 17.*

3dly, We are to consider where we may find the Law written, and where we may find the Gospel written.

Now we shall find this Law and this Gospel written, and recorded in the writings of the *Prophets*, *Evangelists*, and *Apostles*, namely in the Books called the *Old* and *New Testament*, or the *Scripture*. For indeed the Law and the Gospel are the chief general heads which comprehend all the Doctrine of the *Scriptures*: yet are we not to think that these two Doctrines are to be distinguished by the Books and leaves of the *Scriptures*, but by the diversity of God's spirit speaking in them; we are not to take and understand whatsoever is contained in the compass of the *Old Testament*, to be only and merely the word and voice of the Law; neither are we to think, that whatsoever is contained within the compass of the books called the *New Testament*, is only and merely the voice of the Gospel. For sometimes in the *Old Testament* God doth speak comfort, as he comforted Adam with the voice of the Gospel: Sometimes also in the *New Testament* he doth threaten and terrify, as when Christ threatened the Pharisees. In some places again, Moses and the *Prophets* do play the *Evangelists*; insomuch that Hieron doubteth whether he should call *Isaiah* a Prophet or an *Evangelist*. In some places likewise Christ

Christ and the Apostles supply the part of *Moses*, Christ himself, until his death, was under the *Law*; which *Law* he came not to break, but to fulfil; so his sermons made to the *Jews*, for the most part, run all upon the perfect doctrine, and Works of the *Law*, shewing and teaching what we ought to do by the right *Law* of justice, and what danger ensueth in not-performance of the same. All which places, though they be contained in the book of the *New Testament*, yet are they to be referred to the Doctrine of the *Law*, ever having included in them a privy exception of repentance, and faith in Christ *Jesus*: as for example, where Christ thus preacheth, *Blessed are the pure in heart, for they shall see God*, Matth. v. 8. Again, *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven*, Matth. xviii. 3. And again, *He that doth the will of my Father which is in heaven, shall enter into the kingdom of heaven*, Matth. vii. 21. And again, the parable of the wicked servant cast into prison, for not forgiving his fellow, Matth. xviii. 30. the casting of the rich glutton into hell, Luke xvi. 23. And again, *He that denieth me before men, I will deny him before my Father which is in heaven*, Luke xii. 9. with divers such other places, all which, I say, do appertain to the doctrine of the *Law*.

Wherefore, in the 4th place, we are to take heed when we read the Scriptures, we do not take the *Gospel* for the *Law*, nor the *Law* for the *Gospel*, but labour to discern and distinguish the voice of the one from the voice of the other; and if we would know when the *Law* speaketh, and when the *Gospel* speaketh, let us consider and take this for a note, That when in Scripture there is any moral work commanded to be done, either for the eschewing of punishment, or upon promise of any reward temporal or eternal; or else when any promise is made, with the condition of any work to be done, which is commanded in the *Law*, there is to be understood the voice of the *Law*.

Contrariwise, where the promise of life and salvation is offered unto us freely, without any condition of any law, either natural, ceremonial, or moral, or any work done by us; all those places, whether we read them in the *Old Testament*, or in the *New*, are to be referred to the voice and doctrine of the *Gospel*; yea, and all those promises of Christ's coming in the flesh, which we read in the *Old Testament*;

Testament; yea, and all those promises in the *New Testament*, which offer Christ upon condition of our believing in his Name, are properly called *the voice of the Gospel*, because they have no condition of our mortifying annexed unto them, but only faith to apprehend and receive *Jesus Christ*, as it is written, *Rom. iii. 22. For the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe, &c.*

Briefly then, if we would know when the *Law* speaketh, and when the *Gospel* speaketh, either in reading the Word, or in hearing it preached; and if we would skilfully distinguish the voice of the one, from the voice of the other, we must consider:

Law. That the *Law* saith, *Thou art a sinner, and therefore thou shalt be damned, Rom. vii. 2. 2 Thess. ii. 12.*

Gosp. But the *Gospel* saith, *No, Christ Jesus came into the world to save sinners, and therefore believe on the Lord Jesus Christ, and thou shalt be saved, 1 Tim. i. 15. Acts xvi. 31.*

Law. Again the *Law* saith, *Knowest thou not that the unrighteous shall not inherit the kingdom of God: Be not deceived, &c. 1 Cor. vi. 9. And therefore thou being a sinner, and not righteous, shalt not inherit the kingdom of God.*

Gosp. But the *Gospel* saith, *God hath made Christ to be sin for thee, who knew no sin; that thou mightest be made the righteousness of God in him, who is THE LORD THY RIGHTEOUSNESS. Jer. xxiii. 6.*

Law. Again the *Law* saith, *Pay me that which thou owest me, or else I will cast thee into prison. Matth. xviii. 28, 30.*

Gosp. But the *Gospel* saith, *Christ gave himself a ransom for thee, 1 Tim. ii. 6. And so is made redemption unto thee, 1 Cor. i. 30.*

Law. Again the *Law* saith, *Thou hast not continued in all that I require of thee, and therefore art accursed, Deut. xxvii. 6.*

Gosp. But the *Gospel* saith, *Christ hath redeemed thee from the curse of the Law, being made a curse for thee, Gal. iii. 13.*

Law. Again the *Law* saith, *Thou art become guilty before*

fore God, and therefore thou shalt not escape the judgment of God, *Rom. iii. 19. Rom. ii. 3.*

Gosp. But the Gospel saith, *The Father judgeth no man, but hath committed all judgment to the Son, John v. 12.*

And now, knowing rightly how to distinguish between the Law and the Gospel, we must, in the 5th place, take heed that we break not the Orders between these two, in applying the Law where the Gospel is to be applied, either to ourselves, or to others. For, albeit the Law and the Gospel, in order of Doctrine, are many times to be joined together; yet, in the case of Justification, the Law must be utterly separated from the Gospel.

Therefore, whensoever, or wheresoever any doubt or question ariseth of Salvation, or our Justification before God, there the Law and all good Works must be utterly excluded, and stand apart, that Grace may appear free, and that the Promise and Faith may stand alone; which Faith alone, without Law or Works, bringeth thee in particular to thy Justification and Salvation, thro' the mere Promise and free Grace of God in Christ; so that I say, in the action and office of Justification, both Law and Works are to be utterly excluded and exempted, as things which have nothing to do in that behalf: the reason is this; For, seeing that all our Redemption springeth out from the Body of the Son of God crucified, then is there nothing that can stand us in stead but that only, wherewith the Body of Christ is apprehended. Now, forasmuch as neither the Law nor Works, but Faith only is the thing which apprehendeth the Body and Passion of Jesus Christ; therefore Faith only is that matter which justifieth a man before God, through the strength of that object Jesus Christ, which it apprehendeth; like as the brazen Serpent was the object only of the *Israelites* looking, and not of their hands working, by the strength of which object, thro' the promise of God, immediately proceeded health to the beholders: so the Body of Christ being the object of our Faith, striketh Righteousness to our souls, not through working, but through believing.

Wherefore, when any person or persons do feel themselves oppressed and terrified with the burden of their sins, and feel themselves with the Majesty of the Law and Judgment of God terrified and oppressed, outweighed and

thrown

thrown down into utter discomfort, almost to the pit of hell, as happeneth sometimes to God's own dear servants, who have soft and tender consciences; when such souls, I say, do read or hear any such place of Scripture which appertaineth to the Law, let them then think and assure themselves, that such places do not appertain or belong to them; nay, let not such only who are thus deeply humbled and terrified do this, but also let every one that doth but make any doubt or question of their own salvation, through the sight and sense of their sin, do the like.

And to this end and purpose, let them consider and mark well the end why the *Law* was given, which was, not to bring us to salvation, nor to make us good, and so to procure God's love and favour towards us; but rather to declare and convict our wickedness, and make us feel the danger thereof. To this end and purpose, that we seeing our condemnation, and being in ourselves confounded, may be driven thereby to have our refuge in the Son of God, in whom alone is to be found our remedy. And when this is wrought in us, then the *Law* hath accomplished its end in us: and therefore it is now to give place unto Jesus Christ, *who*, as the Apostle saith, *is the end of the Law*, Rom. x. 3. Let every true convicted person then, who fears the wrath of God, death and hell, when they hear or read any such places of Scripture as do appertain to the *Law*, not think the same to belong to them, no more than a mourning weed belongeth to a marriage feast; and therefore removing utterly out of their minds all cogitations of the *Law*, all fear of judgment and condemnation, let them only set before their eyes the Gospel, to wit, the glad and joyful Tidings of Christ, the sweet Comforts of God's Promises, free Forgiveness of Sins in Christ, Grace, Redemption, Liberty, Psalms, Thanks, singing a Paradise of spiritual Jocundity, and nothing else; thinking thus within themselves, the *Law* hath now done its office in me; and therefore, must now give place to its better, that is, it must needs give place to Jesus Christ, the Son of God, who is my Lord and Master, the fulfiller and accomplisher of the *Law*.

Lastly, As we must take heed and beware that we apply not the *Law* where the *Gospel* is to be applied; so must we also take heed and beware, that we apply not the *Gospel* where the *Law* is to be applied: let us not apply the Go-

spel instead of the *Law*; for as the other before was even as much, as to put on a mourning-gown at a marriage-feast; so this is but even the casting of pearls before swine, wherein is great abuse amongst many; for commonly it is seen, that these proud self-conceited and unhumbléd persons, these worldly Epicures and secure Mammonists, to whom the Doctrine of the *Law* doth properly appertain, do yet notwithstanding put it away from them, and bless themselves with the sweet promises of the Gospel, saying, *They hope they have as good a share in Christ, as the best of them all, for God is merciful, and the like.* And contrariwise, the other contrite and bruised hearts, to whom belongeth not the *Law*, but the joyful tidings of the Gospel, for the most part receive and apply to themselves the terrible voice and sentence of the *Law*. Whereby it cometh to pass that many do rejoice when they should mourn; and on the other side, many do fear and mourn when they should rejoice. Wherefore, to conclude, in private use of life, let every person discreetly discern between the *Law* and the Gospel, and apply to himself that which belongeth unto him. let the man or the woman, who did never yet to any purpose (especially in the time of health and prosperity) think of, or consider their latter end; that did never yet fear the wrath of God, nor Death, nor Devil, nor Hell; but have lived, and do still live a jocund and merry life, let them apply the curse of the *Law* to themselves, for to them it belongeth: yea, and let all your civil honest men and women, who, it may be, do sometimes think of their latter end, and have had some kind of fear of the wrath of God, Death and Hell, in their hearts, and yet have salved up the sore, with a plaister made with their own civil righteousness, with a salve compounded of their outward conformity to the duties contained in the *Law*, their freedom from gross sins, and their upright and just dealing with men, let these hearken to the voice of the *Law*. when it saith, *Cursed is every one that continueth not in all things which are written in the book of the Law, to do them:* but let all self-denying, fearful, trembling souls, apply the gracious and sweet Promises of God in Christ unto themselves, and rejoice because their Names are written in the Book of Life.



