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THE  
TRVEBOVND  
OF CHRISTIAN  
FREEDOME.

Or a Treatise wherein  
THE RIGHTS OF THE  
Law are vindicated,  
THE LIBERTIES OF  
Grace maintained;

And the severall late Opinions  
against the Law are examined  
and confuted.

By *Sam. Bolton* D.D. late Master of *Christs*  
Colledge in *Cambridge*.

Whereunto is annexed a Discourse of the  
Learned *John Camerons*, touching the  
three-fold Covenant of God with Man,  
faithfully Translated,  
*Plaque dicimus decessisse legem quoad onera; non*  
*quoad justitiam.* Aug.

1 Pet. 2. 16.

*As free, and not using your libertie for a cloak of*  
*maliciousnesse, but as the servants of God.*

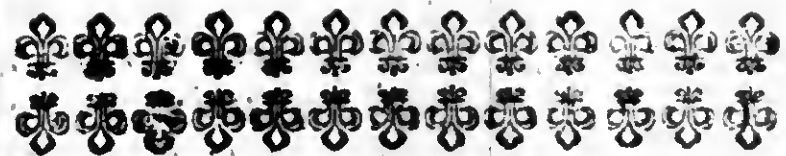
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West end of *Pauls*. 1656.



TO  
THE RIGHT  
HONOURABLE  
EDVVARD Earle of  
*Manchester.*

Right Honourable,

**T**imes of trouble have e-  
ver been times of triall,  
they are *sifting* times;  
wherein God *sifts* us, as  
he tells us, *Amos 9. 9.*  
and men *sift* us; But  
with a great *deale* of difference, God  
to *preserve* the flowre; Men to *disco-*  
*ver* the branne; the *object* of Gods tri-  
all is our graces, of *mans*, our corrupti-  
ons; that which God *aymes* at is to *evi-*  
*dence* our good, that which men, to *disco-*  
*ver* our evill; your Honour hath *passed*  
Gods triall; who *tries* the heart, and the  
good he hath *discovered*, hath *rendered* you  
truly honourable: And you have *suffered*



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ver our evill; your Honour hath passed  
Gods triall, who tries the heart, and the  
good he hath discovered, hath rendered you  
truly honourable: And you have suffered  
mans,



### *The Epistle Dedicatory.*

mans, I say *suffered*, and to say no more, have *endured* the temptation. And indeed your Honour hath been a *rock* in greater stormes, and *acquitted* your selfe in greater trials then these are; what are the trials of these times to the *siftings* of former yeares? Then the trials were more close, Religion being more *abstracted* from other considerations; now more *grosse*, being complicated with other respects; then few would *appeare* for Religion, though now many stand up to *assert* it; then it was under contempt, now it *honours* them, who *honour* it. Wee reade while *judgements* accompanied the *Arke* of God, while they who had it were *smitten* with Emrods, Every one thought it a burthen, and were desirous to *turne* it off; they sent it from *Gath*, to *Ekron*, from *Ekron* to *Askalon*, and he was the happy man that could rid his hands of it; But afterwards when it came into the *house* of *Obed-Edom*, and they saw that God blessed him and his whole house for the *Arke*'s sake, then every one could looke upon it as *worthy* entertainment, While Religion and the truths of God are *dangerous* and undoing to them who



### To the Christian Reader.



How art not I conceive such a stranger to these times but thou knowest, that as God hath communicated many truths; so hath Satan sought to vent many errors; Hereby labouring to prejudice and weaken the reception of the one, if he could not prevaile to the entertainment of the other. Indeed, it is his best season for merchandizing, at such a time he finds most Chapmen, and in the heat of the Market while men are buying truths, he may hope to put off some of his own wares; which that he may make more vendible, he will seeke to passe them under as honourable notions, and not stick to language them into your hearts under as spirituall conceptions, as truth it selfe. He hath a long time walked as a prince of darknesse; and because he can deceive no longer in that shape, he now transformes himselfe into an Angel of light. He went a long time bare-faced, and was successfull; when he was discovered he put on a mask,

## To the Christian Reader.

mask, under which he hath walked many generations. And that being taken off also, he now dissembles the very visage of truth: Of all errors, none are more seductive then such which are handed to men under the notions of Free Grace, and none more destructive, they are poyson in the heart, poyson in the fountaine, I need not tell thee how many of this kinde have been vented, and entertained. For the reducing of those who are carryed away, the establishing of those who stagger, and the building up of those who are in some measure settled in the truth; this following Treatise being first preached (through the long and earnest importunitie of many friends) is now Printed.

*Dr. Crispin* The subject whereon this Discourse is founded, is the same which is made the foundation of theirs, which I chose the rather, that it might be evidenced to all, whose super-structure did most resemble the foundation; the Discourse it selfe is partly Doctrinall, wherein the received truth is laid downe and confirmed; partly Controversall, wherein the contrary Opinions are examined, and confuted.

First I say examined, and we have given them a fair triall, being willing to heare the

## To the Christian Reader.

the utmost they could say; This examination lyes in sixe Queries, viz.

1 Query. Whether this be any part of our freedome by Christ to be freed from the Law.

2 Query. Whether this be any part of our freedome by Christ, to be free from all punishments or chastisements for sinne.

3 Query. Whether this may consist with our Christian freedome, to be tyed to doe dutie, because God hath commanded.

4 Query. Whether the freemen of Christ, may not sinne themselves into bondage again.

5 Query. Whether this may consist with our Christian freedome, to do duties with a respect to the recompence of reward.

6 Query. Whether this be part of our freedome by Christ, to be freed from obedience unto men.

These are the maine inquiries, in which thou maist also read the contrary Doctrines which are now held forth by many as plainly confuted, as friendly debated; In which work my maine end hath been to convince the judgement, not to irritate the affections,

lest

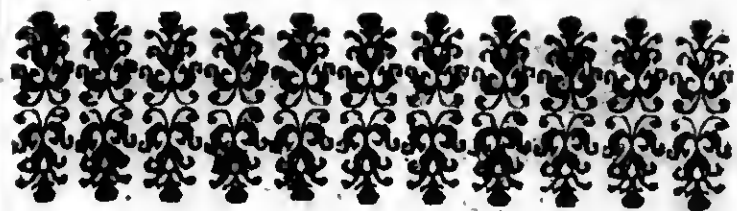
## To the Christian Reader.

*least while I sought to be helpfull to grace, I might be serviceable to sinne, and whilst I endeavoured to cherish mens holiness, I should but draw out mens corruptions, and so run in vaine. And therefore I have desired to deale with things, more then persons; and rather to discover errours by Arguments, then by names. And it is my earnest desire that what is here made obvious to thine eye, the God of truth would make evident to thy heart; and give unto thee and me sound judgement, that we may be able to discern of things that differ, guide us in the wayes of faith and obedience, inable us to serve him while we live, smile upon us when we dye, and after death take us to himselfe; which is the all I can desire for my selfe, and the least I will desire for thee, who art*

*April 23. 1645.*

**Thine in the service of  
Christ to advance faith  
and obedience,**

**SAMUEL BOLTON.**



## A Table of the main things contained in this following

### TREATISE.

**T**He coherence of the text, and the doctrines contained in it. 1, 2, 3, 4

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THE  
TRUE BOUNDS OF  
Christian Freedome ;

or,

A Discourse shewing the extents  
and restraints of Christian  
Liberty, &c.

Wherein the truth is settled, many errors  
confuted, objections answered :

And the whole applyed, upon this  
place of Scripture.

Joh. 8. vers. 36.

*If the Sonne therefore shall make you free, ye  
shall be free indeed.*

**I**T is set down as a part of the  
sufferings of Christ, *Hebr.*  
12. 3. that he endured the  
contradiction of sinners. And  
among all the Chapters in  
the Gospell, there is none that sets down so  
great a part of the sufferings of Christ in this  
B kinde

2 *The Coherence of the Text.*

kinde, as this 8 of *John*, from the 12 *vers.* to the 59. which is the end of the Chapter, almost every Verse shewes you how the Jews set the pride of their obstinate and rebellious wills, against his Divine and infinite wisdom. There was nothing that Christ could speake but their rebellious hearts did cavill at it, and thwart and contradict him in it. Yet there were some among them, that the word had better effects upon, you see in the 30 *ver.* that though there were many contradictors, yet some were wrought upon, some beleaved: To those in particular, Christ directs himselfe, by way of Caution and encouragement, and tells them, if they did continue in his Word, they should know the truth; yea, and the truth should make them free.

Whereupon the Jewes answered (not those that beleaved, as appears by the 37 *ver.* for the same persons that thus answered, sought to kill him) *We are Abraham's seed, and were never in bondage to any man, how sayest thou, wee shall be made free?*

Christ might have returned this impudent *Beza in lo-* Cavill on them, by giving them to review *cum, 32 ver.* their former state under the Egyptians, Babylonians, and present condition under *Rom. 18.* the Romanes, but passing by their corporal bondage;

*The Coherence of the Text.* 3

bondage; he proves them to be in Spirituall, and soule bondage to sinne, 34 *vers.* *He that committeth sinne, is the servant of sinne,* but you commit sinne. And having shewed them their present sinfull condition, hee comes to tell them what shall be their future doome, they must be cast out of the house, though they were now in the Church of God, yet they should not continue in it, they must be cast out, as the Apostle saith, *Gal. 4. 30. Cast out the bond-woman and her sonne.* And this he proves by setting down the condition of a servant and a sonne, *the servant abideth not in the house for ever, but the sonne abideth for ever. 35. verse.* And yet he leaves them not here under their sad doome, but propounds them a way to prevent it, and that is by endeavouring to get free, and then sets down the *meanes* how this freedome may be obtained, and that is by the *Sonne*. \* Though the worke be difficult, yet he that abides in the house for ever, he that is the Sonne can effect it: for if the Sonne shall make you free, you shall be free indeed.

And thus have I carryed you down to my Text; and shewed the respects that these words have to, and the dependance they have upon the former words,

*Legē Cameron. Myrothe. in locum.*

*\* Conditionem filii subjungit, ut credant fieri posse ut per eum liberentur.*

*R. loc. 530.*



We shall now come to look upon it as intire, of it selfe. *If the Sonne shall make you free—*

In which you may observe an *Antecedent*, and a *Consequent*; or, first, a *Supposition*, *if the sonne shall make you free*: secondly, a *Concession*, *then shall you be free indeed*. But give me leave to branch it forth in these foure particulars.

First, Here we have a *Benefit expressed* Freedome. *If the Sonne make you free.*

Secondly, We have the *Qualities of the freedome*, It is a true and reall freedome *free indeed*.

Thirdly, We have the *Subject of it*, which sure are Believers. *If the Sonne shall make you free.*

Fourthly, We have the *Authour of it* Christ. *If the sonne shall make you free* That which is expressed, and that which is implied, would afford four Conclusions:

4 Conclusions from the text

1 That every man by *nature*, and in the state of *nature* is in *Bondage*.

2 That there are *some*, who are set free from this *Bondage*.

3 That those that are set Free, are set Free by Christ

4 That such as Christ hath set free, they are free indeed—

I shall

I shall not speake distinctly to all these which I have propounded; It will not sute so well with my designe in this work. The first Doctrine might challenge something by way of Introduction to what shall follow: and it might be serviceable to set off, and command this high priviledge of Spirituall freedome. Contraries, they do enlighten one another. Something of Heaven might be known from hell, and something of the excellency of our Spirituall freedome, from the consideration of our naturall bondage: A bondage, 1 to sinne. 2 to Satan; 3 to the Law. All which is first a soul-bondage; and that Universall bondage: secondly, a Cruell bondage: thirdly, a Willing bondage: fourthly, a bondage out of which we are not able to redeme our selves by price, or deliver our selves by power.

But this first Doctrine we shall let goe for present, and what I might here speake of it, I shall reserve to some Application. The other foure I will turn up into this one.

*Doct. That there is a true and reall Freedome which Christ hath purchased, and into Doctrine which he hath instated all those who are true believers.*

And in this you have the whole Text.

The *Benefit* freedome: The *Qualitie* of it: true and reall: The *Subjects* of it, true Believers; and the *Authour* of it, Christ. *If the Sonne shall make you free, then*—All which makes this one Conclusion, *That there is a true and reall freedome.*

Now in the prosecution of this, we shall endeavour to do these *three* things. And so come to the Answer of those *Queries* which induced me to enter upon this Discourse

1 We will shew you the *Quality* of this freedome here spoken of.

2 We will shew you the *Nature* of it.

3 We shall discover the *parts* of it.

And this briefly, that so we may come to that which I have chiefly intended.

1 For the *nature* of it, what freedome that is for *kinde*, of which Christ doth here speake, and into which Christ doth *instate* Believers. For the clearing of which, it is needfull to tell you that there are *four* kinds of freedome.

1 A *Naturall* freedome. 2 *Politically*.  
3 *Sensuall* 4 *Spiritual*.

First, A *Naturall* freedome, such a freedome as is in every thing by nature, every thing in nature injoyes a natural freedome; but of this it is not spoken.

Secondly,

Secondly, there is a *Politicall* freedome, which is freedome of such a Nation, such a State, such a Common-wealth, and Corporation; and of this the Jewes thought Christ spake; they were *Abrahams* seed, and therefore free, but of this Christ did not speake.

Thirdly, There is a *corrupt and sinfull* freedome, vvhich we expresse under the word *Libertinisme*: and the Apostle sets downe in the 5 *Gal. 13*. *Brethren, ye are called unto libertie; but use not libertie as an occasion to the flesh; that is, as an occasion to sinne; this is fearfull, to turne the grace of God into wantonnesse, of whom the Apostle speaketh in the fourth of Jude, There are certaine men crept in unawares, who were of old ordained to the condemnation, ungodly men, turning the grace of God into lasciviousnesse.*

Who perhaps did reason vwith them, *Rom. 6* That they might abound in sinne because God hath *abounded* in grace; which was fearfull, no reasoning of a child of God. And of the same men the Apostle speaks in *1 Pet 2.16*. *As free, and not using your libertie as a cloake of maliciousnesse; that is, a pretence, or a colour to sin. But as the servants of God, &c.* It is evill to

sinne, to *doe any act* of maliciousnesse, but *no more the servant of men*, 1 Cor. 7. 23. But 1 Cor. 7. 23 much more to *cloake* it, cover it; and much of this more hereafter.  
 more againe to *make* Christian libertie the *cloake* of sinne, that is most damnable; to into which Christ hath initiated beleevers, make Religion, to make the truth of God, is a *spirituall*, a *divine* freedome; a freedome in opposition to our *former* bondage. to make Christian liberty so dearely purchased, a cloake or pretence to sinne; or to Which clearely understood, would discover take occasion to sinne by it, is a fearful what our freedome is. We come to the sinne. second.

But of this Christ doth not here speake, this is our *bondage*, and not our *freedome*, as I shall shew you.

Fourthly, There is a *spirituall* and heavenly freedome; a freedome *purchased* by Christ, *revealed* in the Gospel, *conveyed* to the Saints, as the great dowry of Christ to his Church and *spouse*.

There are two great things Christ hath intrusted into the hands of his Church: First, *Christian faith*. Secondly, *Christian liberty*: and as we are to contend earnestly for the maintenance of the faith, as the Apostle saith, *Jude 3*. So also for the maintenance of *Christian libertie*, against all opposers and underminers of it, *Gal. 5. 1*. *Stand fast in the liberty wherewith Christ made you free*. And much like to this is that of the Apostle, *You are bought with a price, be*

Jude 3

Gal. 5. 1

Secondly, What is the quality of this freedome?

There is one *qualitie* in the Text: I shall but adde two more to it.

First, It is a *reall* freedome, not an imaginary, not a fancied freedome; there are too many who are imaginary free, and really in bondage: but this is no imaginary freedome; it is a freedome *indeed*. a true and reall freedome, whom the Son makes free are *free indeed*.

Secondly, It is an *universall* freedome; a freedome which leaves us in no part of bondage: that looke what ever was any part of our bondage before; in our liberty now, we are freed from it, But we must take heed of taking any part of our *libertie* for our *bondage*: or of our *bondage* for our *libertie*; too many do: as I shall shew hereafter.

We

We were then in bondage to Satan, to sinne, to the law, to wrath, to death, to hell &c. And by this priviledge are freed from all, &c. It is an universall freedome Universall in respect of persons; all beleevers, and universall in respect of parts. We are free from all that was, or is any way part of our bondage: We are free from Satan, from sin, from the law: as I shall shew anon, &c.

Thirdly, It is a *constant* freedome: you are instated into a condition of freedome; a *state* of freedome, as you were before in a *state* of bondage.

If ever the Lords *Jubile* was proclaimed and pronounced in the soule, you shall never heare of a *returne to bondage* more; you shall never more returne into bondage to Satan; never come under the bondage to the Law more, &c.

And this Christ implies in the 8 of *John* 35. *The servant abideth not in the house for ever, but the sonne abideth for ever.* The Apostle expresseth the same under an allusion, *Gal.* 5. 22. where he distinguisheth between those who are under the law, and under the Gospel; the children of the *bond-woman*, and those of the *free*; the heires of the *promise*, and the servants of the *law*; the

the one must be *cast out*, saith *Paul*, and so Christ here: *The servant abides not in the house for ever; they shall not inherit, but the Son abideth in the house for ever; they shall inherit; they shall injoy a perpetuall freedome, never again to return to bondage,*

3 We come now to the third thing propounded, the parts of this freedome.

Before I come to tell you what are the parts of our Christian freedome, I must necessarily tell you that freedome in generall is divided into these two branches.

First, *inchoate* freedome. Secondly, *consummate* freedome, or the freedome wee enjoy in the *way*, and the freedome of our Fathers *house*: the one in *Grace*, the other in *Glory*.

We shall speake chiefly to the first: the freedome of *Saints* here in *Grace*, which is our *inchoate* freedome: and we will briefly lay down the parts of it, which are two.

1 Privative.

2 Positive.

We will begin with the first,

1 They are free from Satan: I say, beleevers are freed from Satan. Christ hath wrest us, and delivered us out of Satans hands. We were prisoners to Satan, even in his chains, but *Christ* hath delivered us. This is set down by way of parable in *Luke* 11.



21. 22. When the strong man keeps the house all is in peace. But when a stronger shall come, he shall spoyle him of his armour when he is trusted, &c. But plainly in Heb. 2. 15. Christ came into the world, that through death, he might destroy him that had the power of death, the devil.

*Non pretio  
dato, sed  
manu po-  
tenti.*

Christ freed us from the wrath of God by purchase, but from the devil by strong hand. Indeed he bought us out of the hand of his Fathers justice by price; but hee delivers us from Satan, as hee delivered the children of Israel out of Egypt, not by price, but by power; not by purchase, but by strong hand. And this is the first.

*Reatus.  
Regnum.  
Macula.*

Secondly, we are freed from sinne: there are said to be three things in sinne. 1 The guilt of sin. 2 The dominion of sin. 3 The defilement of sinne. I shall onely speake unto two of them, viz

First, Christ hath freed us from the guilt of sin: yea of all sins which appears in this

1 That none of our sinnes shall condemne us.

2 That none of our sins shall bring any fruits of wrath upon us.

1 That none of our sins shall be able to condemne us; Christ interposeth himselfe between us and wrath, that none shall be able to condemne us, Rom. 8. 1. There is no

condemnation to such as are in Christ, Christ himselfe shall as soone be called to account for thy sin as thou; if thou hast an interest in him, sinne shall never condemne thee, Christ hath satisfied for sin.

*Deo et legi  
satisfecisti  
in Christo,  
qui in Chri-  
sto es. Pif-  
cat.*

It were no justice for God to require the payment of Christ; nay to receive the full satisfaction of Christ and to require any thing of thee. This God did, He laid on him the iniquity of us all, Isa. 53. and this hath Christ done; he paid God till he said, he had enough; he was fully satisfied, fully contented: This is my well-beloved Sonne, in whom I am well pleased; in whom I am fully satisfied and appeased. So the Apostle,

*Mat. 12. 18.*

2 Cor. 5. 1. God was in Christ reconciling the world unto himselfe, &c. Hee was paying himselfe out of the blood, scourges, and sufferings of Christ, and in that Christ made a full payment. Hence Christ saith, I send my Spirit, and he shall convince the world, as of sin, so of righteousness, because I goe to the Father, and ye shall see me no more; that is, you shall see me no more in this kinde; you shall never see me againe as a sufferer, as a satisfier of Gods Justice for sinne more; I have done this. Indeed we should have seen Christ againe if he had not satisfied Justice; if but the guilt of one of those sins he bare had lyen on him unsatisfied

*in Mat. 12. 18.  
in quo com-  
placui, in  
quo placui-  
tus sum.  
Legem Bez.  
in Mat. 3.  
17.*

14 *Freed from the Guilt of sin.*

justified for, it would have held him under the chains of death, the power of the grave, he could never have risen, much less have ascended and gone to the Father, hee had not answered Justice to the Father. And therefore the Apostle makes a challenge, he sets the death of Christ again what ever Sinne, Satan, Justice, or Law can say, *Rom. 8. 33, 34. Who shall lay thing to the charge of Gods elect? It is that justifieth: Who is he that condemneth? It is Christ that dyed, yea rather that is risen againe, who is even at the right hand of God who also maketh intercession for us.* He says

Who shall accuse, but, who shall condemn? Indeed we may have accusers enough, Satan, Conscience, &c. but none can condemn; the issues of life and death are in their hand. And as none of our finnes shall condemn us, so none of our finnes shall put us into a state of condemnation more of difference, both in the band whence they come, the person that beare them, the curse, under wrath againe: and that the second.

2 None of our sins shall bring any fruit of wrath on us. We are freed from all miseries, calamities, afflictions, punishments which yet are the fruits of sin, as they may be conceived to be fruits of wrath, or have wrath in them.

*Freed from punishment of sin.* 15

If you take away the body, the shadow must needs be removed; sinne is the body, punishment the shadow that doth attend it and follow it: take away sinne, and then the punishments are also taken away, all Gods dispensations are in mercy.

1 For eternall punishments; all doe a- what ever Sinne, Satan, Justice, or Law, those can never lay hold of any of those whom Christ hath freed from sinne, those whom he hath justified.

2 For other punishments that have part of eternall punishments in them, any thing of the nature of wrath, from those we are freed.

3 And from all that beare relation, subordination, to any eternall punishment: these certainly beleivers are for ever freed from. I grant that God doth afflict those whose sinne he yet pardons, but there is a great deale of difference, both in the band whence they come, the person that beare them, the grounds of inflicting; the ends that God aymes at in the afflicting them on us: as I

shall shew afterward. God doth not afflict his people for sin. First, as afflictions are part of the curse for sinne; so he cannot doe: So we all agree.

Secondly,

*Afflictiones  
piorum non  
sunt satis-  
factorie,  
sed castiga-  
torie.*

Secondly : as they are *payments* for satisfaction for sinne, as if Gods justice were not full enough satisfied for sinne by Christ, but he had left something, for us to beare in way of satisfaction ; so the Papists say, (and therefore they penance and punish themselves) but so do not we.

Thirdly, God doth not afflict his people for sinne, as afflictions are the meer fruits of sinne ; for as they are the meere fruits of sinne, so they are part of the curse. Afflictions upon wicked men are meerely penance, part of the curse : there is nothing medicinal in them, they are the effects of meeke vindictive justice, and not of fatherly mercy, &c. but afflictions on the godly, they are medicinal to cure us of sinne.

And this is the First. Christ hath freed us from the guilt of sinne, by which we cannot understand nothing else but that wrath and that punishment which is due to sin. Temporall, Spirituall, Eternall. And

1 From Eternall punishments. wee agree God hath freed us.

2 From Spirituall, as they have relation to eternall? so we must needs conclude.

3 From Temporall, so far as they have relation to either spirituall or eternall punishments ; or, as they have any thing of wrath in them.

God hath thoughts of love in all he doth to his people : the grounds of his dealings are love, though the occasion may be sin, the manner of his dealings are love, and the end of his dealings are love. 1 Our good here, to make us partakers of his holinesse ; as the Apostle saith. 2 Our glory hereafter, to make us partakers of his glory.

But now it is not so in Gods punishments of wicked men. Neither is the ground love, nor the manner love, nor the end love, all his dealings with them in this kind, they are parts of the curse, and parts of their demerits for sinne. And that is the first particular branch, he hath freed us from the guilt of sinne.

Secondly, Christ hath freed us from the Dominion of sinne, *Rom. 6. 14. Sinne shall not have dominion over you.* Why? for saith he, *You are not under the law, but under Grace.* Indeed while we were under the law sin had full dominion ; it had not only possession in us, but Dominion over us. And that dominion a voluntary, a willing, a free subjection and resignation of our selves, to the motions and services of sin. Then we went downe streame, winde, and tyde ; there was both power of lust, and lustfull

C

incl.

*inclinations* to carry us: this was the *tyde* the other was the Wind.

But now being under *grace*; a covenant of grace, interested in Christ, and set free by him; we are freed from the dominion and power of sinne.

Though still we have the *presence*; nay the stirrings and workings of corruption which makes us to have many a sad heart and wet eye. Yet Christ hath thus far freed us from sinne, it shall not have dominion; there may be the turbulence but not *prevalency* of Sinne: there may be the stirrings of corruption; as it was said of Carthage, that Rome was more troubled with it when halfe destroyed, then when whole. So a godly man may be more troubled with sin when it is conquered, then when it *reigned*. You shall still heare of its workings, but they are checked workings rather workings for life, then from life: they are not such uncontrolled workings as formerly. Sin is under command; indeed it may get advantage and have a tyranny in the soule, but never sovereignty more: say, it may get into the throne and play the tyrant in this or that particular act of sin but it shall never be as a king more. It shall

*Plus Romæ  
negotii cum  
semitura  
Carthagine  
quàm cum  
integra.*

*Operat pec-  
catum sed  
fractæ ope-  
rationes.  
Non dicet  
paulus ne  
tyranidem  
exerceat  
sed ne reg-  
net. Theod.*

never reigne more, you shall never yeeld a voluntary willing obedience to sin. Sinne is conquered, though it still have a being in you. Saint *Augustine* sets down man under foure conditions; that is, before the law we did neither fight nor strive against sinne; under the law we fight, but are overcome: under grace we fight and conquer; but in heaven there is all conquest, and no combats more to all eternity. It is our happinesse here in grace, that there is a conquest, though daily combat: we fight, but we get the victory, sinne shall never have more dominion over us; those sinnes that were kings are now captives in us; they that were in the throne, are now in chaines. And what a mercy is this, where others are under the authoritative commands of every passion, of every lust; every sin hath command over them, no temptation comes but it conquers. A sinfull heart stands ready to entertaine every sinne: if it comes on with power, It is taken captive at pleasure, and with pleasure.

But thou art free from it, sin is broken in the tempting: there is no allowing of sin in the understanding, the soul is not willing to allow of sinne as sinne under any notion

*Homo con-  
sideratur  
ante legem,  
sub lege, sub  
gratia, in  
pace. Ante  
legem non  
pugnamus,  
sub lege,  
pugnamus  
sed vinci-  
mur, sub  
gratia pug-  
namus et  
vincimus in  
pace ne  
pugnemus  
quidem.  
Aug. in  
Rom.  
ubi non est  
bellum, ubi  
pax perversa  
se.*



## 20 *Freed from the power of sin.*

no closing with it in the will, no embracing of it in the affections; the workings of sin are broken and wounded, &c. You will never be willing captives to sinne againe: you may be captives, never subjects; sin may tyrannize, never reigne. The reigne of sinne doth denominate a soule under the power of sinne, and under a state of sinne. But sinne rather dies then lives in you. As you know a man that lives sickly; a man that consuming daily he is said rather to die then live; to live implies a getting strength, and so sinne doth not: It is in a Consumption dying daily.

It is dead *judicially*, Christ hath sentenced it. Christ hath *condemned* sin in the flesh *Rom. 8. 3.* it had its dead blow in the death of Christ. And it is dying *actually*: as the House of *Saul*. It is in its decreasing every day. But only God hath chosen to put sin to a lingering death, a death upon the Crosse for the greater punishment of sinne, that might *sensum mori*, and for the further humiliation of Saints, that they might be put upon exercise of prayer, and cast upon the bold of their faith; and exercise their faith for the daily breaking of the power of sinne and corruption in them. And so much shall

## *Beleevvers freed from the Law.* 21

serve for the second. Christ hath freed us from sinne.—

Thirdly, Christ hath freed us from the Law; that is another part of our freedome by Christ. We are freed from the law, *Rom. 7. 3, 6.* We are delivered from the Law, that being dead to it, we should serve in newnesse of spirit, and not in the oldnesse of the letter. *Gal. 2. 19.* I through the law am dead to the law, that I might live unto God. *Gal. 5. 18.* If ye be led by the Spirit, ye are not under the law, *Rom 6. 14.* Ye are not under the law, but under Grace.

And this is another part of our freedome by Christ; we are freed from the law: But what this is we shall shew at large.

1 Wee are freed from the Ceremoniall law, which was a yoke which neither we, nor our fathers were able to beare, *Acts 15. 20.* But this is not all, here is but a small part of our freedome.

2 We are freed from the Morall law. First, as a Covenant say our Divines. It would save a great deale of trouble to say we are freed from the law, as a condition upon the obedience whereof we expected life. But take it in those words, we are freed from the law as a covenant; the enquiry will be then, what Covenant it is?

1 Some would have it a Covenant of *works*, and yet will not have it opposite to the Covenant of *grace*.

2 Some would have it a Covenant of *Grace*, but more legally dispensed.

3 Some again would have it a *mixt* Covenant, mixt of the Covenant of Nature and of Grace.

4 Some again would have it a *subservient* Covenant; a Covenant given to them in way of subserviencie to the Gospel of Grace.

5 And others would have it no Covenant but rather the *repetition* of the Covenant works made with man in innocency. And that God in giving of the law, did but *renew* the covenant under which we did, and do stand till we come over unto Christ.

And this God did with *mercifull* purposes, to *drive* us out of our selves, and to bring us over unto Christ: as the Apostle seems to speak when he demands this question *Gal. 3. 19. But if the inheritance be not by the law, wherefore then serveth the law?* The Apostle answers, *the law was added because of transgressions till the seed should come*, that is, it was added to the promise, to *discourage* transgressions, to make sin and wrath appear, to *sentence* and *humble* us for sinne.

Lex data  
et gratia  
quarantur.

short to make us to see the *tearmes* under which wee stood; that so we might be brought out of our selves, and brought over to Christ, that we might expect nothing in relation to *life* from the law, or from our obedience to it, but all from Christ, who is our righteousness and peace.

I shall not in this place *debate* these things, I have referred it to another place; onely I say, that the Scripture seems not to hold forth, that it was the *repetition* of a Covenant, but that it was a Covenant it selfe, *Exod. 19. 4.* and *6.* and expressly in *Dent. 4. 13.* And the Lord declared unto you his covenant which he commanded you to performe; even ten Commandements, and he wrote them upon two Tables of stone.

So that you see it is in expresse *tearmes* called a Covenant. And it is generally laid down by Divines as one part of our *freedom* by Christ, to be free from the law as a covenant. And therefore I conceive they do not understand it to be a covenant of *grace*, onely legally dispensed; because then it would be better said, that we are free from the *legall* administrations of it, then from the *thing* it selfe. But they conceive it to be a Covenant of *works*; yet not of *life* and *death*, that we should stand or fall upon our obedience

no. 66749n.  
Posita, pro  
apposita, ho-  
est: promiss-  
ioni adje-  
cta. Bez.

Fœdus operis  
et fœdus  
Gratie  
sunt subor-  
dinata et  
opposita.  
Alsted.

obedience or disobedience to it : So *Lord Jesus, and believe in thy heart that* were opposite to Grace, and could no way *God raised him from the dead, thou shalt be* consistent with it : so it would speake *saved.* But though it stood upon opposite *contrary* to himselfe, and to repent of his own *tearmes* to Grace, yet had it its *subservient* mercy, seeing he had given the promise *forwards* to it : as the Apostle shews at large in *hundred and thirty yeares before*, and the *third of the Galatians*, in many places : was added to the promise ; and therefore *take but one verse, the 21, where the A-* cannot be conceived that it was opposite *postle saith, Is the law against the promises,* to it ; this were not *addition to*, but the *God forbid?* implying that though it stood *struction* of the promise. Besides, it is laid upon opposite *tearmes*, yet had it its *subservi-* to be given in the hands of a *Mediator* *ent ends* to the promise, and Covenant of which a Covenant of *workes* so understood *Grace* : if which be their meaning, whether will not admit of ; that will not beare with *it were not better for distinctions sake, ex-* a Mediatour : as I shall shew at large *after* prest by some other word, I leave you upon ward. So that when they say, that the *law* the *sequie* to determine.

was a *covenant of workes*, they do not understand thereby that it was a Covenant *clear laid downe, viz that we are free from* life and death ; then should it be opposite *the law as a Covenant.* It is the distinction to Grace : But that it was such a *Covenant* which is laid down usually in answer to the of *works* which might in the *dispensation* of objections against the *obligation* to the law. it consist with Grace. And though it stood upon opposite *tearmes* to Grace, as the Apo- The law may be considered as a *Rule*, and as a *Covenant*, when you read the Law is still in force ; It is to be understood of the Law as a *Rule*, not as a *Covenant* ; Againe, when you read the Law is *abrogated*, and that you are freed from the Law, it is to be understood of the law as a *Covenant*, not as a *Rule*, But yet in all this it is not expressed, what Covenant it is, the Apostle calles it

Lord

Plane dici-  
mus decepif-  
se legem  
quod donera  
non quoad  
justitiam.

the



χαὶν δια-  
θήκη πα-  
λαιά δια-  
θήκη.

Beza in  
Rom. 6. 14.  
& in locum  
citatum.

the old Covenant, Heb. 8. 13. Under which they were and from which we are freed. It could never give you life, it shall not now inflict death on you. You are dead to it, and it is now dead to you; you have an expectation in the 7 Rom. 3. 6. The law hath dominion over a man so long as he liveth, and by Argument is this, for the woman that hath a husband, is bound by the law to her husband so long as he liveth, but if her husband be dead, she is loosed from the law of her husband, &c. Among other interpretations which might be set down; I shall only suggest this one, which yet is submitted to better judgement by nature or covenant, the law is your husband; you are under subjection to it, as looking by your subjection to it to be justified and saved; and till the law be a covenant, or husband be dead to you, and you to it, for the Apostle makes them both one, vers. 4. you will never look for righteousness and life in another; Till the law do kill you, and you are dead to it, you will look for righteousness and life in obedience to it. But when once the law hath killed you, and shewed you it is dead to you, and can do you no good, and you are dead to it, and can expect nothing from it, then will you

you looke for life alone by Christ.

And this was the Apostles case, he was once one that expected, (as well he might) as much good from the law and his obedience to it as any man, Rom. 7. 9, 10. I was alive, saith he, without the law once, that is without the knowledge of the law once: But saith hee, when the commandment came, then I revived and I dyed, and the commandment which was ordained to life, I found to be unto death, that is, I found instead of saving me, it killed me. It gave death instead of life. For saith he, sinne taking occasion by the law, deceived me, and by it slew me, that is, the law came in with an enlightning, convincing, accusing, condemning power, and laid me on my backe, did cleane kill me, I say I could expect nothing there, nothing from it as a covenant, And as the law was now dead to him, and could afford nothing to him, so was he now dead to the law, and expected nothing from it after: as he tells you afterwards, Gal. 2. 19. I through the law am dead to the law, that I might live to God. That is, the law having now slain me, I am for ever dead to it, I expect nothing from it as a covenant, all my life is in Christ. I look now to live by another. I through the law, that



that is, through the convincing, enlightning  
condemning killing power of it, see that  
is dead to me, and I to it: and can expect no  
thing from it, that is, as a covenant of life and  
death. It is dead to me, and I to it, and I loo  
for all from Christ,—but thus much sh  
suffice to have spoken of the first. We are  
freed from the Law as a Covenant. *Q*uoth  
which we shall speake more largely in the  
Answer to the Queries: We will come  
other branches of our Christian freedom  
from the Law; which will hang upon this  
if we looke upon it; as a Covenant of life  
and death.

Secondly, You are freed from the *ma*  
*dictions* and *Curses* of the Law, The Law  
requires *two* things of them who are under  
it. Either, that you should *obey* the *precept*  
which was impossible, in that strictnesse  
and rigidnesse the law commanded them  
Gal. 3. or that we should *beare* the *penalties*  
of the Law which are insupportable. Either  
you must *obey* the commands, or *suffer* the  
*Curses* of the Law; Either doe Gods will  
or *suffer* Gods will, in *forseitures* of Soule  
and body: And in that sad *dilemma* those  
are who are under the Law, as a covenant  
Joh. 3. *He that believeth not is condemned*  
already

Gal. 3. 10.  
A. roga a est  
lex quoad  
maledictio-  
nem non  
quoad dire-  
ctionem.  
Chearni.

already, the wrath of God abideth on him, &c.  
Therefore must needs be under the Curses  
of the Law.

But now those that are beleevers. they  
are freed from the law, as a covenant of life  
and death. And therefore are free from the  
*curses and maledictions* of the Law, the law  
hath nothing to *doe* with them, as touching  
their eternall state and condition.

Hence the Apostle, Rom. 8. 1. *There is no  
condemnation to them that are in Christ*, that  
to them who are not under the law:

Were you indeed under the law as a co-  
venant, there were condemnation, nothing  
else but condemnation. Though the law be  
not able to *save* you, yet it is able to *condemn*  
you, though not able to *bestow* the blessing;  
yet it can *poure* the *curse* upon you, Gal. 3.  
As many as are of the works of the law,  
that is under the law, as a covenant that  
look for life and justification thereby) they  
are under the curse. And he useth this Argu-  
ment, For it is written: *Cursed is he that*  
*doth not obey in all things*, declaring he must  
needs be under the curse; because it is not  
possible to obey in all things, and to faile in  
any, you are left under the curse.

So that I say, were you under the law,  
the

Lex nos reos  
facit iuben-  
do, & non  
adjuvande.  
Aug.

the law is able to condemne you : though why thus hath God dealt with the law to cannot save you, *Rom 8.3.* beleevers; as touching its obligation to the

*Christus longe  
fortior ad  
servandum  
per gratiam  
quam im-  
perio  
mus, et  
decedunt  
naturam.  
Beza.*

But now being in Christ, Christ curse; its power to sentence and condemne; freed you: from the curses of the law, the Apostle tells us, *Col. 2. 14.* He hath that by bearing this curse for you: as blotted out the hand-writing of Ordinances, *Non contentus eo quod dixerat Superiori, verum omnia peccata condonata, Subnectit ipsum Chirographum esse deletum. Sed fortasse non ita deletum quin possit lis nova suboriri, addigitur è medio in sublatum, sed fortasse servatur alicubi absconditum & proferetur in posterum, imo inquit est cruci affixum, i. e. de laceratum,* Apostle, *Gal. 3. 13.* Christ hath redeemed us from the curse of the Law, by being made a curse for us: hee doth not onely say crosse; By hand-writing of Ordinances, I bearing the curse for us; but by being made a curse for us. For it is written; *Cursus alone; but the Morall too, so farre as it was nectit ipsum Chirographum esse deletum. Sed fortasse non ita deletum quin possit lis nova suboriri, addigitur è medio in sublatum, sed fortasse servatur alicubi absconditum & proferetur in posterum, imo inquit est cruci affixum, i. e. de laceratum,* *Cursus* alone; but the *Morall* too, so farre as it was against us. So farre as it did bind us over to the curse; and the Apostles Gradation is freed from the law as a Covenant, here observable, he hath blotted out; but so from the curse of the Law, the least this should not be enough, least any cannot passe sentence upon you, it cannot say, it is not so blotted out, but it may condemne you. 1 You are not to be read, therefore he adds, he hath taken in that court. 2 Christ hath satisfied it away. But least this should not be enough neither, least some might say; yea, but it will be found again; and put in suit afresh: therefore he adds; he hath nailed it to his crosse, he hath torne it in pieces, never to be put together more. The law shall never have any thing to shew for the sinnes of beleevers, Indeed it hath blacke bills, bloody indictments against such who are under it: but it shall never have any thing to produce against thee, who hast an interest in Christ;

*\* Fuso sanguine sine culpa omnium culparum chirographa deleta sunt. Aug.*

And this priviledge is not onely for sent, but for ever, though you should sin yet the law cannot pronounce the curse upon you; because you are not under the Law: and the curse can never take hold on thee. A man will never be afraid of Obligation, which is made voyd, the writing defaced: nay, only cancel'd and crost, but torne in pieces

*E. c. Daven, in locum. Abrogata lux quoad vim damnatoriam, non quoad vim directivam. Dav. 2 lib.*

I may say of such, as the Apostle doth in nother sense, *against such there is no law.* there is no law to justify them, so there is no law to condemn them.

This the Apostle shews plaine, *Rom. 8. 3. Who is he that condemneth, it is Christ that dyed.* He sets the death of Christ against all that can be brought: and it is evident

\* *Damnati  
linguam non  
vocem ha-  
bent.*

First, That Court cannot condemn, because that Court is condemned, the curse, judgements, and sentences of it are made invalid, and of no power \* men that are condemned, they have a tongue, but no voice. So here, though the Law have a tongue still to accuse, yet hath it no power to condemn, it cannot fasten condemnation on you.

Secondly, That Court cannot condemn you, because you are not under it as a Covenant of life and death. If you be in Christ, you are under a Covenant of Grace,

Thirdly, That Court cannot condemn you: because you are not under the condemnation of it, you are under the conduct, precepts (though not as the Law doth hold them out, upon these termes doe this live;) but you are not under the penalty of

Fourthly

Fourthly, againe, that Court cannot condemn you, because Christ in our person and stead was condemned by it, that wee might be freed, *Gal. 3. 13.* Christ

hath redeemed us from the curse of the Law being made a curse for us. \* It may condemn sinne in us: but cannot condemn us for sinne.

Fifthly, that Court cannot condemn, because you have appealed from it: you see this in the *Publican*, he was arrested; dragged into the Court of justice, sentenced and condemned: but this takes no place because hee makes his appeale; *God be mercifull to me a sinner:* hee flies to Christ, and saith the Text, *he went away justified.* So that Court (provided

your appeale be just) cannot condemn, because you have appealed to the Court of Mercy.

Indeed, there be many who make a false appeale: they appeale in part, not wholly; they will trust part on Christ, and part on themselves. Many that appeale to Christ for salvation, who do not appeale to him for sanctification: this is false.

Many who appeale to Christ before they be cast in the former Court; before they

\* *Lex retinet aliquam vim condemnandi, quid peccatum arguit, & condemnat in ipsis fidelibus; quamvis non fideles.*  
Amel.  
Luke 19.



they be *humbled*, convinced, condemned in the law.

Luk. 18. 13 You may reade what kinde of appeal will doe you good in the poore *Publican*: he seems a man cast and condemned in the Court of the law, and thereupon makes his appeale to Christ in the Gospel: Read the words, it is said of him, *He stood as farre off, and would not so much as lift up his eyes to heaven; but smote his breast, saying, God be mercifull to me a sinner.* Here was a three-fold demeanour, and it answers to a three-fold affliction in him. First, *he stood as farre off*; and this answers to his feare and consternation. He would not so much as lift up his eyes: this answered to his shame and confusion. *He smote his breast*; this answered to sorrow and compunction: and being thus cast he then appeales: *God be mercifull to a sinner.*

In brieft then, if thy appeale be right, and such as will doe thee good; it must be a *totall*, not a *partiall* appeale; you must not come to Christ for some relief onely, but for *all*. Christ must have the honour of all. 2 It must be an appeale to *Grace* as well as *mercy*; for sanctification

as well as salvation; to bee made *honest* by Christ, as well as to be made *happy* by Christ. 3 It must be the appeale of a man humbled and cast in himselfe. No man will appeale to another Court, till first he be cast and condemned in the former. So here we cannot appeale to Christ, till first we be cast, condemned by *Moses*, and this the Apostle shewes, *Rom. 3.* We have proved both *Jewes* and *Gentiles* to be all under sinne. As it is written, *There is none righteous, no not one; there is none that understandeth, none that seeketh after God.*

There is the indictment, and the accusation of the law, and in vers. 19. you have the sentence, or judgement upon it; and here the Apostle tells you the *reason*, why the Law saith this; it is that *every mouth might be stopped, and all the world may become guilty before God.* Now when the Law hath accused, when it hath sentenced us; *stopt our mouthes*, and we become guilty; now comes the sinner to make his appeale from the Law as a Covenant: to Christ as a *Saviour*: he lookes for nothing from *Justice*, but all from *mercy*.

And having thus appealed, the Law hath no more to doe with him; he is not



under the sentence, the penalties of the law: he is out of the reach of it. The law can take no hold of him for condemnation: hee is fled to Christ, hee hath taken sanctuary in him.

And what a privilege is this, that you are free from the curses and penalties of the law; that if the law threaten, Christ promises; if the law curse, Christ blesses? this is a high privilege: if God did but let one sparke of his wrath and displeasure fall upon your consciences for sin, you would then know what a mercy it were to be thus freed.

Thirdly, You are freed from the indictments and accusations of the law, *Rom. 8. 33.* *Who shall lay any thing to the charge of Gods Elect?* One would thinke this strange question, *Who shall?* why there enow will lay to their charge.

1. Satan, he is ready to lay things to their charge; he is called, *Revel. 12. 10.* *the accuser of the Saints night and day* hee is the great Calumniator, ever presenting Bills of indictment against the Saints: sometimes he accuseth God to man, as you see he did with our first Parents, where he charged God with envy to his creature, as if he had forbidden them

that tree, because they should not be wise enough: and you see how ordinary it is with him, either to accuse Gods mercy, when he tells them they may sinne, and yet God will be mercifull; or his Justice, that if they sinne, there is no mercy for them. As he stretcheth Gods justice above the bounds of the Gospel; so he stretcheth Gods mercy above the bounds of his truth.

And as he accuseth God to man; so man to God: 1. Either by way of complaint, as you see in *Ioshua, Zach. 3. 1, 2, Zach. 3. 1, 3, 4.* And thus he is ever laying crimes,

and preferring Bills against the Saints. So that in all his temptations we may say, as the man to *Iosab*, when he asked why he killed not *Absalom*; *Thou thy selfe heard what the King commanded, that Absalom should not be hurt; and if I had done this thing thou thy selfe would have been the first would have accused me to the King.* So may we answer Satan; *Thou thy selfe doest know that God hath forbidden this thing: and if I should have done it, would not thou have beene the first that would have accused me to God?* This is Satans way, he is first a tempter to draw us to sinne, and then an accuser to accuse us to God

*2 Sam. 18. 12, 13.*

for sinning. 2 Or by way of *suspicion* Conjecture; as it was with *Job*, *Commends* him, Satan *condemns* him: he knew *Job* better then God himself. Nay, and though he could not condemn his actions, yet he would quarrell his affections; Surely, what ever his

Job 1.

intentions are, yet *Jobs* intentions are not good which was as much as to tell God that he was deceived in *Job*, for certainly, ever thou thinkest of *Job*, yet *Job* doth serve thee for nought; he is a

Job 10.

merciful fellow, one that serves thee for long belly-blessings: thou hast heaped ward favours on him, and hast made hedge about him; fenced him in thy name, that nothing can annoy him. So you see there are those that will lay to charge of Gods people. Satan will cuse.

But now *Satan* cannot condemn the issues of life and death are not in his hands, nor shall his accusation take with God against us. \* A man condemned himselfe though hee have a voice yet he hath no power; his testimony invalid against other, &c. Satan a condemned wretch, and all his accusations shall take no place with God against

\* Vocem  
habet, vim  
non habet  
damnatus.

Saints. You see in *Joshua*; though his accusation was true, *Joshua* was in his filthy garments, yet God would not own it, *Zach. 3. The Lord rebuke thee, Zach. 3. 4. Oh Satan. Is not this a brand plucked out of the fire?*

2 Yea, but not onely Satan, but wicked men may accuse us too. Sometimes justly, of sins committed, but forgiven; and herein they shew their malice and want of Charity; not forgetting that which God hath forgiven. Sometimes unjustly of things they never did; as *Potiphar's* wife accused *Joseph* of incontinency, because he would not be incontinent. And *David* complains, *They laid to his charge the things he never did*: the like in *David*. But none can condemne us,

3 Yea, but not onely Satan and wicked men, but conscience it selfe may lay things to our charge. Conscience may accuse, and then how can we say, who shall lay any thing to the charge of Gods elect? Conscience, I say, may accuse: 1 Sometimes bringing true light. 2 Sometimes false information. 3 Sometimes returning old Bills cancelled, and crossed long agoe.

In the first we are to listen to the accusations

*Si non mo-  
nendo, mor-  
dendo.*

accusations of conscience when it charge us truly; *Josephs* brethrens, and God will deale with it as an honest science accused them when they were *Judge* doth with such a contentious quarrelsome fellow; he casts all out of Court, were verily guilty of the wrong done to *as* matters not worth hearing; or things that have beene determined long agoe. So *David*, after he had numbred the people, his heart smote him. Conscience These accusations shall not take hold of not a *bridle*, but it was now a *whip*; it the soule. In this case I may say, when conscience condemnes, God is greater then he did not hearken to the warnings, conscience to acquit and absolve the therefore feels the *lashings* of conscience soule. and when conscience doth justly accuse 4 Yea, but there is a fourth, which is when it comes in with evidence according to the Word, we must heare; for the ready to lay to the charge of Gods people, and that is the *Law*: The Law may *God speaks*. If a *Diall* be not set by accuse, &c. And how then is it said, Who can lay any thing to the charge of Gods *Sunne*, it is no matter what it sayes; people? and if the Law may accuse, we if it goes by the *Sun* wee must hearken cannot be said to be free from the indict- it: So if Conscience do not speake cords and accusations of the Law? according to the Word, we need not mark its accusations: but if it speak according I answer: If we speake of sinnes pardoned; neither hath Conscience, nor *Satan*, nor the *Law* any right to accuse the *evidence* there, it is good to listen to people of God. God hath justified, and a Sometimes Conscience brings in informations; it will perhaps tell you things to be sinne vvhich are not: who then shall accuse? here it is an *erroneous* conscience; we indeed while wee are under the Law, not to beare it. 3 Sometimes it before faith; we are both under the accusations, judgements, and sentences of bring in old cases, answered and satisfied the Law. The Law doth not onely accuse long agoe: then it is a quarrellsome conscience: Conscience in this case is us,



us, but the sentence and curse takes hold of us,

1 It accuseth us, *Joh. 5. 45.* as Christ told them that would not beleeve him, but looked for justification by the Law; *Joh. 5. 45.* *Do not thinke that I will accuse you; even Moses in whom ye trust: for the Father, there is one that will accuse you; even Moses in whom ye trust: the Law which they looked to be justified by, should accuse them.*

2 It doth not onely accuse us, sentence us; yea, and the sentence and curse takes hold of us, *Joh. 3. 18.* *He that beleeveth not is condemned already.* And the 36. vers. *He that beleeveth not, the wrath of God abideth on him.*

So that while you are under the Law, before faith and interest in Christ, the Law doth not onely accuse; but the Law doth condemne.

But now those that have an interest in Christ. 1 The law cannot accuse the conscience of sinne before Grace; because they are pardoned; and this accusation is made void. 2 The law cannot accuse of sinne after Grace, sinne after a pardon. They are not under the accusations, arrests, sentences of the Law.

1 I say, the Law cannot so accuse

of sinne, as to call us into that Court, as the word doth signifie, *Rom. 8. 33.* *Who shall lay any thing to the charge of Gods Elect?* Or rather, who shall call into Court.

The word doth not onely signifie to accuse; but in *ius vocare*, to call into Court? And so neither the Law, Justice, Conscience, Satan, can accuse us, to call us into Court; the Court of the Law. For we are (when beleevers) freed from it as a

Court, as a Covenant, and so from the judgements, sentences, condemnations, curses, and accusations of it. If it send

any of its Officers out to accuse us, and attach us for sinne, we may refuse to obey, to come in and appeare; because we are to be tried by another Court; we are to be tryed by the Gospel. And did Gods people, when they have sinned, go to the right Court, they might both sooner get sorrow for sinne, and assurance of pardon of sinne; they would finde more sorrow and lesse horror for sinne.

2 When I say, we are freed from the accusations of the Law: I meane accusations of it as subordinate to condemnation.

There is a two-fold accusation,

First,

*τις ἐγκαλέσει; of ἐγκαλέω. quod significat, accusare, in ius vocare. Pass.*



First, An accusation to *conviction* and *humiliation* for sinne,

Secondly, An accusation to *remembrance* of it; wee are not under the Law and *condemnation* for sinne, the Law for *judgement*, but we are under the Law cuseth and condemneth also, all the *act* or *conduct*. So farre as we walke not accusations of the Law to them who are according to it, as a Rule, it hath an *accusing* under the Law, they are *subordinate power*, though we are taken out of the Sentence, Judgement, and *condemning power* of it. There is no furtheration for sinne: the Law accuseth *her power left* in the Law then for our also condemneth all them under it. *Good*, our humiliation; our edification. all the accusations of the godly for sinne and this is onely a power for our good, they are in subordination to *conviction* and our furtherance in Grace.

for sinne and *humiliation* for it, Whether the law is *just* in its accusation of us, seeing we doe not sinne. And so subordinate to life and salvation, *that* is founded upon the former; if it be And so I conceive the Law may *accuse* what is founded upon the former; if it be those who are yet the *Freemen* of Christ, that we are freed from the law as It may discover to them how farre they are from the Rule, or as a Direction of *Life*, (which come short of the glory of God, but so to be freed were not a part of our farre they have erred and wandered from *freedom* but our *Bondage*) then our the paths of righteousness, &c. and *preaches* of the law are not sinne; if no cuse them for it, but this accusation *is* law for us, then wee doe not sinne in the humiliation, not to condemnation. *breaking* of it, no more then we doe, if shall shew hereafter: either this must we breake now the lawes of *Spaine*, or lone exal- so, or else you must deny the Law from any other Nation, which is no law for us: being a Rule. *as* some doe seeme to exemplifie this.

1 *Quere.*

But here two *Queries* are propounded. These two *Queries* the invalidnesse of Whether the Law may justly accuse them, and danger of them, we shall shew seeing we are not under it. afterwards; In the meane I must tell you,

*Answ.*

2 *Quere.*

D.C. Seems to speake to this purpose in his, Christ a- ted. p. 245.

46 Believers freed from the rigour of obedience required in the Law. 47

you, that the Law in its directive power doth remaine to us. And this needs be plaine from Galatians 3. The Law was given 430 yeares after Promise.

1 Arg. If the Law was given yeares after the Promise, then either Covenant, or as a Rule,

But as a Covenant it could not be given for then were God contrary to himselfe first in giving a Covenant of Grace, of works. And therefore he gave it as a Rule. to discover to us after justification by the Promise, a Rule of walking which God to all manner of pleasing.

2 Arg. That can never be said to be part of our Freedom, which is a part of our Bondage: or that can never be said to be part of our Bondage, which is part of our Holinesse. But conformity to the Law and subjection to the Law of God is part of our holinesse: Therefore it can never be said to be part of our Bondage. Indeed there is a Two-fold subjection, The subjection of a Son, and of a Slave. We are freed from the one, the subjection of a Slave, this was part of our Bondage; but not from the other, the subjection of a Son.

on, it is part of our Freedom. But I will not anticipate my Discourse, wee shall come to speake to this at large in our following Discourses.

Fourthly, We are freed from the rigour of obedience required in the Law, wee are not freed from exact obedience; but from that rigour of obedience which the Law required unto salvation.

First, The Law did not only command difficult, but impossible things of us; it laid a yoke upon us which we could not bear, and it would not, nor could it give us the least assistance and concurrence. Like the scribes and Pharisees, who laid heavy yokes and burthens upon mens shoulders; but would not touch them with one of their fingers: So the Law, it laid heavy yokes upon us, but gives us not the least assistance and concurrence of strength for the doing of it. *Inbet, sed non iuvat*, It commands, but it gives no strength, no Grace. And therefore Divines have compared this rigour in the Law to the Bondage of Israel under Pharaoh, who required the tale of bricke, but afforded no straw; So the Law requires the full tale, it abates of nothing in the command, but it gives no assistance and concurrence for the doing of

*Lex moralis electis abrogata est quantum ad rigidum suum postulatam, adeoque quantum attinet ad iustificacionem, & maledictionem assertam. Opera vero uatorum non exiguntur ad severum legis examen. Calv. Lex reos faciebat iubendo & non adiuvando: gratia adiuvat ut quisque sit legis factor. Aug. Lex iubet tantum nihil operis assert. Theophil.*

of it ; it answers us there as the Priest  
*Judas*, See thou to that.

But now in the Gospel wee are freed  
 from impossibilities, here *omnia possibilia*  
 all things are possible, not in respect of  
 but in respect of God, who hath unde-

*Isa. 26.12.*

*Quod à me  
 requiris ip-  
 se donasti  
 prius.*

*Chryl.*

*Iuber, &*

*juvat: li-*

*tera iube-*

*tur, spiritu*

*donatur.*

*John 15.5.*

*Phil. 4.13.*

ken to work all our works in us, and for  
*Chrysostome* blesteth God, that that  
 God required of him, he had given to use,  
 Indeed the works of the Gospel are  
 great as any workes of the Law, grace : as if he had said, had you been un-  
 greater, viz. to believe, which is a greater  
 worke then to doe all the duties of the  
 Law ; But God hath given us  
 strength, we have Communion with  
 power and strength of Christ. As the Law, that the law required obedi-  
 out whom we can doe nothing : So we in our owne persons, it would not  
 whom wee shall be able to doe all the  
 A weake Christian, and a strong Chy help to us in the doing of it, we are  
 shall be able to do all ; Nothing shall  
 too hard for that man, that hath the strength of our obedience by another.  
 of Christ to inable him, and the Spirit  
 Christ to worke with him ; If God

mand the works of an Angel, and give

the strength of an Angel, all will be e

The workes commanded may be d  
 cult in respect of divine imposition ; but  
 they are easie in respect of divine coop  
 tion : the law was a spiritual law, but

Gospel is the Law of the Spirit, *Rom. 8.2.* Decalogus  
 and doth therefore inable to doe, what it est lex spi-  
 commands to be done : take one instance, ritualis, E-  
*1 Cor. 6.12.* the Spirit enioynes that we vangelium  
 would not let sinne reigne in our mortall lex spiritus,  
 dies. There is the command, and reade 2 Col. 10.  
*14. verse.* Sinne shall have no domini-  
 in your mortall bodies. There is the pro-  
 and hee alleadgeth this reason : for  
 you are not under the Law, but under  
 grace : as if he had said, had you been un-  
 the law you could not have expect-  
 such assistance, but you are under grace,  
 and therefore shall have that power.

Secondly, This vvas the rigour of  
 Law, that the law required obedi-  
 in our owne persons, it would not  
 of any to doe or worke for us, nor  
 Chy help to us in the doing of it, we are  
 freed from this rigour, and God will  
 of our obedience by another.  
 There was a two fold debt we owed to  
 If God

1 The debt of sinne.

2 The debt of service.

These two, the debt of sinne and ser-  
 vice, were both transacted upon Christ,  
 he hath fulfilled all righteousness,  
 for us, hence we are said

*Decalogus  
 est lex spi-  
 ritualis, E-  
 vangelium  
 lex spiritus.*



to be compleat in Christ, though we be  
perfect in our selves.

Thirdly, This was the rigor of the Law, that it required universal, actuall, as  
as personall obedience, yea and with  
rigor, that if you failed in one tittle,  
were gone for ever, Gal. 3. 10. *Cursed*

*Lex perfectam obedientiam & dilectionem exigens omnem imperfectionem damnat, nisi rigore mitigato.*  
Calv.

*Non relinquitur penitentia locus in lege.*  
Camel.

*he who obeyes not every thing written in the booke of the Law to doe it.* Here  
1 Obedience, and 2 personall obedience,  
3 Universal obedience required, as  
that universal actuall, nay and  
constant and perpetuall, if he failed  
tittle, nay, and at any time, he comes  
the curse. All your desires, all your  
vours would not serve the turne; if  
failed in the least tittle, you vvere  
for ever; no repentance, no teares, no  
ers, no future care vould make  
Though the Gospel doe admit of  
tance, yet the Law will not own  
looks for exact obedience to every  
From this rigid obedience hath  
freed you. And God is pleased for  
fall actuall, to accept of  
ruall obedience, Psalm 119. 6. *Even*  
spect to all his Commandements. Tho  
there be failing in action, yet where  
is truth of affection, God can own  
the Gospel God accepteth of  
ous for actions, of endeavours for perfor-  
ances, of desire for ability. Here is all, a  
Christian he is made up of desires, of mour-  
ings, thirstings and bewailings. *O that*  
my wayes were directed: and *oh miserable*  
man that I am! here is Gospel perfection.  
Adams want was rather will then power,  
ours rather power then will; there is will to  
doe, but wants power to doe: Not that  
the will is perfect; for as vve cannot doe  
the things we would doe, there is flesh in  
our members: so wee cannot will the  
things we should will; there is flesh in our  
wills: but yet I say, the fayling of Gods  
people is more for want of power then  
want of will; there is will to doe, but there  
wants power to doe, as the Apostle, *To will*  
*is present with me, &c. Rom. 7. 18. But how*  
*to performe that which is good I finde not:*  
And God hath mercy for can-nots, but  
none for will-nots: God can distinguish  
between weaknesse and wickednesse. While  
thou art under the law, this weaknesse is  
thy wickednesse, a sinfull weaknesse and  
therefore God hates it. Under the Gospel  
he looks not upon the weaknesse of Saints  
as their wickednesse, and therefore he  
pities them. Sinne makes those who are



under the Law the *objects* of Gods hate, that every Law comes now to the Saint<sup>s</sup>

Sin in a *Beleever* makes him the *object* from the *Mercy-seat*.

Gods pittie. Men you know *hate* poyson. All rigor is now gone, and nothing but

a toade, but pittie in a *man*. In the *one* *sweetnesse* is the *motive* to it, and the *prin-*

is their *nature*, in the other their *disple* of your obedience.

Sin in a wicked man is as poyson in a *toe* is the love of Christ

God hates it and him, it's his nature, *which* *constrains*, as the

sin in a childe is like poyson in a *man* *apostle*, 2 Cor. 5.14.

pitties him<sup>e</sup> he pitties the Saints for *sin* and nothing more *pow-*

and infirmities, he hates the wicked, *full* then Love; things

the ones nature, and the others *diseas* *possible* to others, are *easie* to them that

Fourthly, This was againe the *move*; Love knowes no difficulties, *My* *Eo* *quod*

of the Law, that it *inforced* it selfe *make* is *easie*, *my* *burthen* is *light*; Love is

the Conscience with *threats* and with affection that is not to be posed with

*rouer*; but now the Gospel comes *oduties* or difficulties to the person be-

*vise*, with beseeches and love. *I* *loved*; *Jacob* served a hard prentiship for

your *brethren* by the *mercies* of God, *Rom* *achel*, and yet saith the Text, *He* *este-*

1. In the Gospel the spirit is not *aimed* the *time* little, because he loved her.

of bondage and fear, but a spirit of *love* doth shorten time, and facilitate

and love, as you see, *Rom* 8.15. 2 *Tim* *abour*. When *Achilles* was demanded

The Law urgeth obedience upon paine what enterprises he found the most *easie*

eternall death, *Deut* 27. 16. *Gal*. of all he had undertaken in his life, he an-

and it *enforceth* it by *terror*, but the *wered*, those vvhich he *undertooke* for a

pel by *sweetnesse* and love, all *terror* *riend*. This is the spirit which God *im-*

gone. The booke of the Law was *plants* in his children, not a spirit of feare,

betweene the *Cherubims*, and upon a spirit of love; which is the *spring* of

*Mercy-seat*, to tell us under the *Go* all their actions, and makes those things

*sa* 1.3. *jugum* *meum* *leve*, *Mat* 11.20. *Parcus* in *Rom* 6.14.

*distin* 8. *Amor* *meus*, *pondus* *meum*, *eo* *feror*, *quocunque* *feror*,

*lug*. E 3 which

Non πνεύ-  
μα δουλεί-  
ας, vel δου-  
λίας, sed  
πνεύμα  
δουλείας,  
καὶ ἀγά-  
πης.

Abrogata  
est Lex non  
quoad obe-  
dientiam,  
sed quoad  
modum o-  
bedientiae.

Abrogata Lex quoad justificationem, accusationem, conden-  
onem, coactionem, &c. Chemni.

Liberamur  
a coactione  
legis, Deus  
exigit obedientiam, sed non cogit  
minis, & terribilibus, ut prius, quo-  
niam Spiritu Dei sic scripta est in  
cordibus justificarum, ut spon-  
taneam gratitudinem Deo juxta  
Legem praestare parati sunt, Pa-  
rcus in Rom. 6.14.

Mat. 11.30

Eo quod  
jugum gra-  
ve, quod  
tuum leve.

Filiis Dei

lex non tam  
imperat,

quam mon-  
strat obedi-  
entiam,

quâ gratiae  
auxilio

spontanea

gratitudine

Deo praestât

Sicut dici-  
tur in lege

Domini vo-  
luntas

*in iusticiis  
sunt potius  
in lege, quam  
sub lege.*

*Filiis Dei  
ultrius  
mandata c-  
jus gravia  
non sunt  
Par. in loc.  
cit.*

4.

which otherwise would be tasks and burdens, refreshments and delights, Godly man takes in what ever concern his happinesse by faith, and layes out w<sup>th</sup> ever concerns his dutie by love : For servitude, 1 Cor. 7. 23. Ye are bought and love are the all of a Christian, the apostle saith so, Gal. 5. 6. For in Christ neither Circumcision availeth any thing nor uncircumcision; but Faith which worketh by Love. Faith like Mary sits at feet of Christ to heare his Word, and like Martha doth compasse him about with service. Faith is the great Receiver, and Love is the great Disburser; we receive in all by Faith, and lay out all by Love, this is another priviledge Beleevers enjoy, they are freed from the rigour of the Law. There are some more, which because I would hasten, I shall but name.

Beleevers are not onely freed from the Law, from sin, from the law; but they are freed from obedience to men. We have no Lords over us, men are our brethren, our Lord and master is in Heaven. We find in Scripture a double charge. 1 Not to acknowledge Mastership. 2 Not to undergoe servitude. First, for the first, viz. not to acknowledge Mastership. You have it in Matthew 23. 9, 10. Be not ye called Rabbi, for one is Master even Christ, and all yee are Brethren. Neither be ye called Masters, for one is your Master, even Christ, &c. Secondly, for the second, not to undergoe servitude, 1 Cor. 7. 23. Ye are bought with a price, be not yee the servants of men. But the meaning is, that we are not to acknowledge any our supream master, nor are we to give our faith and Consciences, nor inthrall our judgements to the sentences, definitions, or determinations of any man, or men upon earth, because this were to make men Masters of our Faith, which the Apostle so much abhorred, 1 Cor. 3. 1. Wee are not masters of your faith, but helpers of your joy. There are two-fold masters: 1 Masters according to the flesh, and 2 Masters according to the spirit. The first you reade of in the Ephes. 6. 6, 7. Servants be obedient to your Masters according to the flesh; the second we reade of in that Matth. 23. 9, 10. Wee are to be obedient to our Masters according to the flesh, so farre as appertains to the outward man in all outward things: But of our soules and consciences, as we have no fathers, so we have no masters upon earth, onely our Master and Father which is in heaven, and in this sense Christ speaks, that we must not absolutely yeeld up our

selves to be ruled by the will of any, we answered, there is a great odds, they  
*inbrall* our judgements, and submit *feared the torments* due to a bad life; but  
 faith and consciences to *any power* *be expected the rewards due* to a good life.  
 Christ. It were high *usurpation* for any *thirdly*, this is another part of our free-  
 require it, it is to enter on Christs *Prerogative* from death, that we shall not *dye*  
 gative Royall, and it is nolesse iniquity *ill the best time*. Indeed none shall die till  
 us to render it. And so much shall *Gods time*, the wickedst man in the world  
 for the fourth branch, I may speak *shall not dye till Gods time*. What David  
 unto it, when we come to the query *aid to his enemies*, so may any man say,

Fifthly, we are *freed from death*. *Thy times are in thy hands*. But this is not *psal. 31.*  
 is a three-fold death. First. A *Spirit* *over the best time*: thou may die vvith 15.  
 death, the death of the *soule* in the bo *Baltaser* carousing, vvith *Ananias* and  
 Secondly, a naturall death, the death *Saphirah* lying, with the *Nobleman* un-  
 the body from the *soule*. Thirdly, an *beleevving*, with *Julian* blaspheming: But  
*nall* death, the death of *soule* and *body* this is the *priviledge* of Saints, they shall  
*ever*. Two of these you do not doubt of *not dye till the best time*. not till that time,  
 the question is about the third, *viz. nat* when if they were but *rightly* informed  
 death, of vvich I shall say *no more* they would desire to dye.

this: First, that it is the body only dies: Men cut downe *weeds* at any time, but  
 worser part, & our dust and bones are their *corne* they will not *cut downe* till the  
 united to the Son of God. Secondly, *best time*; *you are Gods husbandry* faith  
 are freed from death as a *Curse*. The Apostle, you are his *wheat*, and when  
 ture of death is taken away, and there *you are ripe*, when you have done your  
 the name is changed; it is but called *worke*, then, and not till then shall you be  
 sleep, and a sleep in Christ, and a gathering *gathered* into your Masters Garner. So  
 to our fathers, a change, a departing, *Da* much for the fist.

is the Godly mans *wish*, the wicked mans *feare*. *Aristippus* being demanded in *Grave*, and this comes under our Con-  
*form*, why he feared not as well as others *summate* freedome. We will but touch

Bonus so-  
 por in Jesu.  
 Sancti ha-  
 bent vitam  
 in patienti-  
 a, mortem  
 in deside-  
 rio.



1 Conclu-  
sion.

it. We shall be freed from the Grave, *fishes*, and those *fishes* eaten by men; it will give you this in three conclusions as above them to think this same indivi-

First, Though our bodies doe die small and numericall body should rise againe, When *Paul* disputed this point at afresh, *heavenly* and *Glorious*, in these *fishes*, the great *Philosophers* of the *Epi-* *ureans* laughed at him. *What will this bab-*

First, they shall arise perfect bodies, *for say?* they looked upon this as *Babbling*; from sicknesse and all imperfections. But the Scriptures tells us, *That we shall see*

Secondly, they shall arise *spirituall* *him with these same eyes*, Job 19. 27. And dies, 1 Cor. 15. 44. Which must not suits with Gods justice, that the same understood in regard of *substance*, but bodies which have sinned, or suffered, shall regard of *qualities*. be punished, or rewarded.

Thirdly, they shall arise *immortall*. The soule and body shall never be parted dies, never to die more. more to all Eternity, When you dye, by

Fourthly, they shall arise *glorious*. death you shall be freed from death, after dies: Every one filled with brightness, *this union* there shall never be *separation* and splendour, shining as the *Sun* in the more.

mament, Dan. 12. 3. Mat. 13. 43. Thus I have done with the *Primitive* 3 Conclu-

2 Conclu-  
sion.

The same Bodies shall arise, the part of our freedome, what we are freed from. *sonle* shall be united to the same indivi-

all body againe. And this is a mystery, I should now speake something to the

*Philosophers* dreamed of a *transforme* Positive part of it, what we are free unto.

of bodies, or bodies transformed into I will but name a few particulars.

shapes, & a *transmigration* of souls, or *fitting* into new bodies, but could not to a state of *mercy* and favour. Ephes. 2.

apprehend the truth of this the resurre Secondly, you are freed from a state of Rom. 8. 1.]

on of the body, that the same individu *Condemnation*, to a state of *Iustification*:

numericall body after it is *corrupted* in before you were under the condemnation

water, consumed by fire, converted of the Law, because you had sinned, and

earth, vanished into ayre, nay eaten up of

fish



Rom. 8.1. of the Gospel because you beleeved expressed by Christ, *Therefore brethren we*  
 οὐδὲν κα- But now there is no condemnation, *we debtors.* And he that thinks not service *Tibi servi-*  
 τὰκριμα. one condemnation: the Law cannot *is* freedom, thinks not sin his bondage, *re est reg-*  
 Non una demne you, because you have appealed and therefore is in bondage, *nare.*  
 condemna- the Gospel cannot, because you do beleeve Sixtly, you are freed from a state of  
 tio. God condemned sinne in Christ, that *bondage*, a spirit of slavery in service: to a  
 might justify the sinner by Christ, and *spirit of son-ship* and liberty in service: as  
 out condemnation for ever, as one day his blood he redeemed us from being  
 Criticize upon that place, \* *Mat. 12.* slaves; so by his Obedience and Spirit hee  
 He will bring forth judgement into vi- *death* redeemed us to be sonnes. Now you  
 ry, he renders it, he will cast out conde- *are* drawne to service, not with *cards* of  
 nation for ever, and so it will beare. *fear*, but with the *bands* of love; not out  
 Thirdly, you are freed from a state of *compulsions* of conscience, but *propensi-*  
 enmity to a state of friendship. And you *ons* of Nature. As the love of God to us  
 were enemies hath God reconciled, Col. 1. *was* the Spring of all his actions to us, so  
 our love to God is the rise of all our obe-  
 Fourthly, you are freed from a state *death* to a state of life. You that were  
 in your trespasses and sinnes, hath be *qu-*  
 ned, Ephe. 2. begin. *Seventhly*, In a word, for wee cannot  
 Fifthly, you are freed from a state of *and hell*, to life and Glory; heaven is your  
 to a state of service. Hee hath redeemed *Portion*, your Inheritance, your Mansion-  
 from our enemies, that we might serve *house*. It was made for you, and you for it;  
 Luke 1.34. Therefore did God discharge *it was* prepared for you, and you for it; you  
 the debt of sin, that we might render *are* vessels prepared for glory, Rom. 9. 23.  
 the debt of service; he freed us from *And* this is called the glorious liberty of the  
 bonds of misery, that we might take on *sons of God*, Rom. 8.21. Ephes. 1. 14. And  
 the ingagements of duty, Rom 8.12. To tell you what you are freed from, and  
 Apostle inferres this after all the bene- *what* you shall enjoy hereafter; for to take  
 you

62 *What Believers are free unto.*

you to the top of *Nebo*, and shew  
all this *Canaan*, would make you willing  
to lay down your bodies there, and go  
to enjoy it. I say, to open this privilege  
a little, which yet is farre above man to  
*Eye hath not seen, nor ear heard, nor*  
*it enter into the heart of man to conceive*  
*what God hath reserved for us*, and  
that is spoken of *Grace*, and therefore  
what is *Glory*? Could we but open  
to you, it were even enough to put you  
to heaven, while you are here upon earth.  
It is called the *new Jerusalem*, *Glory*,  
*Masters joy*, *Fathers House*, *Kings*  
*Kingdome of Glory*, *Heaven*, *Light*,  
*Eternall life*. Look but on that one place  
2 Cor. 4. 17. *For our light afflictions*  
*are but for a moment, worketh for us*  
*more exceeding and eternall weight of*  
It is one of the neereft expressions we have  
of. 1 *Glory*. 2 *Weight of glory*, 3  
*ceeding weight of glory*. 4 *More*  
*ceeding weight of glory*. 5 *A far more*  
*exceeding weight of glory*. 6 *Nay*,  
*more exceeding and eternall weight*  
*of glory*, and this is the glorious liberty of  
sons of God: But we must shut up  
because I would not willingly keep

1 Cor. 3. 9.

*The first main Query propounded. 63*

off, from that which is the chief I intended in this Discourse.

Thus have we as briefly as the largenesse and concernment of the subject would suffer us, finished those three Generals which vve proposed in the handling of this Doctrine: I should now come to the application of what I have said, and the largenesse of the subject would afford much for comfort and for caution: for direction and encouragement to the people of God. But I have other worke to doe first.

This Text is the maine Basis whereon this Doctrine of *Christian freedome* is built: and in regard many have endeavoured to build their owne superstructures, hay and stubble on it, which the foundation vwill never beare; I say, in regard there are so many Opinions which plead patronage from this Doctrine, I conceive it is my great worke to vindicate so excellent a Doctrine as this is of *Christian freedome*, from those false, I may say, *licentious* Doctrines which are fastened and fathered on it: And to shew you that neither this Doctrine, nor yet this Text will afford countenance, or contribute any strength to such positions, and opinions,

62 *What Believers are free unto.*

you to the top of *Nebo*, and shew you all this *Canaan*, would make you willing to lay down your bodies there, and go to enjoy it. I say, to open this priviledge a little, which yet is farre above man to do. *Eye hath not seen, nor ear heard, nor can it enter into the heart of man to conceive what God hath reserved for us*, and yet that is spoken of *Grace*, and therefore what is *Glory*? Could we but open this to you, it were even enough to put you in to heaven, while you are here upon earth. It is called the new *Jerusalem*, *Glory*, joy, *Masters joy*, *Fathers House*, *Kingdome*, *Kingdome of Glory*, *Heaven*, *Light*, *Life*, *Eternall life*. Look but on that one place. *2 Cor. 4. 17. For our light afflictions which are but for a moment, worketh for us a far more exceeding and eternall weight of glory.* It is one of the neereft expressions we read of. 1 *Glory*. 2 *Weight of glory*. 3 *Exceeding weight of glory*. 4 *More exceeding weight of glory*. 5 *A far more exceeding weight of glory*. 6 *Nay, a far more exceeding and eternall weight of glory*, and this is the glorious liberty of the sons of God: But we must shut up this, because I would not willingly keep you off,

*The first main Query proponded. 63*

off, from that which is the chief I intended in this Discourse.

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# 64 The first main Query propounded

\* Primum  
toto pecto-  
re precor ut  
Dominus  
noster Je-  
sus Christ-  
us, qui ja-  
ctus est no-  
bis à Deo  
patre, sapi-  
entia, ju-  
sticia, san-  
ctificatio,  
& redem-

ptio, & in quo sunt omnes thesauri sapientie & cognitionis absconditi, ut spiritu sancto suo sanctificet, et in omnem veritatem ducat, ad divina sua gratie gloriam, & eternam nostram salutem. Aug. de ord. et modo prædestin.

Cupimus enim investigare quid verum sit, neque id solum sed quod cum veritate pietatem quoque præterea erga Deum habeamus conjunctam. C. Sadol. in 8 Rom.

In confidence of which we shall adventure to lanch into these deepes, and fall to the examination and triall of those Doctrines, vvhich are deduced from, and would seem to be built upon this Text.

The first Doctrine and the maine that they would seeme to build vpon this Text is, That Believers are freed from the Law. And this shall be the first Query we will propound and examine.

I Query.

I Query. Whether this be any part for freedome by Christ to be freed from the Law?

# Abrogation of the Law. 65

Law? I set it downe in this largenesse and widenesse, but shall gradually fall into the closer handling of it.

Ans. For the answer of this in generall as it is propounded, we must confesse we are not without some places of Scriptures which declare the law to be abrogated: nor without some againe that speake it yet to be in force. We will give you a taste of some of them.

I Wee will beginne with those that seeme to speake the abrogation of it, Jer. 31. 31, 32, 33. Behold, the dayes come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32. Not according to the Covenant that I made with their Fathers in the day that I tooke them by the hand, to bring them out of the land of Egypt, which my Covenant they brake, although I was an husband to them, saith the LORD. 33. But this shall be the Covenant that I will make with the house of Israel; After those dayes, saith the LORD, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people, Rom. 7. 1, 2, 3. Know ye not, brethren, (for I speak to them that know the Lord) how that the Law hath

E

## 66 Scriptures speaking the

Verf. 2. hath dominion over a man as long as he liveth? For the woman which hath an husband, is bound by the law to her husband so long as he liveth, but if her husband be dead, she is loosed from the law of her Husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteresse; but if her husband be dead, she is free from that law, so that she is no adulteresse, though she be married to another man. And that the Apostle doth here speake of the Morall Law, is evident from the seventh verse. And that we are freed from it, see the sixth verse, &c. See also, Rom. 6. 14. Let not sinne reigne, for you are not under the Law, Gal. 3. 19, 24. The law was added, because of transgression till the seed came, Gal. 4. 4, 5. Christ was made under the Law, to redeeme them that were under the Law, &c. Rom. 8. 2. For the law of the spirit of life hath made me free from the law of sin and death, &c. Gal. 5. 18. But if you be led by the spirit, you are no more under the Law, Rom. 10. 4. Christ is the end of the Law, &c. 1 Tim. 1. 8, 9, 10. The law is good if used lawfully, but the law is not made for the righteous, &c.

So that you see there seemes to be a great

## Abrogation of the Law. 67

great deale of strength in the Scripture to prove the Abrogation of the Law, that wee are dead to the Law, freed from the Law, no more under the Law. Which Scriptures we shall have to deale withall afterwards; for the present I do onely name them, to let you see the strength which the Scriptures seeme to hold out for the first Opinion, the Abrogation of the Law

2 Now secondly, there are some Scriptures againe which seeme to hold up the Law, and say, the Law is still in force: I say, some which seeme to speake the Obligation, as the other the Abrogation of it, Rom. 3. 31. Doe wee make void the Law through faith? God forbid: yea, we establish the Law: this seemes to be contrary to the former: the other seemes to speake of the abrogation, this of the establishment, and obligation of the Law. So

Matth. 5. 17. Thinke not that I am come to destroy the Law or the Prophets, I am not come to destroy but to fulfill: for verily I say unto you, till heaven and earth passe away, one jot, or one tittle shall in no wise passe from the Law, till all be fulfilled, &c.

Upon these varieties of Texts, men have

have grounded their variety of Opinion for the Abrogation of, and Obligation to the Law. There is no question but the Scripture speaks truth in both, they are the words of Truth; and though they seeme here to be as the accusers of Christ never a one speaking like the other; yet if we were able to finde out the meaning, we should find them like *Nathan* and *Bathsheba*, both speaking the same things.

a Legis non est

αὐτὸν

μὴ,

et varia

sunt legis

species.

Beza.

Vide

Minsh. in

2. c. 1. De

calog.

הורא

Ex. adic.

הורא in Hi-

ph. l. הורא

docuit, in-

stituit, &c.

hic nomen

הורא

doctrina,

institutio.

Now for the finding out the truth under these seeming contrarieties, and for the answer to the *Quere*, lest we should beate the ayre, and spend our breath to no purpose; it will be necessary to inquire two things.

1 What is meant by the word *Law*.

2 In what senses this word is used in Scripture. And when this is done there will be a way opened to the clearing of the truth, and answer of the *Queries*.

1 For the first: What is meant by this word *Law*?

Passing by others; the word which is of frequent use for the Law, in the Old Testament is *Torah*; which is derived of another word, which signifies to throw darts; and in a second signification to teach

teach, to instruct, to admonish; and so it is used for any doctrine or instruction which doth teach, informe, direct us; as in *Pro. 13. 14.* *c* The law of the wise is a fountaine of life to depart from the snares of death. Here law is taken in a large sense for any Doctrine or direction, which proceeds from the wise. So *Pro. 3. 1. and 4. 2.*

In the New Testament the Word *Law* is derived of another word which signifies to distribute; becaule the Law doth distribute, or render to God and man their due.

And in briefe, this word *Law*, in its naturall signification, both in the Old and New Testament, doth signifie any doctrine, instruction, law, ordinance statute, divine or humane; which doth teach, direct, command, or bind men to any dutie which they owe to God or man. And so much for the first.

2 In what senses this word *Law* is used in the Scriptures.

I shall not trouble you with all the acceptations of it; onely name some of the chief to you.

1 It is sometimes taken for the Scriptures of the Old Testament, the Books of

Lex segit-  
ta qua col-  
luct in

christum

tanquam

scopum su-

um. Passor.

הורא

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הורא



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a *Legis nomen est*

αὐτὸν

μὲν, et variæ sunt legis species.

Beza.

Vide

Minsh. in

verb: De calog.

תורה

Ex. adic.

תורה in Hi-

phl תורה

docuit, in-

stituit, &c.

hinc nomen

תורה

doctrina,

institutio.

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1 For the first: What is meant by this word *Law*?

Passing by others; the word which is of frequent use for the *Law*, in the Old Testament is *Torah*; which is derived of another word, which signifies to throw darts; and in a second signification to teach

teach, to instruct, to admonish; and so it is used for any doctrine or instruction which doth teach, informe, direct us; as in *Pro. 13. 14.* *c The law of the wise is a fountaine of life to depart from the snares of death.* Here *law* is taken in a large sense for any Doctrine or direction, which proceeds from the wise. So *Pro. 3. 1. and 4. 2.*

In the New Testament the Word *Law* is derived of another word which signifies to *distribute*; becaule the *Law* doth *distribute*, or render to God and man their due.

And in brieft, this word *Law*, in its naturall signification, both in the Old and New Testament, doth signifie any doctrine, instruction, law, ordinance statute, divine or humane; which doth teach, direct, command, or bind men to any *duety* which they owe to God or man. And so much for the first.

2 In what senses this word *Law* is used in the Scriptures.

I shall not trouble you with all the acceptations of it; onely name some of the chief to you.

1 It is sometimes taken for the Scriptures of the Old Testament, the Books of

Lex segit-  
teque col-  
luct in

christum

tanquam

scopum su-

um. Passor.

c תורה

חכמה

פיקוד

הוראה

d νόμος

à verbo

νόμος,

tribuo, di-

tribuo,

&c. utam.

Passor.

*Lex ali-* Moses, Psalmes, and Prophets. And  
*quando la-* the Jewes understood it in the *Joh. 12.*  
*te sumitur* We have heard out of the Law that Chri-  
*pro univer-* abideth for ever. So *Joh. 15. 25.* This can-  
*sa religion-* eth to passe that the word might be fulfilled  
*is æconomia* which was written in their law, They  
*ante chri-* ted me without a cause, *Psal. 35. 19.* Ti-  
*stum, pro-* like you have in *1 Cor. 14. 21.* where the  
*que uni-* Apostle repeating the words of *Isaia*  
*2 et his libris* *V. T. Chri-* *Isa. 28. 11.* saith, it is written in the  
*micr. 5. 1.* Law.  
*l. 15. c. 3.*

*scilicet. 5. 6. 7.* 2 It is sometime taken for the whole  
*Sumitur a-* Word of God, Promises, and Precepts  
*liquando* *Psal. 19. 7.* The Law of God is perfect con-  
*pro univer-* verting the soule: You know conversion  
*sa doctri-* speaks the promise; neither justification  
*na. Vel et* on nor sanctification are the fruits of the  
*Nov. Testa* Law alone; the Law commands, but  
*Litera ju-* gives no Grace. So that either by Law  
*betur, si in-* must be meant the Promise too; else that  
*tu auctore.* by this Conversion is not meant: Regene-  
*Lex inope-* ration.  
*rat, sed p-*

*Beza in* 3 It is sometimes taken for the five  
*loc.* Bookes of Moses, *Gal. 2. 21.* If there  
 had been a Law given which could have gi-  
 ven life, verily righteousness should have  
 been by the Law, *John 1. 45.* We saw him  
 of whom Moses in the Law did write, *Luke*  
*24. 44.* All must be fulfilled written in the

Law

*Lex sumi-* Law of Moses: meaning the five Bookes  
*tur contra-* of Moses, *Gal. 4. 21.*

4 It is taken for the Pædagogy of  
 Moses in his foure last Books, *Ioh. 5. 46.*  
 Had you believed Moses, you would have  
 believed me; for he wrote of me, *Josh. 1.*  
 7, 8.

5 Sometimes for the Morall Law a-  
 lone, the Decalogue, *Rom. 7. 7.* & *Rom.*  
 7. 14, 20.

6 Sometimes for the Ceremoniall, *Luk.*  
 16. 16.

7 Sometimes for all the Lawes Mo-  
 rall, Ceremoniall, Judiciall, *Joh. 1. 17.* The  
 Law came by Moses, but grace and truth  
 by Jesus Christ. a Grace, in opposition to  
 the Morall; Truth, in opposition to Ce-  
 remonial; which was but the shadow;

Now also the controversie lies in this  
 last; the law as it is taken for the Morall,  
 Judiciall, Ceremoniall Law; and yet in  
 two of them we finde more clearnesse of  
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First, for the Ceremoniall Law which  
 was an Appendix to the first Table of the  
 Morall Law; and is an Ordinance con-  
 taining precepts of worship to the Jewes

*ipsa temporis maturitate evanuit. Idem.*

## 72 *Acceptations of the word Law.*

when they were in their infancie; and that,

1 To keepe them under hope.

2 To preserve them from will-worship.

3 To be a wall of separation between them and the Gentiles. And this all agree to be abrogated both in truth, and in fact.

*Cum venisset tempus quo gentes alie cum piis Judæis*

*in unius*

*veri Dei*

*cultum*

*coalesce-*

*rent, im-*

*pleta ci-*

*umcisionis*

*promissio-*

*ne, legis*

*causa ces-*

*sante, æ-*

*quum erat*

*legem ces-*

*sare, Gro-*

*tius, \* Ex*

*illegibus*

*ndictali-*

*bus illæ*

*sunt perpe-*

*tuæ quæ*

*sunt juris*

*communis,*

*sive quæ habent aliquid morale, illæ vero abrogatæ quæ sunt*

*particularis, &c. assist.*

Secondly, for the *Judiciall Law*, which was an *Appendix* to the *second Table*; and was an *Ordinance* containing *Precepts* concerning the *Government* of the people in *civill things*.

1 That there might be a *rule* of com-  
mon and publique *equity*.

2 That they might be *distinguish-*  
ed from others.

3 That the *Government* of *Christ*  
might be typified.

And so here as this was *typicall* of *Christ*, so far it is ceased; \* but that which is of common and generall equitie remaines still in force. It is a *Maxime*, *Thy* *judgements* which are common and naturall, are *morall* and *perpetuall*. But in these two we find few dissenters. All the controversy will be in the third.

*Thirdly,*

## *Different opinions on this Quest. 73*

Thirdly, the *Morall Law* which is scattered throughout the whole *Bible*, and *summed up* in the *Decalogue*. And for *substance* contains such things as are good and holy, and agreeable to the will of God, being the *image* of the *Divine* will; a *beame* of his holinesse: the summe of which is love to God, love to man.

And here is now one of the great *Disputes* in these dayes: Whether this be abrogated, Or to hold to the *Query*: *Whether Beleevers are freed from the Morall Law*. All agree that we are freed from the curses and maledictions; from the indictments and accusations; from the *Coactions* and irritations, &c. and other particulars which wee named before. — But the question is, if you will have it in plaine tearmes:

*Quest. Whether are Beleevers freed from the obedience to the Morall Law; or from the Morall Law as a rule of obedience?*

Some there are that positively, or *peremptorily* affirm that we are freed from the Law as a *Rule*, and are not, since *Christ*, tyed to the obedience of it.

Others say, It doth still remain in force as a *Rule of Obedience*, though it be *ab-*  
*olished* in other respects. We are still under

*Legem qui-*  
*dem Chri-*  
*stus pro no-*  
*bis imple-*  
*vit, sed*  
*non ut illa*  
*irritam fa-*  
*ceret, &c.*  
*Beza,*  
*the*



72 *Acceptations of the word Law.*

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1 To keepe them under hope.

2 To preserve them from will-worship.

3 To be a wall of separation between them and the Gentiles. And this all agree to be abrogated both in truth, and in fact.

*Cum venisset tempus quo gentes alia cum piis Judæis in unius veri Dei cultum coalescerent, impleta circumcissionis promissione, legis causa cessante, æquum erat legem cessare, Gro-tius. \* Ex illegibus iudicialibus illa sunt perpetua quæ sunt juris communis,*

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*scilicet quæ habent aliquid morale, illa vero abrogata quæ sunt particularis, &c. dist.*

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the

*Legem quidem Christum pro nobis implevit, sed non ut illa irritam faceret, &c.*

the *conduct* and commands of the Law, though not under the *curfes* and penalties of it.

*Liberavit à maledictione legis, à non directi- one legis, Beza in Mat. 5 17.* Others say againe, that we are freed from the law, as given by *Moses*, and are only tyed to the obedience of it, as it is given by *Christ*. And though they are sub- ject to those commands, and that Law

which *Moses* gave, yet not as he gave it, but as *Christ* renewes it; and as it comes out of the hand, and from the authority of *Christ*; *Joh. 13. 34.* A new commandment

I give unto you, that you love one another; 'tis a Commandment, for *Christ* is both a

*Novum, non quoad institutio- nem, sed re- stitucionem.* Saviour and a Lord; and it is a new one, not that it was not before, but because now renewed, and we have it immediately from the hands of *Christ*. I shall not much dislike this, acknowledge the morall Law as a rule of obedience and Christian walk- ing, and there will be no falling out, whe- ther you take it as promulged by *Moses*, or as handed to you, and renewed by *Christ*.

*Lex mora- lis est aeterna justitie regula.* And indeed the Law as it is considered

*Alsted. Est norma conformi- tatis quam Deus à no- bis requi- rit. Idem.* as a rule can no more be abolished or chan- ged, then the nature of good and evil can be abolished and changed. The substance of the Law is the summe of Doctrine con- cerning piety towards God, and Charity

towards

towards our neighbours, *temperance* and *sobriety* towards our selves. And for the substance of it, it is Morall and Eternall, *in statu in- nocentie,* and cannot be abrogated. We grant the *circumstances*, they were but temporary & changeable, and we have now nothing to doe with the *Promulger* *Moses*, nor the place where, Mount Sinai, nor the time quoad vim fifty dayes after they came out of *Egypt*, nor yet as it was vvritten in Tables of stone, delivered with thundring and light- ning, &c. We looke not to Sinai the hill of bondage, but to *Sion* the mountaine of Grace; and we take the Law as the Image of the divine Will of God, which we desire to obey, but from which we do not expect life and favour, nor feare death and rigor; and this I conceive the concurrent opinion of all Divines. The Law is \* abro- gated in respect of power, to justify or condemne; but it remaines still of force to direct us in our lives. \* It condemnes sin in the faithfull, though it cannot con- demne the faithfull for sinne. \* Farre be it from us, that prophane opinion, to take away the law as a Rule, which is an inflexible rule of living, and by teaching, admonishing, chiding, reprovng, prepares

*usus legis moralis est in statu in- nocentie,*

*miserie quanta glo- rie. Alit*

*\* Abrogata est lex,*

*quoad vim*

*justificandi*

*valet tamen & viget*

*quoad vim*

*dirigendi.*

*\* Et pecca-*

*tum con-*

*demnat in*

*ipsis fide-*

*bus, quam-*

*vis non*

*fideles.*

*\* Obser- vatio Legis est necessa- ria Christi- ano homini,*

*atq; à fide*

*separare non potest.*

*Zanch. Facessat longe ex a-*

*nimis nost-*

*ris profana*

*ista opinio legem non esse regulam; est enim inflexibilis vivendi regula. Calvin.*



76 *The two main Propositions.*

us to every good worke, as Calvin.

*Onoad*  
*Justificati-*  
*onem, ac-*  
*cusatio-*  
*nem, con-*  
*demnatio-*  
*nem, coa-*  
*ctationem,*  
*tamen non*  
*quoad obe-*  
*dientiam,*  
*Chemnit.*

The Law is void for the *damnatory*, not its *directory* power, we are not under the curse, but yet the *commands*. Another.

The *Morall* Law is perpetuall and *im-*  
*mutable*; this is an everlasting truth, that the creature is bound to worship and obey his Creator, and so much the *more* bound, as hee hath received the greater benefits; and we confess; to be free from obedience, is to be servants unto sinne.

But these things we shall speake more largely unto in the following discourse.

And therefore against that opinion which holds forth the *abrogation* of the law, and saith that we are freed from the obedience of it; I shall lay downe, and endeavour to make good these *two* *Posi-*  
*tions*, which will serve fully to answer the *Query*. and *refute* them. The *Posi-*  
*tions* are these:

*Pos. 1.* 1 That the law for the *substance* of it (for we speake not of the circumstances and accessories to it) doth *remain* as a rule of *walking* to the people of God.

*Pos. 2.* 2 That there was no end or use for which the Law was given, but might consist with Grace, and be serviceable to the advancement of the Covenant of Grace.

And

*The first discussed.* 77

And if these *two* be made good, those *Doctrines* of the abrogation of the Morall Law, and freedome from the law, will fall to the ground.

We will begin with the first, *That the* *Pos. 1.*  
*Law* in the *substance* of it doth *remain* in force, as a rule of walking to the people of God. I shall not need to stay long in this, for the second position being made good, doth hold forth and establish this also, by the law, you know is meant the *morall* law comprehended in the *Decalogue* or ten Commandments, by the *substance* of it, I meane, the things *commanded* and *forbid-*  
*den*, which are *morally* good and evill, and cannot be changed or abolished: For what is the law in the *substance* of it, but that law of nature *ingraven* in the heart of man in innocency? and what was that, but the *expresse* *Idea*, or representation of Gods owne image; Even a *beame* of his owne *holiness*, which cannot be changed or abolished no more then the *nature* of good and evill? And that the law thus considered in the *substance* of it, doth *re-*  
*maine* as an unchangeable *Rule* of walking to Beleevers, I am now to prove.

In which prooffe I to say nothing of *single* Authorities, which might be al-  
leadged,

*Deus in*  
*prima Cre-*  
*atione, le-*  
*gem suam*  
*inscriptis*  
*cordi ho-*  
*minis, &*  
*ab ipsa le-*  
*ge, Lex*  
*moralis non*  
*re, sed ra-*  
*tione dis-*  
*sert.* Alsted.



78 *The confessions of Churches*

leadged, even as many almost as men, we have a cloud of witnesses, if we look upon the concordant Confessions of Christian and Reformed Churches; the Helvetic

*a* Hactenus Church hath this Confession *a* Thm itaque  
abregata est  
lex Dei,  
quatenus  
nos amplius  
non dam-  
nat, nec i-  
ram in no-  
bis opera-  
tur, &c.  
Attamen  
legem id. a  
non fastidi-  
entes rejici-  
mus, dam-  
namus om-  
nia quae  
haeretici  
veteres, et  
Neoterici  
contra le-  
gem Dei  
dederunt.

Helvetica Confessio Artic. 12 pag. 38. b Credimus omnes legis figuras adventu Christi sublatas esse, quamvis earum veritas, et substantia nobis in eo constet in quo sunt omnes impletæ, legis tamen doctrina utenda est, tum ad vitam nostram confirmandam, tum ut ea magis in promissionibus Evangelicis confirmemur. Gal. Confes. Artic. 23. pag. 106. Concordat cum Belgic. Confes. Artic. 25. pag. 175.

far is the Law of God abrogated, in that it hath not power to condemn Believers, &c. Notwithstanding, we do not disdainingly reject the law, but condemn them as heresies which art taught against the law, that it is not a rule of walking. The French Church hath this. *b* We believe all the figures of the law to be taken away by the coming of Christ, although the truth and substance of them do continue to us in him, and are fulfilled to us in him; but the doctrine of the law is both used in them to confirm our life; As also that we may be the more confirmed in the Promises of the Gospel, and agreeable to this in the Belgick Confession. The Church of Wittenberg. *c* We acknowledge the law of God, whose abridgement is in the De-

*strengthening the first position.* 79

calogue, to commend the best, must just and perfect workes, and man to be bound to obey mus legem the morall precepts of the Decalogue. Nei- ther are those precepts which are contained in the Apostles writing a new law, but are branches of the old Law, Another. *c* It is needfull to teach men that they must not only obey the law; but also how this obedience pleaseth God. The Scottish Church. *c* We do not think we are so freed by liberty, as if we owed no obedience to the law, we confesse the contrary: And our Church holds out the same. *f* Although the law given of God by Moses in regard of the Rites and Ceremonies doth not bind Christians, neither is any, although a Christian, loosened from the obedience of the commandments which are called morall. To these might be added many more.

But it may be all these are of no authority, they are of no power with them, *d* Necesse est docere homines non solum quod legi obediendum sit, sed etiam quomodo placeat hac obedientia. August. confes. art. 6. p. 12. *e* Non existimamus nos ita libertate donatos, quasi nullam legi obedientiam debeamus, contrarium enim ante confessi sumus. Scotiana Confes. Art. 15. 147. *f* Quamvis lex à Deo data per Moysen, quoad Ritus et Ceremonias Christianos non astringat, neq; tamen ab obedientia mandatorum, quae moralia vocantur, nullus quantūvis Christianus est solutus. Confes. Anglic. p. 127.

and

*Lex ali-* Moses, Psalmes, and Prophets. And so  
*quando la-* the Jewes understood it in the *Joh. 12. 34.*  
*te sumitur* We have heard out of the Law that Christ  
*pro univer-* abideth for ever. So *Joh. 15. 25.* This com-  
*sa religion-* eth to passe that the word might be fulfilled  
*is economica* which was written in their law, They ha-  
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*stum, pro-* like you have in *1 Cor. 14. 21.* where the  
*que uni-* Apostle repeating the words of *Isaiah,*  
*et in libris* *Isa. 28. 11.* saith, it is written in the  
*V. T. Chri-* Law.  
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*littera ju-* must be meant the Promise too; else that  
*beatissim-* by this Conversion is not meant: Regene-  
*tu auctori-* ration.  
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 Moses in his foure last Bookes, *Ioh. 5. 46.* *ea doctrina*  
 Had you believed Moses, you would have *quæ et ope-*  
 believed me; for he wrote of me, *Joh. 1. explicat,*  
*et ei just-*  
 7, 8. *ie salutem*

5 Sometimes for the Morall Law a- *policetur;*  
 lone, the Decalogue, *Rom. 7. 7.* & *Rom. quo sensui*  
 7. 14, 20. *opponitur*

6 Sometimes for the Ceremoniall, *Luk. Evangelio,*  
 16. 16. *Chamier, in*

7 Sometimes for all the Lawes Mo- *loco citato.*  
 rall, Ceremoniall, Judiciall, *Joh. 1. 17.* The *a Chrysost,*  
 Law came by Moses, but grace and truth *in locum.*  
 by Jesus Christ. a Grace, in opposition to *ex cere-*  
 the Morall; Truth, in opposition to Ce- *monialis*  
 remonial; which was but the shadow: *data fuit*  
*usque dum*

Now also the controversie lies in this *veniret se-*  
 last; the law as it is taken for the Morall, *men illud*  
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 was an Appendix to the first Table of the *fuit legem*  
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*quari, quæ*

*ad tempus*  
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maledictione  
legis, à  
non direlli-  
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Beza in  
Mat. 5 17.*

Others say againe, that we are freed from the law, as given by *Moses*, and are onely tyed to the obedience of it, as it is given by *Christ*. And though they are subject to those commands, and that Law which *Moses* gave, yet not as he gave it, but as *Christ* renewes it; and as it comes out of the hand, and from the authority of *Christ*; *Joh. 13. 34. A new commandment I give unto you, that you love one another*; 'tis a Commandment, for *Christ* is both a Saviour and a Lord; and it is a *new one*, not that it was not before, but because now renewed, and we have it immediately from the hands of *Christ*. I shall not much dislike this, acknowledge the morall Law as a rule of obedience and Christian walking, and there will be no falling out, whether you take it as promulged by *Moses*, or as handed to you, and renewed by *Christ*. And indeed the Law as it is considered as a rule can no more be *abolished* or changed, then the nature of good and evil can be abolished and changed. The substance of the Law is the summe of Doctrine concerning *piety* towards God, and Charity towards

*Novum,  
non quoad  
institutio-  
nem, sed re-  
stitutionem.*  
  
*Lex morali-  
tis est eter-  
na justitiæ  
regula.*  
*Alsted.*  
*Est norma  
conformi-  
tatis quam  
Deus à no-  
bis requi-  
rit. Idem.*

towards our neighbours, *temperance* and *sobriety* towards our selves. And for the substance of it, it is Morall and Eternall, and cannot be abrogated. We grant the *circumstances*, they were but temporary & changeable, and we have now nothing to doe with the *Promulger* *Moses*, nor the place where, Mount Sinai, nor the time fifty dayes after they came out of Egypt, nor yet as it was vwritten in Tables of stone, delivered with thundring and lightning, &c. We looke not to Sinai the hill of bondage, but to *Sion* the mountaine of Grace; and we take the Law as the *Image* of the divine *Will* of God, which we desire to obey, but from which we do not expect *life* and favour, nor feare death and rigor; and this I conceive the concurrent opinion of all Divines. The Law is *abrogated* in respect of power, to justify or condemne; but it remaines still of force to direct us in our *lives*. \* It condemnes sin in the faithfull, though it cannot condemne the faithfull for sinne. \* Farre be it from us, that prophane opinion, to take away the law as a Rule, which is an inflexible rule of living, and by teaching, admonishing, chiding, reproving, prepares

*istâ opinio legem non esse regulam; est enim inflexibilis vivendi regula, Calvin.*

*usus legis  
moralis est  
in statu in-  
nocentie,  
miserie  
gratiæ, glo-  
rie. Alst  
Abrogata  
est lex,  
quoad vim  
iustificandi  
valet tamen  
et viger  
quoad vim  
dirigendi.  
Et peccata  
in con-  
demnat in  
ipsis fide-  
bus, quam-  
vis non  
fideles.  
\* Observa-  
tio Legis  
est necessa-  
ria Christi-  
ano homini;  
atq; à fide  
separare  
non potest.  
Zanch.  
Facessat  
longe ex a-  
nimis nost-  
ris profana*

## 76 The two main Propositions.

us to every good worke, as *Calvin*.

*Quoad  
Justificati-  
onem, ac-  
cusatio-  
nem, con-  
demnatio-  
nem, coa-  
ctionem,  
tamen non  
quoad obe-  
dientiam,  
Chemin.*

The Law is void for the *damnatory*, not its *directory* power, we are not under the curse, but yet the *commands*. Another.

The *Morall* Law is perpetuall and *im-  
mutable*; this is an everlasting truth, that the creature is bound to worship and obey his Creator, and so much the *more* bound, as hee hath *received* the greater benefits; and we confess; to be free from obedience, is to be servants unto sinne.

But these things we shall speake more largely unto in the following discourse.

And therefore against that opinion which holds forth the *abrogation* of the law, and saith that we are freed from the obedience of it; I shall lay downe, and endeavour to make good these *two* *Posi-  
tions*, which will serve fully to answer the *Query*. and *refute* them. The *Posi-  
tions* are these:

*Pos. 1.* 1 That the law for the *substance* of it (for we speake not of the circumstances and accessories to it) doth *remain* as a rule of walking to the people of God.

*Pos. 2.* 2 That there was no end or use for which the Law was given, but might consist with Grace, and be serviceable to the advancement of the Covenant of Grace.

And

## The first discussed.

77

And if these *two* be made good, those *Doctrines* of the abrogation of the *Morall* Law, and freedome from the law, will fall to the ground.

We will begin with the first, That the *Pos. 1.*  
Law in the *substance* of it doth remaine in force, as a rule of walking to the people of God. I shall not need to stay long in this,

for the second position being made good, doth hold forth and establish this also, by the law, you know is meant the *morall* law comprehended in the *Decalogue* or ten Commandments, by the *substance* of it, I meane, the things *commanded* and *forbid-  
den*, which are *morally* good and evill, and cannot be changed or abolished: For what is the law in the *substance* of it, but that law of nature *ingraven* in the heart of man in innocency? and what was that, but the *expresse* *Idea*, or representation of Gods owne image; Even a *beame* of his owne *holiness*, which cannot be changed or abolished no more then the *nature* of good and evill? And that the law thus considered in the *substance* of it, doth remaine as an unchangeable *Rule* of walking to Beleevers, I am now to prove.

In which prooffe I to say nothing of *single* Authorities, which might be al-  
leadged,

*Deus in  
prima Cre-  
atione, le-  
gem suam  
inscriptis  
cordi ho-  
minis, &  
ab ipsa le-  
ge, Lex  
moralis non  
re, sed ra-  
tione dis-  
fert. Alsted.*



# 78 The confessions of Churches

leadged, even as many almost as men, we have a cloud of witnesses, if we look upon the concordant Confessions of Christian and Reformed Churches; the Helvetic Church hath this Confession <sup>a</sup> Thus far is the Law of God abrogated, in that it hath not power to condemn Believers, &c. Notwithstanding, we do not disdainingly reject the law, but condemn them as heretics which art taught against the law, that it is not a rule of walking. The French Church hath this. <sup>b</sup> We believe all the figures of the law to be taken away by the coming of Christ, although the truth and substance of them do continue to us in him, and are fulfilled to us in him; but the doctrine of the law is both used in them to confirm our life; As also that we may be the more confirmed in the Promises of the Gospel, and agreeable to this in the Belgick Confession. The Church of Wittenberg. <sup>c</sup> We acknowledge the law of God, whose abridgement is in the Decalogue, Helvetica Confessio Artic. 12. pag. 38. <sup>b</sup> Credimus omnes legis figuras adventu Christi sublatas esse, quamvis tamen veritas, et substantia nobis in eo constet in quo sunt omnes impletæ, legis tamen doctrina utenda est, tum ad vitam nostram confirmandam, tum ut ea magis in promissionibus Evangelicis confirmemur. Gal. Confes. Artic. 23. pag. 106. Concordat cum Belgio. Confes. Artic. 25. pag. 175.

# strengthening the first position. 79

calogue, to commend the best, must just and perfect workes, and man to be bound to obey the morall precepts of the Decalogue. Neither are those precepts which are contained in the Apostles writing a new law, but are branches of the old Law. Another. <sup>c</sup> It is needfull to teach men that they must not only obey the law; but also how this obedience pleaseth God. The Scottish Church. <sup>c</sup> We do not think we are so freed by liberty, as if we owed no obedience to the law, we confesse the contrary; And our Church holds out the same. <sup>f</sup> Although the law given of God by Moses in regard of the Rites and Ceremonies doth not bind Christians, neither is any, although a Christian, loosed from the obedience of the commandments which are called morall. To these might be added many more.

But it may be all these are of no authority, they are of no power with them, <sup>g</sup> <sup>h</sup> <sup>i</sup> <sup>j</sup> <sup>k</sup> <sup>l</sup> <sup>m</sup> <sup>n</sup> <sup>o</sup> <sup>p</sup> <sup>q</sup> <sup>r</sup> <sup>s</sup> <sup>t</sup> <sup>u</sup> <sup>v</sup> <sup>w</sup> <sup>x</sup> <sup>y</sup> <sup>z</sup> <sup>aa</sup> <sup>ab</sup> <sup>ac</sup> <sup>ad</sup> <sup>ae</sup> <sup>af</sup> <sup>ag</sup> <sup>ah</sup> <sup>ai</sup> <sup>aj</sup> <sup>ak</sup> <sup>al</sup> <sup>am</sup> <sup>an</sup> <sup>ao</sup> <sup>ap</sup> <sup>aq</sup> <sup>ar</sup> <sup>as</sup> <sup>at</sup> <sup>au</sup> <sup>av</sup> <sup>aw</sup> <sup>ax</sup> <sup>ay</sup> <sup>az</sup> <sup>ba</sup> <sup>bb</sup> <sup>bc</sup> <sup>bd</sup> <sup>be</sup> <sup>bf</sup> <sup>bg</sup> <sup>bh</sup> <sup>bi</sup> <sup>bj</sup> <sup>bk</sup> <sup>bl</sup> <sup>bm</sup> <sup>bn</sup> <sup>bo</sup> <sup>bp</sup> <sup>bq</sup> <sup>br</sup> <sup>bs</sup> <sup>bt</sup> <sup>bu</sup> <sup>bv</sup> <sup>bw</sup> <sup>bx</sup> <sup>by</sup> <sup>bz</sup> <sup>ca</sup> <sup>cb</sup> <sup>cc</sup> <sup>cd</sup> <sup>ce</sup> <sup>cf</sup> <sup>cg</sup> <sup>ch</sup> <sup>ci</sup> <sup>cj</sup> <sup>ck</sup> <sup>cl</sup> <sup>cm</sup> <sup>cn</sup> <sup>co</sup> <sup>cp</sup> <sup>cq</sup> <sup>cr</sup> <sup>cs</sup> <sup>ct</sup> <sup>cu</sup> <sup>cv</sup> <sup>cw</sup> <sup>cx</sup> <sup>cy</sup> <sup>cz</sup> <sup>da</sup> <sup>db</sup> <sup>dc</sup> <sup>dd</sup> <sup>de</sup> <sup>df</sup> <sup>dg</sup> <sup>dh</sup> <sup>di</sup> <sup>dj</sup> <sup>dk</sup> <sup>dl</sup> <sup>dm</sup> <sup>dn</sup> <sup>do</sup> <sup>dp</sup> <sup>dq</sup> <sup>dr</sup> <sup>ds</sup> <sup>dt</sup> <sup>du</sup> <sup>dv</sup> <sup>dw</sup> <sup>dx</sup> <sup>dy</sup> <sup>dz</sup> <sup>ea</sup> <sup>eb</sup> <sup>ec</sup> <sup>ed</sup> <sup>ee</sup> <sup>ef</sup> <sup>eg</sup> <sup>eh</sup> <sup>ei</sup> <sup>ej</sup> <sup>ek</sup> <sup>el</sup> <sup>em</sup> <sup>en</sup> <sup>eo</sup> <sup>ep</sup> <sup>eq</sup> <sup>er</sup> <sup>es</sup> <sup>et</sup> <sup>eu</sup> <sup>ev</sup> <sup>ew</sup> <sup>ex</sup> <sup>ey</sup> <sup>ez</sup> <sup>fa</sup> <sup>fb</sup> <sup>fc</sup> <sup>fd</sup> <sup>fe</sup> <sup>ff</sup> <sup>fg</sup> <sup>fh</sup> <sup>fi</sup> <sup>fj</sup> <sup>fk</sup> <sup>fl</sup> <sup>fm</sup> <sup>fn</sup> <sup>fo</sup> <sup>fp</sup> <sup>fq</sup> <sup>fr</sup> <sup>fs</sup> <sup>ft</sup> <sup>fu</sup> <sup>fv</sup> <sup>fw</sup> <sup>fx</sup> <sup>fy</sup> <sup>fz</sup> <sup>ga</sup> <sup>gb</sup> <sup>gc</sup> <sup>gd</sup> <sup>ge</sup> <sup>gf</sup> <sup>gg</sup> <sup>gh</sup> <sup>gi</sup> <sup>gj</sup> <sup>gk</sup> <sup>gl</sup> <sup>gm</sup> <sup>gn</sup> <sup>go</sup> <sup>gp</sup> <sup>gq</sup> <sup>gr</sup> <sup>gs</sup> <sup>gt</sup> <sup>gu</sup> <sup>gv</sup> <sup>gw</sup> <sup>gx</sup> <sup>gy</sup> <sup>gz</sup> <sup>ha</sup> <sup>hb</sup> <sup>hc</sup> <sup>hd</sup> <sup>he</sup> <sup>hf</sup> <sup>hg</sup> <sup>hh</sup> <sup>hi</sup> <sup>hj</sup> <sup>hk</sup> <sup>hl</sup> <sup>hm</sup> <sup>hn</sup> <sup>ho</sup> <sup>hp</sup> <sup>hq</sup> <sup>hr</sup> <sup>hs</sup> <sup>ht</sup> <sup>hu</sup> <sup>hv</sup> <sup>hw</sup> <sup>hx</sup> <sup>hy</sup> <sup>hz</sup> <sup>ia</sup> <sup>ib</sup> <sup>ic</sup> <sup>id</sup> <sup>ie</sup> <sup>if</sup> <sup>ig</sup> <sup>ih</sup> <sup>ii</sup> <sup>ij</sup> <sup>ik</sup> <sup>il</sup> <sup>im</sup> <sup>in</sup> <sup>io</sup> <sup>ip</sup> <sup>iq</sup> <sup>ir</sup> <sup>is</sup> <sup>it</sup> <sup>iu</sup> <sup>iv</sup> <sup>iw</sup> <sup>ix</sup> <sup>iy</sup> <sup>iz</sup> <sup>ja</sup> <sup>jb</sup> <sup>jc</sup> <sup>jd</sup> <sup>je</sup> <sup>jf</sup> <sup>jj</sup> <sup>jh</sup> <sup>ji</sup> <sup>jj</sup> <sup>jk</sup> <sup>jl</sup> <sup>jm</sup> <sup>jn</sup> <sup>jo</sup> <sup>jp</sup> <sup>jq</sup> <sup>jr</sup> <sup>js</sup> <sup>jt</sup> <sup>ju</sup> <sup>jv</sup> <sup>jw</sup> <sup>jx</sup> <sup>ky</sup> <sup>kz</sup> <sup>la</sup> <sup>lb</sup> <sup>lc</sup> <sup>ld</sup> <sup>le</sup> <sup>lf</sup> <sup>lg</sup> <sup>lh</sup> <sup>li</sup> <sup>lj</sup> <sup>lk</sup> <sup>ll</sup> <sup>lm</sup> <sup>ln</sup> <sup>lo</sup> <sup>lp</sup> <sup>lq</sup> <sup>lr</sup> <sup>ls</sup> <sup>lt</sup> <sup>lu</sup> <sup>lv</sup> <sup>lw</sup> <sup>lx</sup> <sup>ly</sup> <sup>lz</sup> <sup>ma</sup> <sup>mb</sup> <sup>mc</sup> <sup>md</sup> <sup>me</sup> <sup>mf</sup> <sup>mg</sup> <sup>mh</sup> <sup>mi</sup> <sup>mj</sup> <sup>mk</sup> <sup>ml</sup> <sup>mm</sup> <sup>mn</sup> <sup>mo</sup> <sup>mp</sup> <sup>mq</sup> <sup>mr</sup> <sup>ms</sup> <sup>mt</sup> <sup>mu</sup> <sup>mv</sup> <sup>mw</sup> <sup>mx</sup> <sup>my</sup> <sup>mz</sup> <sup>na</sup> <sup>nb</sup> <sup>nc</sup> <sup>nd</sup> <sup>ne</sup> <sup>nf</sup> <sup>ng</sup> <sup>nh</sup> <sup>ni</sup> <sup>nj</sup> <sup>nk</sup> <sup>nl</sup> <sup>nm</sup> <sup>nn</sup> <sup>no</sup> <sup>np</sup> <sup>nq</sup> <sup>nr</sup> <sup>ns</sup> <sup>nt</sup> <sup>nu</sup> <sup>nv</sup> <sup>nw</sup> <sup>nx</sup> <sup>ny</sup> <sup>nz</sup> <sup>oa</sup> <sup>ob</sup> <sup>oc</sup> <sup>od</sup> <sup>oe</sup> <sup>of</sup> <sup>og</sup> <sup>oh</sup> <sup>oi</sup> <sup>oj</sup> <sup>ok</sup> <sup>ol</sup> <sup>om</sup> <sup>on</sup> <sup>oo</sup> <sup>op</sup> <sup>oq</sup> <sup>or</sup> <sup>os</sup> <sup>ot</sup> <sup>ou</sup> <sup>ov</sup> <sup>ow</sup> <sup>ox</sup> <sup>oy</sup> <sup>oz</sup> <sup>pa</sup> <sup>pb</sup> <sup>pc</sup> <sup>pd</sup> <sup>pe</sup> <sup>pf</sup> <sup>pg</sup> <sup>ph</sup> <sup>pi</sup> <sup>pj</sup> <sup>pk</sup> <sup>pl</sup> <sup>pm</sup> <sup>pn</sup> <sup>po</sup> <sup>pp</sup> <sup>pq</sup> <sup>pr</sup> <sup>ps</sup> <sup>pt</sup> <sup>pu</sup> <sup>pv</sup> <sup>pw</sup> <sup>px</sup> <sup>py</sup> <sup>pz</sup> <sup>qa</sup> <sup>qb</sup> <sup>qc</sup> <sup>qd</sup> <sup>qe</sup> <sup>qf</sup> <sup>qg</sup> <sup>qh</sup> <sup>qi</sup> <sup>qj</sup> <sup>qk</sup> <sup>ql</sup> <sup>qm</sup> <sup>qn</sup> <sup>qo</sup> <sup>qp</sup> <sup>qq</sup> <sup>qr</sup> <sup>qs</sup> <sup>qt</sup> <sup>qu</sup> <sup>qv</sup> <sup>qw</sup> <sup>qx</sup> <sup>qy</sup> <sup>qz</sup> <sup>ra</sup> <sup>rb</sup> <sup>rc</sup> <sup>rd</sup> <sup>re</sup> <sup>rf</sup> <sup>rg</sup> <sup>rh</sup> <sup>ri</sup> <sup>rj</sup> <sup>rk</sup> <sup>rl</sup> <sup>rm</sup> <sup>rn</sup> <sup>ro</sup> <sup>rp</sup> <sup>rq</sup> <sup>rr</sup> <sup>rs</sup> <sup>rt</sup> <sup>ru</sup> <sup>rv</sup> <sup>rw</sup> <sup>rx</sup> <sup>ry</sup> <sup>rz</sup> <sup>sa</sup> <sup>sb</sup> <sup>sc</sup> <sup>sd</sup> <sup>se</sup> <sup>sf</sup> <sup>sg</sup> <sup>sh</sup> <sup>si</sup> <sup>sj</sup> <sup>sk</sup> <sup>sl</sup> <sup>sm</sup> <sup>sn</sup> <sup>so</sup> <sup>sp</sup> <sup>sq</sup> <sup>sr</sup> <sup>ss</sup> <sup>st</sup> <sup>su</sup> <sup>sv</sup> <sup>sw</sup> <sup>sx</sup> <sup>sy</sup> <sup>sz</sup> <sup>ta</sup> <sup>tb</sup> <sup>tc</sup> <sup>td</sup> <sup>te</sup> <sup>tf</sup> <sup>tg</sup> <sup>th</sup> <sup>ti</sup> <sup>tj</sup> <sup>tk</sup> <sup>tl</sup> <sup>tm</sup> <sup>tn</sup> <sup>to</sup> <sup>tp</sup> <sup>tq</sup> <sup>tr</sup> <sup>ts</sup> <sup>tt</sup> <sup>tu</sup> <sup>tv</sup> <sup>tw</sup> <sup>tx</sup> <sup>ty</sup> <sup>tz</sup> <sup>ua</sup> <sup>ub</sup> <sup>uc</sup> <sup>ud</sup> <sup>ue</sup> <sup>uf</sup> <sup>ug</sup> <sup>uh</sup> <sup>ui</sup> <sup>uj</sup> <sup>uk</sup> <sup>ul</sup> <sup>um</sup> <sup>un</sup> <sup>uo</sup> <sup>up</sup> <sup>uq</sup> <sup>ur</sup> <sup>us</sup> <sup>ut</sup> <sup>uu</sup> <sup>uv</sup> <sup>uw</sup> <sup>ux</sup> <sup>uy</sup> <sup>uz</sup> <sup>va</sup> <sup>vb</sup> <sup>vc</sup> <sup>vd</sup> <sup>ve</sup> <sup>vf</sup> <sup>vg</sup> <sup>vh</sup> <sup>vi</sup> <sup>vj</sup> <sup>vk</sup> <sup>vl</sup> <sup>vm</sup> <sup>vn</sup> <sup>vo</sup> <sup>vp</sup> <sup>vq</sup> <sup>vr</sup> <sup>vs</sup> <sup>vt</sup> <sup>vu</sup> <sup>vv</sup> <sup>vw</sup> <sup>vx</sup> <sup>vy</sup> <sup>vz</sup> <sup>wa</sup> <sup>wb</sup> <sup>wc</sup> <sup>wd</sup> <sup>we</sup> <sup>wf</sup> <sup>wg</sup> <sup>wh</sup> <sup>wi</sup> <sup>wj</sup> <sup>wk</sup> <sup>wl</sup> <sup>wm</sup> <sup>wn</sup> <sup>wo</sup> <sup>wp</sup> <sup>wq</sup> <sup>wr</sup> <sup>ws</sup> <sup>wt</sup> <sup>wu</sup> <sup>wv</sup> <sup>ww</sup> <sup>wx</sup> <sup>wy</sup> <sup>wz</sup> <sup>xa</sup> <sup>xb</sup> <sup>xc</sup> <sup>xd</sup> <sup>xe</sup> <sup>xf</sup> <sup>xg</sup> <sup>xh</sup> <sup>xi</sup> <sup>xj</sup> <sup>xk</sup> <sup>xl</sup> <sup>xm</sup> <sup>xn</sup> <sup>xo</sup> <sup>xp</sup> <sup>xq</sup> <sup>xr</sup> <sup>xs</sup> <sup>xt</sup> <sup>xu</sup> <sup>xv</sup> <sup>xw</sup> <sup>xx</sup> <sup>xy</sup> <sup>xz</sup> <sup>ya</sup> <sup>yb</sup> <sup>yc</sup> <sup>yd</sup> <sup>ye</sup> <sup>yf</sup> <sup>yg</sup> <sup>yh</sup> <sup>yi</sup> <sup>yj</sup> <sup>yk</sup> <sup>yl</sup> <sup>ym</sup> <sup>yn</sup> <sup>yo</sup> <sup>yp</sup> <sup>yq</sup> <sup>yr</sup> <sup>ys</sup> <sup>yt</sup> <sup>yu</sup> <sup>yv</sup> <sup>yw</sup> <sup>yx</sup> <sup>yy</sup> <sup>yz</sup> <sup>za</sup> <sup>zb</sup> <sup>zc</sup> <sup>zd</sup> <sup>ze</sup> <sup>zf</sup> <sup>zg</sup> <sup>zh</sup> <sup>zi</sup> <sup>zj</sup> <sup>zk</sup> <sup>zl</sup> <sup>zm</sup> <sup>zn</sup> <sup>zo</sup> <sup>zp</sup> <sup>zq</sup> <sup>zr</sup> <sup>zs</sup> <sup>zt</sup> <sup>zu</sup> <sup>zv</sup> <sup>zw</sup> <sup>zx</sup> <sup>zy</sup> <sup>zz</sup>

and



80 *Places of Scripture urged*  
 and indeed if these things be not *Evinced*  
 out of the word of God, they shall be of  
 no power with us; wee reverence them  
 and their writings, but wee must not *In-*  
*rare in verba*, build our faith upon them as  
 a sure foundation; this is against our Chri-  
 stian liberty, to be *enslaved* to the judge-  
 ments of any. To the *Laves* and to the *Te-*  
*stimonies*, if they speak not according to this  
 word, it is because there is no light in them:  
 We will therefore give you some proofes  
 out of the Word, and then draw them in-  
 to Arguments, or draw Arguments from  
 them, Matth. 5. 17. 18. Think not that I  
 am come to destroy the Law, or the Pro-  
 phets. I am not come to destroy, but to ful-  
 fill; for verily I say unto you, <sup>c</sup> till heaven  
 and earth shall passe away \* one jot or one  
 titile shall not passe from the Law till all be  
 fulfilled. The place seemes to be very  
*proponitur*  
*credendum*, aut agendū, si m: hominem præstare velim examinare  
*oportet* quicquid proponitur, &c. 2 *ἵνα ὁ ἀπαρχὴν ὁ ἔργον*  
*non censemus* hic respici tempus & *ἐκπυρώσεως*, ut in Petri  
*Epistola*, 2 Pet. 3. 10. sed dictum esse *παροιμιῶδες*, quasi la-  
*tine dicas*, usque dum cælum ruat: Grotius in locum. Lucas  
 habet, facilius sit cælum et terram perire, in quo loquendi ge-  
 nere non dei potentia, sed naturalis ordo respicitur. Lege Capel.  
*Spicileg. in locum*, *ἵνα ἐν ᾧ μὴ κατὰ*, &c. de his ver-  
 bis. Lud. de dieu in loc. Capel. Spicileg. et Grotius, multa dicunt.

*to confirm the Position.*

81

full and very plaine, for the continuance  
 of and Obligation to the Law, and yet  
 there are <sup>b</sup> corrupt readings of these  
 vvords, and a sinister interpretations,  
 some would have it to be understood that  
 Christ would not abolish till he had fulfil-  
 led it. Indeed hee vvas the end of the  
 law, as the Apostle speakes, Rom. 7. 14.  
 But *finis perficiens*, non *interficiens*, the per-  
 fecting and consummating end, not the de-  
 stroying and abilisning end thereof; the  
 Law had an end of perfection and con-  
 summation in Christ, not an end of destru-  
 ction and abolition. You see here <sup>c</sup> Christ  
 gives a stricter exposition of the law, and  
 vindicates it from the corrupt glosses of  
 the Pharisees, vvhich surely speakes the  
 continuance, not the abrogation of it.  
 And agreeable to this place is that of the

*christus vos putatis me venisse ut ego legem solvam, atque abo-*  
*leam, at vero tantum abest, ut doctrina mea eam solvam, ut*  
*contra, sensum legis intimiorem et pleniorum longeque perfectio-*  
*rem, et exactiorem ejus intelligentiam ego tradam, quam solitum*  
*est hætenus vobis proponi à doctoribus vestris, Capel. Spicileg.*  
*in Mat. 5. 21. Quod accuratius Christus exposuit, magis ad*  
*Christianos pertinere creditur. Chamier. unde potestis perspicere*  
*quam longe abim à dissolvenda lege, qui absolutiorem ejus*  
*intelligentiam vobis tradam quam hætenus unquam edocui estis:*  
*Capel. Spicileg. in verse 18. ejusdem cap.*

G

Apostle;

82 *Places of Scripture urged*

*d illud,* Apostle, which speaks the same language,  
*ἀλλ' οὕτως τὸν* Rom. 3. 31. Doe we make d void the  
*νόμον* Law through Faith? God forbid: yea, we  
 establish the Law. How? not for justificati-  
 on; for so Faith makes it void, but as a rule  
*Mat. 5. 17.* of obedience, and so faith will establish it.  
*apertum est*  
*ita sumi,* The Apostle tells us, Rom. 7. 13, 22, 25.  
*ut,* That the Law is holy, just, good, and he de-  
*καλὰς γὰρ* lighted in the Law of God, &c. Yea with  
*τὸν νόμον* his minde hee served the Law of God So  
*in hoc loco,* Grotius, in James 2. 8. If you fulfill the royall law of  
*Grotius, in* liberty, ye do well, and what law that was,  
*Mat. 5. 17.* he shewes in the 11 verse, to be the Deca-  
 logue of the Morall law, 1 John 2. 4. He  
 James 2. 8. that saith I know him and keepeth not his  
 Verse 11. Commandments, is a lyar, 1 John 3. 4. Sin  
 1 Joh. 2. 4. is the transgression of the Law.  
 1 John 3. 4. Now then since Christ vvho is the  
 best expounder of the Law, doth so  
 largely strengthen and confirme the law,  
 witnesse this Sermon on the Mount: and  
 in Mar. 10. 21. Since faith doth not sup-  
 plant, but strengthen the law; since the  
 Apostle doth so often presse and urge the  
 duties commanded in the Law; since  
 Saint Paul acknowledgeth he did serve  
 the law of God in his mind, and that he  
 was under the law to Christ, 1 Cor. 9. 21.

I

*to confirme the Position,* 83

I may varrantably conclude: That the Law for the substance of it, doth still re-  
 maine a Rule of life to the people of God,  
 But to all this give me leave to use these  
 Arguments.

*I Argu.* If ever the law vvas a Rule of  
 walking, then it is still a rule of walk-  
 ing: this is cleare; either it is still, or  
 we must shew some time when it vvas a-  
 brogated. But there can be no time shew-  
 ed vvherin it vvas abrogated: Ergo.

*Min, prob.* If any time, then in the  
 time of the Gospel by Christ and his A-  
 postles: but not by Christ or his Apo-  
 stles: therefore not in the time of the  
 Gospel.

*Min. prob.* If Christ and his Apostles  
 did command the same things vvhich the  
 law requireth; and forbid and condemne  
 the same the Law forbiddeth and con-  
 demneth: then they did not abrogate  
 it, but strengthen and confirme it, &c.  
 But this they did: 1 Christ as you see,  
 Matth. 5. 19. He that breaketh the least  
 of these Commandments and teacheth men  
 so, shall be least in the Kingdome of hea-  
 ven; but he that shall teach and observe  
 them, shall be called not legall Preachers;  
 but great in the Kingdome of heaven.

G a

Now



<sup>a</sup> Triplici modo Christi-  
<sup>b</sup> huius imple-  
<sup>c</sup> undique m.  
<sup>d</sup> 1. Eius sen-  
<sup>e</sup> sum expli-  
<sup>f</sup> cando.  
<sup>g</sup> 2. A glossis  
<sup>h</sup> pharisaorum  
<sup>i</sup> vindicando.  
<sup>k</sup> 3. Perpe-  
<sup>l</sup> ram obe-  
<sup>m</sup> dientiam ei  
<sup>n</sup> præstando.  
<sup>o</sup> Aliter.  
<sup>p</sup> b Lex non  
<sup>q</sup> fuit à Chri-  
<sup>r</sup> sto mutata,  
<sup>s</sup> sed confir-  
<sup>t</sup> mata, et  
<sup>u</sup> Christianis  
<sup>v</sup> proponitur  
<sup>w</sup> tanquam  
<sup>x</sup> morum re-  
<sup>y</sup> gula. Cha-  
<sup>z</sup> mier.  
<sup>aa</sup> c Si lex  
<sup>ab</sup> moralis ad  
<sup>ac</sup> Christianos  
<sup>ad</sup> non perti-  
<sup>ae</sup> net, quare  
<sup>af</sup> dominus tam accuratè  
<sup>ag</sup> illam exponeret, et præscriberet, num  
<sup>ah</sup> Evangelium Christi otiose in rerum  
<sup>ai</sup> inutilium explicatione consu-  
<sup>aj</sup> mi d. buit? d Caritas non est perfecta; sed vera legis impletio.  
<sup>ak</sup> Beza

Now in that <sup>a</sup> Christ himselfe did  
<sup>b</sup> expound, and establish the Law,  
 by his Word and Authority, as in the  
 5, 6, 7, Chapters of *Matth.* it shewes  
 us the continuance of it; for had it been  
 to be utterly abolished, hee would rather  
 have declared against it, or have suffered it  
 to have died of it selfe; and would not  
 have <sup>c</sup> vindicated it, and restored it to its  
 puritie from the glosses of the Pharisees,  
 which doings, It clearly speakes to us the  
 continuance of, and obligation to the law.

And as Christ, so the Apostles, in stead  
 of abolishing, they did in their Doctrine  
 establish it; frequently urging the duties  
 of the law to the Churches and people  
 of God, *Rom.* 12. 19. *Dearely beloved, a-*  
*venge not your selves; Why? For it is*  
*written, vengeance is mine.* So in *Rom.*  
 13. 8, 9, 10. There the Apostle repeat-  
 eth the Commandments of the second  
 Table; not to repeale or reverse any;  
 but to confirme them as a Rule of walk-  
 ing to the Saints: and hee comprehends  
 them all in this, *Thou shalt love thy neigh-*  
*bour as thy selfe, for love is the* <sup>d</sup> *fulfilling*

of the Law. So also in the *1 Thess.* 4, 3, 4, <sup>e</sup> *Adi. m. la*  
 7. *This is the will of God*——that you ab- <sup>f</sup> *st. promiss-*  
 staine from fornication; that no man gre- <sup>g</sup> *de. con-*  
 beyond and defraud his brother; because the <sup>h</sup> *promissio-*  
 Lord is the avenger of all such. The like <sup>i</sup> *non intel-*  
 in *Ephes.* 6. 1. *Children obey your parents;* <sup>k</sup> *leg. conjus-*  
 and hee presseth this duty from the au- <sup>l</sup> *modis sunt*  
 thoritie of the precept, and perswades to <sup>m</sup> *omnes que*  
 it from the graciousnesse of the promise. <sup>n</sup> *à legis præ-*  
 for this is the first commandment <sup>o</sup> *statione*  
 with pro- <sup>p</sup> *vident.*  
 mise: and as full and plain is that of the <sup>q</sup> *Beza*  
 Apostle in *Rom.* 3. 31. *Do we abro-* <sup>r</sup> *in locum.*  
 gate the Law? no we establish it by faith: <sup>s</sup> *ille ipse*  
 though it carry another, yet it bears this <sup>t</sup> *apostolus*  
 sense also, that though we lay down the <sup>u</sup> *quo nemo*  
 law in point of justification, yet we esta- <sup>v</sup> *constantius*  
 blish it as a rule of Christian conversation. <sup>w</sup> *libertatem*  
 And there are some learned and holy <sup>x</sup> *Christia-*  
 Divines that tell us, that those threats <sup>y</sup> *nam defen-*  
 and comminations which we have in the <sup>z</sup> *dit, idem*  
 Gospel, viz. *Matth.* 3. 10. *The axe is* <sup>aa</sup> *de se dici*  
 laid to the root of the tree, every tree which <sup>ab</sup> *quod ma-*  
 bringeth not forth good fruit, is hewen <sup>ac</sup> *gis r. d. x-*  
 down and cast into the fire: And that in the <sup>ad</sup> *en. t. Gro.*  
 fifth of *Mat.* 22. *Whoever shall say to his* <sup>ae</sup> *Commina-*  
 brother, *Thou foole, shall be in danger of* <sup>af</sup> *tionem con-*  
 hell-fire. And so in other places, they tell <sup>ag</sup> *tinentur in*  
 us that the *Comminations* and threatnings <sup>ah</sup> *evangelio*  
 us that the *Comminations* and threatnings <sup>ai</sup> *quatenus*  
 us that the *Comminations* and threatnings <sup>aj</sup> *evange-*  
 us that the *Comminations* and threatnings <sup>ak</sup> *li-*  
 us that the *Comminations* and threatnings <sup>al</sup> *um sumi-*  
 us that the *Comminations* and threatnings <sup>am</sup> *tur late pro*  
 us that the *Comminations* and threatnings <sup>an</sup> *predicatione doctrine, non quatenus sumitur pro lege fidei.*



in the new Testament, they are not of the nature of the Gospel; but are the confirmation of the law, and doe plainly demonstrate to us the continuance of the law under Grace. You may read the Authour in the place cited, where he doth distinguish the Gospel into the Doctrine of the Gospel, and Grace of the Gospel; into the preaching of the Gospel by Christ and the Apostles, and the law of faith or spirit of life in Christ. The preaching or doctrine of the Gospel, he tells us contains two things: first, the promise of Grace; and secondly, the confirmation of the law. And he shews that all those commendations and threats which we read in the scriptures of the New Testament, are no way of the nature of the Gospel properly so called; but they are the confirmation of the law; and declare the continuance of it now under the Gospel to be an exact rule of Christians walking and obedience.

And so much might satisfy for the clearing of the first Argument: Nay, the confirmation of the position it selfe, if our

*negantur confirmationes esse in evangelio quodammodo distinctas a doctrina evangelii, sed a legis confirmatione.* Chami. Tom. 5. l. 15. 4. sect. 10. Iste comminationes in Mat. 3. & Mat. 5. &c. ad legem operum, non ad legem fidei pertinent. Ibid. 12. sect. 10. vana sunt distinctio.

adversaries would be satisfied. We will hear what they can say therefore, and answer it; and then proceed to the rest of the Arguments.

*Object.* Some say, Though it be a rule, yet it is a rule at our liberty whether we will obey it or no: It is not a binding Rule.

And there are three severall Opinions of this.

1 Some say, that it binds us no farther then as we are creatures, not as we are Christians, but as we are creatures: But why then are not they bound? I hope they are creatures as well as Christians.

2 Others say, It doth binde the flesh, but not the spirit; it doth bind the unregenerate part, but not the regenerate to obedience, for that is free; and here is a dangerous Gap opened to all licentiousness: witness the Opinions of David, George, and the Valentinians.

3 Others say, That it is not a binding rule at all; beleevers are no more under the law, then England under the Lawes of Spaine: nor no more bound to the obedience of the Law, then any man is bound to the obedience of the Lawes of

another Common-wealth : this overthrows, say they, Christian liberty.

Now if this be true, it strikes downe all : if it be a *rule*, but not a binding *rule*; a rule binding to obedience, it will be of small use : and therefore we vwill take off this *cavill* before we goe any further, and shew you that the law is a binding *Rule*, and binds Christians, not as men, but as Christians : and I will but produce five Arguments for the prooffe of this : they are managed by another : I shall onely strengthen them with some additions.

1. *Argu.*

That which doth cause the *Conscience* of regenerate men to *Excuse*, being observed; or to *Accuse*, being transgressed; that doth bind the conscience of regenerate men, for that it isto bind the conscience to accuse or excuse. But the law of God doth cause the Conscience of the regenerate to *excuse*, being observed; and *accuse*, being transgressed. *Ergo*, doth it bind the conscience.

2. *Argu.*

That which hath *power* to say to the conscience of the regenerate Christian, *This ought to be done*, and that *ought not to be done*, doth bind the conscience : but the

the Law of God hath this power, &c. *Ergo*. Though it cannot say, this ought not to be done on paine of damnation, or on paine of the curse : or this ought to be done in reference to justification, or life, &c. yet it shewes it ought to be done as good, and pleasing to God : and this ought not to be done, as displeasing to him.

That authoritie by which the Apostles <sup>3. *Argu.*</sup> urged Christians to duty, doth bind the conscience to obedience. But the Apostles did use the authority of the law to provoke Christians to do their duty, *Ergo*. For this looke, *Ephes. 6. 1, 2. Children obey your parents in the Lord, for this is right; honour your father and mother, &c.*

If the Law of God doe not bind the conscience of a regenerate man to obedience, then what ever he doth which is commanded in the law, hee doth *more* than his duty; and so their *merits* or *sinnes*, being guilty of *will-worship* : but in obedience to it hee is not guilty of *will-worship*, nor doth hee merit, *Luke 17. 10. When you have done all that is commanded, say that ye are unprofitable servants, &c.* <sup>4. *Argu.*</sup>

Either the Law doth bind the Conscience or Christians to obedience : but <sup>5. *Argu.*</sup> Christians

Christians doe not sinne in the breach of it. But they sin in the breach of it, 1 *Joh.* 3. 4. *Sinne is the transgression of the Law*, Ergo, the transgression of the Law is sinne.

Or take it thus.

If Christians be bound not to sinne, then they are bound to keepe the Law: but Christians are bound not to sinne: Ergo, &c. I know the consequent will be denied, that though Christians are bound not to sinne, yet it followes not they are bound to keepe the Law. I will prove it thus:

If hee that breaks the Law doth sinne, then Christians are bound, if not sinne, to keepe the law. But he that breakes the law doth sinne, so the Apostle, 1 *Joh.* 3. 4. *Sinne is the transgression of the Law*. And where there is no law, there is no transgression, Ergo.

In personis  
aliquid bo-  
ni, et in op-  
timis non  
nihil possi-  
mi; solus  
homo sine  
peccato  
Christus.  
Tertul.

And now being driven against the wall, they have no way to maintaine the former error, but by another. And that is to tell us plainly, that beleevers doe not sinne: Be in Christ, and sin if thou canst: but that you see the Apostle tels them they sinne in saying so, 1 *Joh.* 1. 8. If we say we have no sinne, we deceive our selves,

and the truth is not in us. Nay, \* we make \* *Jes.* 23. *him a liar*, Verse 10. If [we] say, *Apost.* 1. 8. *as well as others*; for there is no man *autem*, which sinneth not, *Joh.* 8. 46. And in many things we offend all, James 3. 2.

But if this will not hold, then they say, that God sees no sinne in those that are beleevers: But what is this? It is one thing to sinne, and another for God not to see sinne: Indeed he sees not sinne either to condemne beleevers for sinne, or to approve, or allow of sinne in beleevers. He sees not sinne, that is, he will not see sin to impute it to us when in Christ. But if this will not hold, then they say, Though they sinne, and though God doe see it, for he sees all, and brings all to judgement; why then they say, God is not displeased with the finnes of beleevers. Certainly perfect good must for ever hate that which is perfect evil: and the nearer it is to him, the more God hates it. In a wicked man God hates both sinne and sinner, but here he hates the sinne, though he pitties and loves the poore sinner, &c. He is displeased with sinne, though hee pardon sinne in Christ. But we will follow this no longer. So much shall suffice for the prooffe and vindication of the first

Argu-

*Jes.* 23. *him a liar*, Verse 10. If [we] say, *Apost.* 1. 8. *as well as others*; for there is no man *autem*, which sinneth not, *Joh.* 8. 46. And in many things we offend all, James 3. 2.

*Non modo inquit se ipsos fallunt, sed etiam in deum sunt blasphemii, qui deo contrarium testificant sibi puritatem arrogant.* Beza in loc.

*Semper debemus nos confiteri peccatores, nam quisquis se immaculatum et sine peccato dicet, aut superbus, aut stultus est.* Cyprian.



Argument: — wee will come to the rest.

2 Argu.

If the same sinnes are *condemned* and forbidden after Christ, which were before Christ, then is the law in respect of a *rule* of obedience, still in force: but the same sins are forbidden, &c. That which was sin then, is sinne now; I speake of sinne against the Morall *Law*, and therefore is the Law still in force to beleevers as a *Rule* of obedience.

3 Argu.

If the same duties which were *enjoynd* in the law, be *commanded* Beleevers under the Gospel, then the law doth still *remaine* as a *Rule* of direction and obedience, &c. But there are the same duties commanded under the Gospel vvhich are enjoynd in the Law: as I have shewed at large, *Rom.* 13. 9, 10, &c. To love God, feare God, &c. Obedience to Parents, *Ephes.* 6. 1. And therefore the law still remaines a *Rule* of obedience under the Gospel.

4 Argu.

If the things commanded in the law, be *part* of our *holinesse*, and conformity to God; and that this *conformitie* to the law is required of us, then is the law still in force: but the things commanded are part of our holinesse, and conformity

to the law is required of us, *Ergo*. That the things commanded are part of our holinesse, I suppose is granted; and that this conformity to the law, is required of us, is easie to prove. That which we are to aspire up unto, and labour, and endeavour after both in our affections and actions, our principles and practises, that surely is required of us. But to this conformity to the law of God we are thus to aspire unto, and endeavour after in our affections and actions: *Ergo*

1 That we are to *aspire* up to it in our *affections*; take but that, *Rom.* 7. 22, 25. Where the Apostle shews you that *he did delight in the law of God*: and hee served the law in his mind: — Nay, it was his purpose, aime, desire, endeavour of heart, to be made conformable to that Law, which he sayes, *is holy, just, and good*; though he fell short of it, yet he aspired after it; which shews vve are to aspire after it in our affections.

2 And that we are to *endeavour* after *conformitie* to it in our actions, it is as plaine: take them both together, *Psal.* 119. 4, 5, 6. *Thou hast commanded us to keepe thy precepts diligently: Ob that my wayes were directed to keepe thy statutes.*

*Then*

94 *Arguments to stablish, &c.*

Then shall I not be ashamed when I have respect unto all thy Commandments: hee had respect to them in his heart and affections; and he endeavours conformity to them in life and actions. And that was his duty, because God had commanded, Thou hast commanded us to keepe thy precepts. Oh that my heart were directed to keepe thy statutes.

*Argu.* That cannot be part of our freedom by Christ to be freed from obedience to the law; because the Law is *holy, just, and good*: and surely that is not part of our freedom, to be freed from that which is holy, just and good. I vwill give it you in this forme.

That cannot be part of our freedom which is no part of our bondage. But obedience and subjection to the *Morall* law in that sense I have shewed, was never part of our bondage. *Ergo*, cannot be part of our freedom.

That it was never part of our bondage I prove.

That cannot be part of our bondage which is part of our glory; but obedience and conformity to the law, both in principle and in practice is part of our glory,

*The first Position applyed.* 95

glory. *Ergo*, cannot be part of our bondage.

Againe: That cannot be said to be part of our bondage, which is part of our freedom; but to obey the Law is part of our freedom, as you reade in the first of *Luke*, verse 74. *That being delivered from the hand of our enemies, wee might serve him in righteousness and holinesse all the dayes of our life.* I shall proceed no further upon this, you see it plaine enough; that the law in the substance of it doth remaine a rule of walking, or obedience to them in Christ. We will give you two or three Applications and come to the second Position.

This may then serve to blame the Papists, for their unjust charge of us, that we make this a part of our Christian liberty to be exempted from all law, to live as we list; and that we are not bound to the obedience of any law in conscience before God. We appeale to all Reformed Churches in the Christian world, whether ever any of them did hold forth such an opinion as this, It is the current Opinion of all Reformed Churches, that Christians are subject to the

*1 Use.*  
*Lege Chamier: de necessitate operum. l. 15. c. 2.*  
*Tom. 5.*  
*Fideles liberati sunt a maledictione, non obligatione legis. Ibid.*

96 *The first Position applied.*

the rule and the direction to the authority and obligation of the Morall law.

*Operamur non in justificationem, sed ex justificatione.*  
We preach obedience to the Law, but not as they doe; they preach obedience to justification, and we preach justification that we may obey.

We cry downe *workes* in opposition to Grace in justification; and cry up obedience as the fruits of Grace in sanctification: hee that *walkes* not in obedience is a stranger yet to Christ; and he that *rests* in his obedience knows not Christ. Indeed many are too like the *Jewes* still; God set up a law for a rule of walking, and they look for justification by it: poore men like Oxen in the yoke; they draw, and toyle, and spend their strength, (as vvhho doe more then they who think to merit;) and when they have done their labour, they are fatted up for slaughter: so these

*O nos miseros, si vel tantillum nostra salus, bastam infirmamenta!* Beza  
in 1 John 1. 8.  
when they have endeavoured hard after their owne righteousness, they perish in their iust condemnation. These men Luther fitly calls the *devils martyrs*; they suffer much, and take much paines to go to hell; the Apostle tels them what they are to expect, *Gal. 3. 10, Who ever are under the workes of the Law, are under the curse*

*The first Position applied.* 97

*curse*, that is, who are under the workes of the law for justification; and he gives the reason, *because cursed is he that doth not all things written in the booke of the Law.* These men they seeke life in death, that seek righteousness in sinne. And alas, we are all too apt to it; it is hard to doe *all* righteousness and rest in none; hard to be in *duties* in respect of performance; and out of *duties* in respect of dependance. We are apt to weave a *web* of righteousness of our owne; to *spinne* a thread of our owne to climbe up to heaven by; otherwise what need so many exhortations, admonitions, to doe all righteousness, but rest in none? The Scripture doth not use to kill *flies* with Beestles; to cleave *strawes* with wedges of Iron; nor spend many admonitions and exhortations where there is no need.

Alas, there are a thousand in the world that make a *Christ* of their vvorke, and here is their undoing, &c. They look for righteousness and acceptation, more in the *Precept* then in the *Promise*, in the *Law*, then in the *Gospel*, in *working* then in *believing*, and so miscarry, and there is some touch of this in us all, otherwise wee should not be so up and down in our comforte



98 *The first Position applyed.*

forts and beleaving as we are still, and cast downe with every weaknesse, we should be all in Christ in weak performance, and nothing in our selves in strong performances.

Use 2.

Lege Da-  
ven in 2  
Col. 14.

This blames them who are called *Antinomians*. As the *Papists* do set up the law for *Iustification*, so these cry downe the law for *Sanctification*: wee say wee are freed from the *curses*: they would have us freed from the *conducts*, from the commands of the law: wee say wee are free from the *penalties*, but they would abolish the *Precepts*, &c. They tell us wee make a false mixture together of Christ and *Moses*, and wee mingle Law and Gospel together. How unjustly this charge is cast upon us; let understanding men judge. We cry downe the Law in point of *justification*; but we set it up as a rule of *Sanctification*: the law sends us to the Gospel. that we may be justified and the Gospel sends us to the law againe to enquire what is our *dutie* being justified. What ever they say of the law, though they cast contempt and disgrace on it, and upon those which preach it; yet you see for the substance of it, it is the image of God, a beame of his holinesse, the

*The first Position applyed.* 99

things commanded and forbidden, a things *Morally*, and therefore *Eternally* good and evill, nothing can alter the nature of them. Things *positively* good or evill are alterable by him that commanded them. But those things which are *Morally* good or evill, God can no more alter them, then make good evill, or evill good. That which was *Morally* good then, is *Morally* good now and to be pursued and followed. That which was *Morally* evill then, is *Morally* evill now, and to be shunned and avoided, Wee have a Gospel Rule which turnes us to the obedience of the law. You shall see the Rule, *Phillipians* 4. 8. *What ever things are true, What ever things are honest, what ever things are just, what ever things are pure, what ever things are lovely, what/soever things are of good report: If there be any vertue, if there be any praise, thinke of these things.* And I hope the law is of this number, the Apostle tells us that the Law is holy, just, and good, certainly there is nothing commanded but what is good: if we are to learne of the *Ant*, the *Pismire*, of brute beasts, of inanimate things, certainly much

H 2

more

100 *The first Position applyed.*

more are we to learne of the Law, which is the image of God in man, and the will of God to man. We have nothing to doe with *Moses*, nor doe we look to *Sinai* the hill of bondage, but to *Sion* the mountain of *Grace*; and we take the law as the eternall Rule of Gods Will, and desire to conforme our selves to it. and breath our with *David*. *Oh that my wayes were directed to keepe thy statutes!* Certainly the Law and Gospel doe help one another, they help one another the hand.

*Fides et lex  
mutuo se  
juvant,  
mutuo sibi  
dant ma-  
nus. Pet.  
Apostolus.*

The Law that is *subservient* to the Gospel, to convince and humble us, and the Gospel that *inables* to the obedience of the Law. The Law *sends* us to the Gospel for our justification, the Gospel *sends* us to the law to *frame* our conversation; and our obedience to the law is nothing else but the expression of our thankfulness to that God, vvhohath so freely justified us, *Luke 1 74.* *That being redeemed, we might serve him without feare.* Though our service was not the *motive* or impulsive cause of Gods redeeming of us; yet it is the end of our redemption, the Apostle shews at large in the sixt to the *Romanes*. And it is the *Application* hee makes of the *Doctrine* of free Iustification,

*The first Position applyed.* 101

on, the 8 *Rom 12.* *Therefore brethren we are debtors, if Christ hath freed you from the penalties, how ought you to subject your selves to the precepts?* if he have delivered you from the curses, how ought you to study the commands? if he paid our debt of sin, certainly we owe a debt of service.

This was the great end of our redemption, he redeemed us from bondage to freedom, from slavery to service: that which Christ hath redeemed us to, he cannot be said to redeeme us from; but he hath redeemed us to service, and therefore cannot be said to redeeme us from service. Indeed hee hath freed us from the manner of our obedience, but not from the matter of our obedience, &c. We now obey, but it is from other principles, by other strength, to other ends, then we did before.

*Tantum  
liberatus  
est, ut  
bene et  
sancti-  
ter  
sua-  
dum fides  
extinguat,  
ut etiam il-  
lus creet.  
et inflam-  
met in no-  
bis, &c.  
Contest.  
Gal.*

The principles of obedience, before they were *legall* and servile, now they are *filiall* and Evangelicall. As the Law was given vvith *Evangelicall* purposes; so it is kept vvith *Evangelicall* principles; principles of *Faith*, *Love*, and *Delight*, which causes the soule to obey, and facilitates all this obedience; the love of Christ constrains, 2 *Cor. 5. 14.* yet is the obedience free. Love knowes no difficulties; things

102 *The first Position applied.*

impossible to others, are yet easie to them that love.

2. The *grounds* of obedience that differs, before the ground was feare, now love.

The *strength* before was our owne, now we have Communion with the strength of Christ, *Joh. 3. 21.* our workes are said to be wrought in God by Union with him; and by Communion with him, as we can doe nothing without him, so we can doe all things through him strengthening us. And this *strength* he hath promised, *Dent. 26. 18.* *The Lord hath avouched thee to be his people, as he hath promised, and that thou shouldest keepe all his Commandments,* and he tells us, *Isa. 26. 12.* *That he worketh all our works in us, and for us,* all the required works of *Grace* in us, & of *duty* for us.

*Justification  
putting on  
the garment  
of holiness  
justification  
effluence  
of nature  
to God  
downward  
upward  
thus  
preach  
the law  
not in op-  
position  
but subordination  
to the Gospel  
which*

The *ends* before were for justification and life; now they are for other ends, to glorifie God, to dignifie the Gospel, declare our sincerity, to expresse our thankfulness. Before they obeyed but out of compulsion of conscience; now out of propensities of nature which so far as it works, works to God, as naturally as stones move downward, or sparks flye upward. Thus you see how we preach the law, not in opposition, but subordination to the Gospel, which

*The first Position applied.* 103

which we shall shew at large afterward.

Let it be then in the last place to exhort 3. *Ver.* you all, that you would judge of the law aright, and then let it be your care to maintaine it. Let not *Moses* take place of *Christ*; but yet make a right use of *Moses*. When workes and obedience come in the right place, the Law in the right place, then it is *Holy, just, and good*. But if we use it as our life, then we trample the blood of Christ under foot, and make his life and death in vaine; let the servant follow the Master, *Moses Christ*, the law *Grace*; obedience *faith*, and then all act their proper and designed parts. You know what *Zachariah* saith, *Luke 1. 74, 75.* *You were redeemed that you might serve, that you might live unto him that died for you, Reason from mercy to duty; not from mercy to liberty.* Oh beware that the great things of Christ doe not make you more carelesse! take heed of abusing *Mercy*. It were a sad thing if we should abuse the *Grace* of Christ. The *Justice* of God prevailes with others, oh! but God would have his *bowels*, his *mercies* to prevaile with you, *Rom. 12. 1.* *I beseech you through the mercies of God, offer*



104 *The first Position applied.*

*up your soules and bodies a living sacrifice.* Saints reasonings and are from *ingagements* of mercy, to enlargements in *duty*. 2 Cor. 5. 14. and 2 Cor. 7. 1. *Having such precious promises, let us purge our selves from all corruption of flesh and spirit.* None but venomous spirits, will spider-like sucke *poyson* from such sweets, draw such *consequents* from mercy, as may be *encouragements* to sin.

1. It were a sad thing: 1 if vve should bee more slacke and sluggish, if that which should *quicken*, doth *slacken* our hands, vvhhen a man shall say in his heart Christ died, I need not pray so much. Christ hath done all, therefore, I need do nothing: this should strengthen, and doth this weaken your *ingagements*? this should heighten, and doth this lessen your *ingagements*? this should quicken, and doth it dead your hearts? it should inflame, and doth it coole your spirits? what a sad thing is this? but worse.

2. If vve should draw arguments to sinne by mercy: shall that become a spur, which should be the greatest curbe? Shall we sin because Grace abounds, Rom. 6. 1. *There is mercy with thee that thou mayest be feared,* saith the Psalmist: not that

*The first Position applied.* 105

that I may sinne, but serve. You that the Law hath sent to the Gospel, let the Gospel againe send you to the Law; studie now your dutie: abundance of mercy calls in for abundance of *duty*. If God had not abounded in mercy, vvhhat had become of us? And hath he abounded in mercy? Oh then let us abound in dutie; obey for Gods sake who gives his Sonne; for Christ sake who hath given himselfe, that you might give your selves to God. Obey for faiths sake, which is dead without obedience. It is the cry of faith, *Give me children, else I dye.* Obey for professions sake: adorne the Gospel of our Lord and Saviour Jesus Christ. What a shame it should be said of us, that faith cannot do that vvhich infidelity is able to doe? What will Turks and Mahumetans say, *Ecce quales sunt qui Christum colunt!* Behold, these are the servants of the crucified God! they professe Christ, and yet will sweare, yet will sinne against Christ. What will Papists say? These are they vvhich preach faith, and yet strangers to obedience, and live in sinne. Let the righteousnessse of the law be fulfilled in us, not walking after the flesh, but after the spirit, Rom. 4. 8. The Law is a Royall law;

*Non præstat fides, quod præstat infidelitas.*

Rom. 8. 4.

106 *The first Position applied.*

James 2.8. law; *If we observe the royall law according to the Scripture, saith James, you doe well,* βασιλικόν. James 2.8. It is a royall Law; live royally above the rank of men in obedience. Lex regia est via Regia, que obliquis via uia di-verticulis oppositur. Beza. \* εἰς κενὸν frustra hoc est, nullū fructū, vnde dicitur. Receive not the Grace of God \* in vaine, 2 Cor. 6. 1. If ye receive it not in vaine, you will have power to vwill, and power to doe, you vwill prize Grace, and walke thankfully. It was wittily spoken of one, there is some truth in it; *Live as though there were no Gospel; dye as though there were no law; passe the time of this life in the wilderness of this world under the conduct of Moses; but let none but Ioshuah bring thee over to Canaan the promised Land.*

It agrees thus farre vvith Scripture, *Moses* was a man of the law, he gave the law, and he is often taken for the law; *they have Moses and the Prophets.* Luke 16. 29. *And there is one that shall condemn you, even Moses in whom you trust,* John 5. 45. *Ioshuah* was a type of Christ; his name signifies so much: he was *Iesus*, so called, Heb. 4. 8. *If Iesus*, that is, *Ioshua*, could have given them rest: *Moses* must lead the children of Israel through the wilderness; but *Ioshua* must bring them into Canaan. So while you are in the wilderness

*The first Position applied.* 107

wildernesse of this world, you must walke under the conduct of *Moses*; you must live in obedience to the law, but it is not *Moses*, but *Ioshua*; not works, but Faith; not obedience, but Christ must bring you into Canaan. Doe vvhat you can while you live; but be sure to dye upon Christs score.

And thus much shall serve for the first Position, *That the substance of the law is a Rule of obedience to the people of God, and that to which they are to confirme their lives and walkings, now under the Gospel.*

And this we have proved by Scriptures, by a cloud of witnesses, the concordant testimony of some, and might of all the Reformed Churches: wee have strengthened this by many Arguments, and given you some Applications of it.

We are now come to the second Position which wee laid downe in Answer to the Query vvhich vvill bee more knotty; but if wee shall be able to make it good, it will at once vindicate the law, and strike downe those many erroneous Opinions that are on foot against it.

The Position is this.

*That*

108 *The second Position propounded.*

2 Posit.

*That there was no End or Use for which the Law was given, but might consist with Grace, and be serviceable to the advancement of the Covenant of Grace.*

And this I hope you shall see made good, and then you will see Gospel in the Law: and that the Law is not that which men give it out to be; opposite to the Gospel and Grace: but may consist with Grace, and be serviceable to the advancement of Grace.

Now in the prosecution of this wee will observe this Method.

1 Wee will shew you the *chiefe* and principall ends for which the Law vvas promulged, or given.

2 We will shew you how those ends may consist with Grace, and be serviceable to the advancement of the Covenant of Grace; and therefore may remaine under Grace.

3 Wee will answer those *Objections* vvhich may be made against this Position.

4 Wee shall in a few words summe up all in some brieve *Application*.

1 My first worke is to *summe* up the *chiefe* and principall ends for which the law was given or promulged.

There

*Two main ends of the Law.* 109

There are two maine ends for which the Law vvas promulged. *Duplex usus legis Politicus. 1 Tim. 1.8. Theologicus.*

1 One was politicall.

2 The other Theologicall, or Divine.

1 The first, viz. the politicall use of it, which the Apostle seemes to hint at in the

1 Tim. 1. 8, 9. Knowing this that the law is not made for a righteous man; but for the lawlesse and disobedient; for the ungodly, and for sinners, for unboly and profane, for murderers of fathers and mothers, and for man-slayers: that is, it was made for them; if not their Rule, that it should be their punishment. This is the politicall use of the Law.

2 A second great end, and that is Divine, or Theologicall: and the Divine end and use of the law is two-fold.

1 In those who are not justified.

2 In those who are justified.

1 In those that are to be justified, or the use it hath in reference to justification. First, to discover sin. Secondly, to humble for sin; and by that drive us to Christ.

2 In those that are justified.

First,



110 *The main ends wherefore*

First, it is a *Doctrine* to direct to duties.

Secondly, as a *Glasse* to discover the defects of them, that so wee might be kept humble and flye to Christ; where there is mercy to cover, and Grace to cure all sinne.

Thirdly, as a *restrainer* and corrector of sinne.

Fourthly, as a *reprover* of sinne, 2 Tim. 3. 16.

I shall for the present but lay downe the principle and maine ends, for which the Law was promulged.

To *restraine* transgression; to set bounds and banks to the cursed nature of man fallen; not onely by discovering sinne, but the wrath of God; *tribulation and anguish to every soule who doth evill*, Rom. 2. 9. We read in Gal. 3. 19. *That the law was added because of transgression*. And this place *Hierome* and *Chrysostome* understand of the restraint of transgression. The law may *restraine* sinners, though it cannot renew sinners; it may *cohibite* and bridle sinne, though it cannot *heale* and cure it. Before God gave the Law sinne had a more perfect reigne; by rea-

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*the Law was given.*

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son of the *darknesse* of mens understanding, and security of their hearts, Rom. 5. 13, 14. *Death reigned, and so sinne from Adam to Moses*; as the Apostle sheweth. And therefore God might give the law to *discover*, not onely that they *sinned* in such courses vvhetherin they vvalked; but to *discover* to them also that heavy *wrath* of God vvhich they *draw* upon themselves by sinne, which might worke so farre as to *restraine* men in the course of sinne; and to hinder sinne that it could not now have so compleat, and uncontrolled a *dominion* and reign in the soule. Though it did still reign, for *restraining* Grace doth not *conquer*, though it doth *suppresse* and keepe downe sinne; yet it should not have so *full*, so compleat, so uncontrolled a dominion in the soule: the *sinner* should be in feare, and that vwill serve to *restraine* men in wayes of sinne, though not to *renew* the sinner.

If God had not given a *severe* and terrible law against sinne, such is the *vilenesse* of mens spirits, they would have *acted* all villany: the *Devill* would not onely have *reigned*, but *raged* in all the sonnes of men. And therefore as vve doe with

*made*

*madde* Beasts, Wolves, or Lions, &c. we binde them up in chaines, that they may not doe that mischiefe, vvhich their *inclinations* carry them to : so the Law *chaines* up the wickednesse of the hearts of men, that they dare not *fulfill* those lustfull inclinations which are in their hearts to doe.

And blessed be God that there is this *fear* upon the spirits of wicked men ; otherwise there were no living in the world ; one man would be a *devil* to another ; every man would be a *Cain* to his brother, an *Ammon* to his sister, an *Ab-solon* to his father, a *Saul* to himselfe, a *Judas* to his master : for what *one* man doth, *all* men would doe, were it not for restraint upon their spirits. Naturally, *sinne* is past both *sense* and shame too : there would be no wohe, no stay, no banke or bounds to sinne ; every man would be as a *devil* to another ; and therefore we have cause to blesse God, that he hath given a law to restraine *transgression* ; that if men vwill not be so good as they should be, yet they might be restrained, and not be so *bad* as they would be. Were it not for this, and that *awe* that God hath cast upon the spirits of wicked

men

men by it, there would be no safetie ; the fields, the streets, your houses your beds, would have beene *filled* with blood, uncleannesse, murder, rapes, incests, adulteries, and all mischiefes. If therefore no law, *Thou shalt not murder* ; men vwould make every *passion* a stabbe : if no law *Thou shalt not steale* ; men would think *theft*, *cousenage*, cheating oppression, good *policy*, &c. and the best life *ex rapto vivere*, to live on other mens sweat : if no law, *Thou shalt not commit adultery* ; men would defile their neighbours bed, and commit all wickednesse.

And therefore hath God given a law to set *bounds* and bankes to defend us, against the incursions, and breaches that sinne would make upon us. He that sets *bounds* and bankes to the raging Sea, vvhich otherwise would *overflow* the land, doth set also bounds and bankes to mens *sins*, and sinfull affections.

It is no lesse wonder that the *deluge* of lust and corruption in men, doth not break forth to the *overflowing* of all banks, then that the *Sea* doth not breake forth upon us, but he that sets *bounds* to the one, doth also *bound* and restraine the other. That's the first end.

1

Secondly,

ὅτι παρὰ  
 ἐξουσίαν  
 χάριτος  
 ἀποστο-  
 λῆς.  
 &c.  
 H.e. ut ho-  
 mines in-  
 telligent  
 patefactis  
 transgressi-  
 onibus, sola  
 Deignatia  
 quam A-  
 brahamo  
 promiserat,  
 fervant, ac  
 proinde  
 omnes in  
 Christum  
 respicerent.  
 Beza in lo-  
 cum.  
 Lex morbum  
 manifestat,  
 Evangelii-  
 um medicum  
 monstrat.  
 Alsted.

Secondly, The law was given to discover  
 and reveal transgressions, and that I con-  
 ceive is the proper meaning of that place  
 Gal. 3. 19. *The Law was added, because*  
*of transgressions, that is chiefly, that the*  
*Law might be instar speculi, like to a*  
*glasse to reveale and discover sinne, and so*  
*the Apostle, Rom. 7. 7. Is the Law sinne?*  
*God forbid. Nay, sayes he, I had not known*  
*sinne but by the Law, for I had not known*  
*lust, except the Law had said, thou shalt*  
*not covet. And this the Apostle seemes*  
*to speak also, in Rom. 5. 20. The Law en-*  
*tred that the offence might abound, that is*  
*that sinne might appeare exceeding sinfull.*  
 This is another end God gave the law  
 to open, reveale and convince the soule of  
 sinne: and this was with reference to the  
 promise to grace and mercy.  
 And therefore God gave the Law after  
 the promise, to discover sinne and to  
 waken the conscience, and to drive men  
 out of themselves, and bring them over  
 to Christ. Before hee gave the Law, men  
 were secure and carelesse, did not esteeme  
 of the promise, and the salvation the pro-  
 mise offered; they saw not that necessity  
 of it. And therefore God gave the Law  
 to discover sinne, and by that our need of

the promise, that so the promise and  
 Grace might be advanced. God in giving  
 the Law did but pursue the purpose of  
 mercie he had in giving the promise, by  
 taking a course to make his Gospel wor-  
 thy of all acceptation, that when we were  
 convinced of sinne, we might looke out  
 for, and prize a Saviour; vwhen we were  
 stung vvith the fiery Serpent, we might  
 looke up to the Brazen Serpent——and  
 in this, God did but pursue the designe of  
 of his own Grace.

Thirdly, The Law was given to hum-  
 ble men for sin, and this is a fruit of the  
 former, Rom. 3. 19, 20. *Now we know what*  
*ever thing the Law saith, it saith to them*  
*that are under the Law, that every mouth*  
*might be stopped, and all the world might be-*  
*come guilty, that is, sensible of their owne*  
*guilt, for we were no lesse guilty before;*  
*but now by the law men are made sensi-*  
*ble of their owne guilt, for saith the Apo-*  
*stle, By the Law is the knowledge of sin,*  
 &c. So in, Rom. 4. 15. *Where there is no*  
*Law, there is no transgression, that is, no*  
*transgression doth appeare, where no law*  
*to discover it, or no transgression will be*  
*charged upon the conscience, vwhere no*  
*Law to discover sin; And this seemes to*

Per legem  
 peccati ag-  
 nitio, per  
 Evangelii-  
 um peccati  
 abolitio:  
 Alsted.



\* ἐν ᾧ ἡ  
Beza, non  
putatur:  
alii, non  
censetur,  
non assi-  
matur: ve-  
tus inter-  
pres, non  
imputatur.  
Cum aperte  
proponere-  
tur lex,  
clarum fuit  
peccatum,  
cum tacite,  
peccatum  
minus com-  
parari con-  
scientiam,  
ante legem  
propositam  
nemo pec-  
cavit ad si-  
militudi-  
nem Adæ,  
qui de fru-  
ctu com-  
medi ipso  
externa vo-  
ce prohibi-  
ta. Cham.  
Myro in  
loc.
 be excellently set out in Rom. 5. 13, 14.  
 Untill the Law sinne was in the world, but  
 sinne is not \* imputed where there is no  
 Law, Neverthelesse death reigned from  
 Adam to Moses, &c. The meaning is,  
 there was no lesse sinne, or guilt and death  
 before the Law then after, sinne reigned,  
 and death reigned over all the sonnes of  
 men, and it reigned the more, because it  
 reigned in the darke, there was no law gi-  
 ven vwhereby to discover and reveal it to  
 them, and to helpe to charge sin upon  
 them. And so he saith; *Sin is not impu-  
 ted where there is no Law*, that is, though  
 sinne and death did reigne, yet men were  
 secure and carelesse, and having no Law  
 to discover sinne to them, they did not  
 charge their hearts with sinne, they did not  
 impute sinne to themselves. And therefore  
 God renewed the law, and promulged the  
 law in Mount Sinai, to discover and im-  
 pute sinne to men, to charge them vvith  
 sinne. I will give it you in this similitude.  
 Suppose a Debtor to owe a great summe  
 of money to a Creditor, and the Creditor  
 out of meere mercy should promise him  
 to forgive him all the debt, yet after this  
 should send forth Officers to Attach and  
 Arrest him, one would think surely this  
 man

man is contrary to himselfe, hee hath re-  
 pented of his former promises, when yet  
 he is the same repents of nothing, one-  
 ly desires that his mercy might be more  
 conspicuous and advanced in the thoughts  
 of the Debtor; and therefore suffers him  
 to be brought to these extremities, that  
 mercy might more clearly appeare, that  
 he may be more thankfull. The case is  
 the same between God and us. We are  
 deeply indebted unto God; and to Abra-  
 ham, and us in him, God made a promise of  
 mercy, but men were secure and carelesse,  
 and though they were guilty of sinne, and  
 so lyable to death, yet being vvithout a  
 Law to evidence sinne and death to their  
 consciences, they could not see it such  
 a mercy as it was to have a pardon. There-  
 upon God published by Moses, a severe  
 and terrible Law, to discover, accuse us,  
 and condemne us for sinne, not that he in-  
 tended the sentence should take hold, for  
 then God should be contrary to himselfe;  
 but that hereby guilt being made evident,  
 our mouthes stopped, we might fall down  
 and acknowledge the greatnesse and ri-  
 ches of free grace and mercy. And thus it  
 was in Job: as you see fully in Job 33. 16,  
 to the 31. Gal. 3. 22. The Scriptures con-  
 cluded

# 118 The maine ends wherefore

cluded all under sinne, that the promise by faith, &c. might be given to them that beleeve.

4 The Law was given for a direction of life, a rule of walking to beleevers. And this I shewed you at large in the former Position, That the Law was a Rule of walking, though the law for *burthen* is taken away, yet not for *obedience*; And if it were needfull I might pursue to strengthen this to you.

Plane dicti-  
mus deces-  
sisse legem,  
quoad uae-  
ra, non  
goad ju-  
stitiam.  
Aug. Lex  
est infle-  
xibilis vi-  
vendi re-  
gula.  
Calvin.

The morall Law is perpetuall and im-  
mutable, this is an everlasting truth, the  
creature is *bound* to worship and obey his  
Creator, and so much the *more bound* as he  
hath received greater benefits. And this is  
a truth as cleare as the light, and surely to  
be free from obedience, is to be servants  
unto sin, as I have shewed at large.

Fifthly, The Law was given not onely  
as a *Director* for duties, but as a *glasse* to  
discover the imperfections of them, that  
so wee might be *Kept humble* and vile in  
our owne eyes, and that we might live  
more *out* of our selves, and more in Christ,  
that we might *flie* to Christ upon all occa-  
sions, as a defiled man to the fountaine, to  
be washed and cleansed, in whom there is

mercy

## the Law was given.

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mercy to cover, and Grace to cure all our infirmities.

Sixtly, The law was given as a *Reprover* Lex docen-  
and corrector of sinne, even to the Saints, do, adma-  
I say, to discipline, and reprove them for it, uendo, ob-  
2 Tim. 8. 16. All Scripture is profitable for iuuando,  
*doctrine and reproofe*, and this part of Scri- corrigendo  
pture specially for these ends, to be *instar* ad omne  
*verberis*, to correct and chastise vvanton- bonum opus  
nesse, to *reprove* and correct for sin. nos format.  
Calvin.

Seventhly, The Law was given to be a  
*spurre* to quicken us to duties; The flesh  
is sluggish, and the Law is *instar stimuli*,  
of the nature of a *spur*, or goad to quicken  
us in the wayes of obedience. And so you  
see the first thing, the ends wherefore the  
law was given.

2 I am now to shew you that there  
was no end vwherefore the Law was gi-  
ven; but might *consist* with Grace, and be  
serviceable to the Covenant of *Grace*, and  
therefore may remaine under *Grace*.

1 It was given to restraine transgressi-  
on, and it is of the same use now; and  
takes place to *restraine* wicked men in *sin*,  
though it have no power to *renew* and  
change them; *fear* may restraine, though  
it cannot *renew* men; *fear* may suppress-

I 4

sin,

sin, though alone *Faith* doth conquer and overcome sin, &c.

The Law may *chaine* up the Wolfe, but the Gospel *changed* the Wolvish nature, the one *stoppes* the streame, the other *beales* the fountaine; the one restraines the practises, the other *renewes* the principles. And vvho doth not see this the *ordinary* fruit of the law of God now? It was the speech of a holy man, That our *Cain* hath not killed his brother *Abel*; that our *Ammon* hath not defloured his sister *Tamar*; that our *Reuben* hath not gone up to his fathers couch; that our *Absalon* hath not conspired the death of his father. It is because God restrains them, therefore vvas the law *added*, and therefore for this use it continues, to restraine wicked men, to set bounds and bankes to the *rage* of mens lustfull hearts.

2 The Law vvas given to *discover* and reveal transgressions, and this might stand with Grace: nay, it serves to advance it, and it still continues for this end, even to discover and *reveale* transgressions to us, to make sin and misery *appeare*, and by that to *awaken* the conscience to flye over to Christ, Hence the Apostle, *Gal. 3. 19.*

Where-

Wherefore serveth the Law, vvhy saith hee, it was added because of transgression, till the seed should come, unto whom the Promise

was made. Some take heed here for the faithfull, and make this the meaning, that

so long as there are any to be brought unto Christ, so long there vwill be use of the

law to discover sin, both 1 in the *unregenerate*, that they may flye to Christ, and

2 in those vvho are *renewed*, that they may learne to cast all their faith, hope, expe-

ctation, on him still: but vvwhether that interpretation will hold or no, yet this

holds firme: that the law doth *remaine* for this use, to discover sin to us, *Rom. 4.*

15. *Where no law is, there is no transgression,* that is, none discovered, where no law to

discover sin, sin doth not appeare: So *Rom. 5. 20.* The Law entred that the of-

fence might *abound*, not onely to discover sin, but to make it appeare exceeding sin-

full. And the Apostles words put all out of question, *Rom. 7. 7.* I had not known sin but

by the Law, vvwhich was the revealer of sin to him, and in the 13. verse. But sin that is

might appeare sin, working death in me by that which is good, that sin by the Command-

ment might appeare exceeding sinfull.

So that you see the Law doth still re-

main

Qui ex lege

Moyses con-

scientiam

pungit ut

Christo

præparet,

is non pro

fide legem,

pro Christo

Mosen, aut

quicquam

Evangelio

contrarium

docet, sed

is tantum

qui legis

operibus

hominem

justificari

docet.

Chamier,

iva πλε-

ovise.

Erasm, ut

abunda-

retur,

ut amplifi-

caretur.

Beza.

ut auctior

fieri quam

prius.



main in this use to discover sin to us, I had not known concupiscence, and so of any other, if the Law had not said, *Thou shalt not covet*: and this it doth after grace too, that which was sinne before, is sinne now. Grace doth not alter the nature of sinne, though it doe free us from the fruits and condemnation of it.

3 It vvas added to *humble* us for sinne. And this also *consists* with Grace; and it still remaines in that use, though this be denied by some: Sin is the great ground of *humiliation*: and that which is a *glasse* to discover sin, must needs upon discovery of it, humble the soule for it.

*Lex infer-  
vit Evan-  
gelio ut in-  
dicata cer-  
tissima ex  
operibus  
damnatio-  
ne, prae-  
paret  
quemque  
ad queren-  
dam grati-  
am.*

Chamier.

And for this you may reade, *Rom. 3. 19, 20. Gal. 3. 22.* In vvhich regard it may be said, *the law is not against the promise*, *Gal. 3. 21. Is the law against the promise? God forbid. But the Scripture hath concluded all under sinne, that the promise through faith might be given to them that believe.* Marke you: there the Apostle saith the law is not against the promise; for those *affirmative* interrogations, are the strongest negations. And he shewes vvhay the law is not against the promise, because it is subservient to the promise: why how that? he shewes, be-  
cause

cause it concludes us under sinne: that is, it doth humble us, convince us of sin, that so the promise might be given: and hence it is said in the 24 verse. *The law* *Lege Pare-*  
*is our Schoole-master to bring us unto* *um in lo-*  
*Christ*; hee speakes of the same law of *cum.*  
which hee did before, vvhich seemes by the 22 verse, to be the Morall law: and how is this the Schoole-master, but by lashing us, humbling us for sinne, and driving us to Christ? Or admit that it were the *Ceremoniall Law* vvhich were said to be the Schoole-master, yet the *Morall* law was the rod: the Master doth little without the *Rod*, nor the Ceremony except the Morall law did drive them to the Ceremoniall, which was then Christ in Figure, as it doth now drive us to Christ in truth.

And thus the Law still remaines, as an instrument in the hands of the Spirit to discover sinne to us, and humble us for it, that so we might come over to Christ. If the *avenger* of blood had not followed the *murderer*, he would never have gone to the *Citie* of refuge: if God should not humble us, we should never go to Christ. A tender of Christ, and pardon before men be *humbled*, is vvorh nothing.  
Men

124 *That these ends might*

Men doe by this as those vvho were invited to the Supper; they made light of it: so they make light of a pardon, of the blood of Christ; But when once God hath discovered sin; when the law hath come upon us as on *Paul*, vvith an accusing, convincing, humbling, killing power. Oh then *Christ* is precious! the promise precious, the blood of Christ precious. And I conceive this vvas the maine end God gave the law after the promise, to advance the promise. Men had not known the sweetness of Christ, if not tatted of the bitterness of sin.

4 The law vvas given for a direction of life, and so it doth still remaine; as I have fully proved to you.

*Abrogata  
lex non  
quoad obe-  
dientiam,  
sed quoad  
maledictio-  
nem.  
Chamier.*

Though we be sons; and are willing to obey, yet we must learne how to actuate this willing disposition: I say, though we are sons and are guided by the Spirit, and in our love to God are ready to all services; yet vve need that the Word should be a light unto our feet, and a lanterne unto our pathes: God hath made you sonnes, and he hath given you an inheritance; and now hee gives you a Rule to vvalke by, that you might expresse your thankfulness to him for his rich mercy.

Your

*consist with Grace.*

125

Your obedience is not the cause and ground of his adoption; but the expression of your thankfulness and duty you owe to God vvho hath adopted you. God therefore did not give the Rule, and afterward the Promise: but first the Promise, and then the Rule, to discover that our obedience vvas not the ground of acceptance; but a declaration of our thankfulness to God vvho hath accepted us. So that as it doth remaine a Rule of vvalking, yet in Christ: It must be our Rule in Christ; we must obey by the strength of Christ: you must begin obedience from Christ, you are not to worke for your interest, but get an interest that you may worke.

*Lex operū  
exigit im-  
pletionem  
legis, tan-  
quam con-  
ditionem  
antecedentem,  
lex  
gratiae o-  
pera non  
admittit,  
nisi ut con-  
ditiones  
consequen-  
tes. Lege  
Chamier.  
ad finem.  
cap. 3. l. 15.*

Tom. 1.

The law, say some of our Divines, vvas given vvith Evangelicall purposes, that is, with purposes subservient to the Gospel; and I say, it must be obeyed with Evangelicall principles; principles from Christ. The law shewes us but vvhat is good, it gives no power to doe it. It is *lex spiritalis*, a spirituall Law; holy, just, and good: but it is not *lex spiritus*, the law of the spirit: this is alone in Christ, *Rom. 8.2*, The law shewes you vvhat is holy, but cannot make you holy; while it is a rule

*without*

126 *That these ends might, &c.*

without us; it cannot make us holy, must be a rule within us.

The Law is a *principle* within us first and then a *patterne* without us: we are not made holy by *imitation*, but by *plantation*. But that Principle within sends you thither as to the rule without after which you should confirme your lives without: when the law is once your Principle, it then becomes your *Patterne*.

5 It was given us as a *glasse* to discover our imperfections of duty, and that remains; there you see the imperfections of your duties, of your graces, and of obedience; and by that you are kept close to Christ; you are kept humble: this casts you out of your selves, and casts you upon the hold of Christ and the Promises.

And thus in briefe you have seene two of these things propounded, done; you have seene the maine ends and uses for which the law was set up: you have seene how these ends were not onely consistent with Grace, but might be serviceable to the advancement of Grace.

Wee are now come to the third thing propounded, to answer Objections; and then

Objections answered. 127

then we will shut up this first and maine Query with some Application.

We are now to deale with the third thing, the answering of Objections.

1 *Object*. We read that the Law was set up as a Covenant, and in that use certainly it could not stand with Grace, and therefore there were some ends and uses wherefore the Law was given that are not consistent with Grace.

Now that it was set up as a Covenant, these places seeme to declare, *Exod. 19. 4, 6.* Now therefore if you will obey my voyce indeed, and keepe my Covenant, then you shall be a peculiar people: — But yet more plainly in *Deut. 4. 13.* And the Lord declared to you his Covenant, which hee commanded you to performe, even tenne Commandments; and hee wrote them upon two Tables of stone, *Jeremy 31. 31, 32.* Behold, the dayes come, saith the Lord, that I will make a new Covenant with the house of Israel, and with the house of Judah, Not according to the Covenant I made with their Fathers in the day that I took them by the hand to bring them out of the Land of Egypt. But this shall be the Covenant: I will put my lawes into their hearts, *So Heb. 8. 7, 8, 9.* For if the first Covenant had



118 *Objections against this*

had beene faultlesse; then had there beene no place for another. These places seeme to speake very plainely, that the law was given as a Covenant of vvorkes to the *Jewes*: and as a Covenant of vvorkes could not consist with Grace; and therefore there vvere some ends wherefore the law was set up, vvhich were not consistent with Grace.

Now then for the clearing of these places, there hath beene laid downe by Divines divers distinctions of Covenants. Some have set downe these three.

- 1 A Covenant of Nature.
- 2 A Covenant of Grace.
- 3 A mixt Covenant consisting of Nature and Grace.

Others set downe these,

1 *Fædus naturæ*. The Covenant of Nature: or, that Covenant vvhich God made with man in Innocency.

2 *Fædus promissi*: or the Covenant of the promise, as some; the Covenant of Grace, as others; which vvvas made with *Adam* after his fall, in those words; *The seed of the woman shall breake the Serpents head*, and renewed to *Abraham* in the 15 of *Gen.* but more clearly in *Gen.* 18. 18. *In thy seed shall all the Nations of the earth*

*this Position answered.* 119

earth be blessed. And this is the same in substance with the covenant of Grace.

3 *Fædus operis*, The Covenant of vvorkes vvhich was made with the *Jewes*, as they interpret those places, *Exod.* 19. 4, 6. *Deut.* 4. 13.

Others againe, that make these three Covenants.

1 *Fædus naturæ*. The Covenant of nature made with *Adam*.

2 *Fædus gratiæ*. The Covenant of Grace made to us in *Christ*.

3 *Fædus subserviens*. Or the subservient Covenant, which they say, was the covenant made here to the *Jewes*, meerly in way of subserviency to the covenant of Grace in *Christ*. A preparing covenant, to make way for the advancement of the covenant of Grace in *Christ*, vvhich as a covenant is gone, though the subserviency of it doth still remaine.

Others there are that say, There were never any but two Covenants made with man: one of vvorkes, the other of Grace. The first in innocency, the other after the fall. But yet this covenant of Grace was so legally dispensed to the *Jewes*, that it seemes to be nothing else but the repeti-

118 *Objections against this*

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Others there are that say, There were never any but two Covenants made with man: one of *Workes*, the other of *Grace*. The first in innocency, the other after the fall. But yet this covenant of Grace was so legally dispensed to the *Jewes*, that it seemes to be nothing else but the repeti-

tion of the Covenant of Works. In respect of which *legall dispensations* of it, the same Covenant under the law is called a Covenant of Works; under the Gospel, in regard of the *clearer* manifestations of it, it is called a covenant of *Grace*; but these were not *two distinct* covenants, but one and the same covenant diversely dispensed. And that the law could not be a covenant of *vvorkes* properly taken; I will give but these Arguments.

1 *Argu.*

That I conceive cannot be said to be a covenant of *vvorkes* whereby a *holy* God is *married* to a *sinfull* people; but by this covenant, God was married to such, *Jer.* 31. 31, 32. And therefore could not be a covenant of *vvorkes*.

2 *Argu.*

That can never be said to be a covenant of *vvorkes*, which had mercy in it to *sinfull* men, but this had: it was set up *vvith mercifull* purposes, with *subserviencie* to the Gospel, as the Apostle shews at large in *Gal. 3. Ergo.*

3 *Argu.*

If the Law were given as a covenant of Works, then were it *opposite*, and contrary to the promise; but that the Apostle shewes it is not, *Gal. 3. 22. Is the Law against the promise? God forbid.* But if it were set up as a covenant of *vvorkes*, then

then were it diametrically opposite to it, for if of works, then not of grace, *Ergo.*

That can never be a covenant of works 4 *Argu.* which was added to the Covenant of grace: but the Apostle shews the law was added to the promise, *Gal. 3. 19.* Now if it had been added as a Covenant, then it would overthrow the nature of the promise: it was so added, as that the nature of the promise might be preserved: but if any thing of works were here, it would cleane overturne Grace, and overthrow the nature of the promise. Therefore it was not added as a covenant, nor was it added by way of *ingrediency* to the promise: as if we had beene to be justified partly by *working*, partly by *believing*; for that *overthrowes* the freeness of the promise, If of *vvorkes*, then it is not of *Grace*. But it was added by way of *subserviency* to the promise, as the Apostle saith here it was added because of *transgression*. It was so added to the promise, or covenant of grace as to helpe and advance, not to subvert and destroy it. And therefore could not be added as a covenant of works.

The fifth Argument may be taken 5 *Argu.* from, *Gal. 3. 17.* where the Apostle shews that the law which was foure hundred and



thirty yeares after the Promise, could not disannull or make the Promise of none effect. But if God had set up the law as a covenant, it would have *disannulled* the Promise; Nay, and it would have *declared* God changeable, which cannot be; for saith the Apostle, *Gal. 3. 20. God is one*; hee is the *same* in his grace and purpose to sinners, though he seeme by giving the Law after the Promise, to *repent* of his former mercy, and by this to cancell, or repeale what hee had done; yet it is no such matter, *God is one*, he is the same in all. This covenant was established by

Heb. 6. 17,  
18.

Psal. 110.

4.

Oath, *Heb. 6. 17, 18.* And when God *swears*, hee cannot repent, *Psalms 110. 4.* Now if God set up this as a covenant after he had given the Promise; either this would have shewed *mutability* in Gods will, or contradiction in his acts, which cannot be. And therefore it could not be a covenant of *workes*,

6 Argu.

If it were Gods purpose to give life and *salvation* to the lost sonnes of men by a covenant of Grace, then hee never set up the Law as a covenant of *workes* for that end, But this was his purpose, &c. as the Apostle in *Gal. 3. 18.* *If the inheritance be by the Law, then it is not by the promise;*

promise; but God gave it to Abraham by promise, &c. As if he had said. It was never Gods end to give life by the Law, for he had given it before another way, namely, by promise. And therefore never intended this the way.

If the law were a covenant of *workes*, 7 Argu. then were the *Jews* under a different covenant from us, and so none were saved, which the Apostle gain-sayes, *Acts 15. 11.* *We believe through the grace of Christ to be saved, καὶ οἱ ἡμεῖς even as they*: or else they are both under a covenant of *workes*, and a covenant of Grace. But that they could not be; they are utterly inconsistent. Ergo,

God never appointed any thing to an 8 Argu. End, to which the thing appointed is *unserviceable* and *unsutable*: but the law was utterly *unserviceable* and *unsutable* to this End, to give life and salvation: the Apostle tels us, the law could not do it, *Rom. 8. 3.* in *Gal. 3.* *If there had been a law given that could have given life, which implies it could not doe it, and therefore God never set it up for that purpose.*

It could never suit with Gods heart to 9 Argu. sinners to give a covenant of *workes* after he fall; because man could doe nothing, he was dead, &c. Besides, it was con-

trary to the *nature* of a covenant, man was *impotent*, and could not stand a party in covenant with God. —

Besides, if you doe but consider the nature of a covenant of *workes*, you will see plainly an *impossibility* that the Law should be a covenant of *workes*.

*Legit. Amef.*  
*de applica-*  
*tione Chri-*  
*sti.*

*Fœdus o-*  
*peris est fœ-*  
*dus amici-*  
*tiae, fœdus*  
*gratie*  
*est fœdus*  
*reconcili-*  
*ationis.---*  
*Amef.*

1 The covenant of *workes* is a covenant betweene *two friends*. It is a covenant of *friendship*; but God could not make such a covenant vvith fallen man: we were enemies, vve were guilty sinners: and therefore a covenant of *friendship* could not be made: Indeed there might be a covenant of *Grace* made vvith him, for that is a covenant of *reconciliation*, & such a covenant might be made vvith enemies: but there could not be a covenant of *Workes* made, for that is a covenant betweene friends: and such we were not after the fall.

3 The Covenant of *workes* was a *Covenant*, wherein each party had his *work*; It was a *conditionall* Covenant vve had something to do, if we expected that vvhich was promised. But now such a Covenant God could not make vvith man after his fall; because man was not able to stand to the *lowest* tearms, to performe the

the meanest condition. And therefore.

3 The Covenant of *workes* was a *Covenant* no way capable of *renovation*; if you once broke it, you were gone for ever. But now this Covenant vvhich God made vvith them vvvas capable of *renewing*, and they frequently *renewed* Covenant vvith God. And therefore this could not be a *Covenant* of *workes*. So that by this vvhich hath been spoken, you see plainly that this could not be a covenant of *workes* vvhich God made vvith the *Jewes*.

*Object.* But you will say; a *Covenant* it was, and so it is called: And if it were a *Covenant*, then was it either a *Covenant* of *Workes*, or a covenant of *Grace*, or else *datur tertium*, there is some *third*, some *middle* *Covenant*: but there is no *middle* *Covenant*, nor is it a *Covenant* of *Grace*, and therefore it must needs be a *covenant* of *workes*.

If by a *third* covenant, be meant a *middle* covenant, consisting partly of *workes*, and partly of *Grace*, under vvhich the *Jewes* were, and by vvhich they were saved, I utterly deny any such covenant. For there was no such *Covenant* ever made vvith man fallen, neither can there

be any *medium*, betweene *workes* and *Grace*, the Apostle speaks that plainly, *if of workes, then not of Grace*. If they had been to doe any thing in relation to *life*, though never so small, and though the *Gospel* had been to doe the rest, yet had it been a *Covenant of workes*, and had been utterly inconsistent with the *covenant of Grace*. For \* *Grace* can no way be called *grace*, if not every way *Grace*: if there were any thing of *mans* bringing, which were not of *Gods* bestowing, though it were never so small, it would overturn the nature of *Grace*, and make that of *workes* which is of *Grace*. If a man should aske ut a penny of us, to the purchase of a Kingdome, though he should give us the rest, yet would that penny hinder it from being a *meere* gift and *grace*, So it is here, &c. And therefore a middle covenant I cannot allow it.

There are two other *opinions* which I will propound to your thoughts. Some that thinke it neither a *Covenant of workes*, nor of *Grace*, but a third covenant distinct from both; Others that thinke it a *covenant of Grace*, but more legally dispensed.

1 Some there are that do think it to be a third covenant; *A manuductory*, preparatory

paratory or subservient *Covenant*. A co-<sup>Chameton.</sup> *venant*, I say, that was given by way of <sup>de triplici</sup> *subserviency* to the *covenant of Grace*. <sup>judere.</sup> For the better advancing, and setting up of the *covenant of Grace*; and those who hold this, doe say there are three distinct *Covenants*, vvhich God made <sup>Fædus.</sup> with mankind. 1 The *covenant of Na-* <sup>1 Natura-</sup> *ture*. 2 The *covenant of Grace*. 3 The <sup>le.</sup> *Subservient covenant*. <sup>2 Grati-</sup> <sup>tum.</sup>

1 The *covenant of Nature*, and that <sup>3 Subser-</sup> <sup>viens.</sup> was whereby God required as the *Cre-* *ator* of a creature, perfect *obedience* to all his *Commandements*, with promise of a *blessed life* in *Paradise* if he obeyed, threatening eternall *death* if hee disobeyed the command, and to this end, to declare how *vertue* pleased, and *sin* displeased him.

2 The *Covenant of Grace*, whereby hee promiseth *pardon* and forgiveness of *sinnes*, and eternall life, by the *blood* of *Christ*, to all those that should embrace him, and this to declare the *riches* of his *mercy*.

3. The *Subservient Covenant*, which is called the *Old Covenant*, whereby God did require obedience of the *Israelites*, to the *Morall*, *Ceremoniall*, and *Judiciall* *Lawes*, upon promise of all blessings in the

\* Gratia  
nullo modo  
gratia, nisi  
mai modo  
gratia,  
Aug.



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the possession of Canaan, and threatening curses and miseries to them that did break it, and this to this end, that he might raise up their hearts to the expectation of the *Messias* to come.

And this *subservient* Covenant, or Old Covenant, is that which God did strike with the people of *Israel* in Mount *Sinai*, to prepare them to faith, and to inflame them with the desire of the *Promise*, and the coming of Christ, and to be as it were a bridle of restraint, to cohibite them from sinne, till that time that hee should send the Spirit of Adoption into their hearts, and govern them with a more free spirit.

This Covenant of which the Morall Law is said to be a part, and vvhich is called here the *subservient* Covenant under which the *Jewes* were, is shewed at large (by the Authour named) to be a third and distinct Covenant, betweene the Covenant of Nature, and the Covenant of Grace. And who ever will have recourse unto that *Treatise* of his shall see he layes downe both the agreements and differences it hath from the covenant of Grace and that of Nature. And in regard it may be the thing hath not been observed by all, and many vvho have not the Authour by them,

*Covenants propounded.* 139

them. And others if they had it could make no use, neither receive any benefit of it, for their sakes chiefly. I will lay downe not all, but the main heads of agreement, and difference, that this *Subservient* covenant hath with the Covenant of Nature and Grace. And vve will first shew you its agreements and disagreements with the covenant of Nature. The agreements are these.

1 In both these Covenants, one party Covenanting is God, the other man.

2 That both have a condition annexed to them.

3 That the condition for the generall is the same; Doe this, and Live.

4 That the promise in the generall is the same too; { *Paradise* and *Canaan*.

These are the agreements. We will now shew you their disagreements.

1 The Covenant of Nature was made with all men, this *subservient* covenant alone with the *Israelites*.

2 The covenant of Nature doth bring us to Christ, but not directly by it selfe, but obliquely and per accidens: but the Old covenant, or the *subservient* covenant, doth properly, and per se, bring unto Christ, for it

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it was the true and proper scope which God aymed at in giving of it. "God did not make the Covenant of Nature with man, that he being burthened with the weight of it should goe to Christ. In giving that, God aymed at this, to have that which was his due from man. But in this subservient Covenant, God doth require his right for no other end, then that man being convinced of his weaknesse, and impotency might flye to Christ.

3. The covenant of nature was made with man, that by it men might be carried on sweetly in obedience; for it was ingraven in their hearts. But the subservient covenant was made that men might be compelled to obedience; for it did naturally beget to bondage, Gal. 4. 24.

4 The covenant of Nature was to be eternall, but this subservient covenant was to be but for a time.

5 The covenant of Nature had not respect to the restraint of outward sins, neither in his principall use, nor lesse principall, but the old covenant in his lesse principall end had, Exod. 20. 20.

6 The covenant of Nature was ingraven in the heart, but the other written in tables of stone.

7 The

covenant subservient & of nature. 141

7 The Covenant of Nature was made with Adam in Paradise; this subservient covenant in Mount Sinai.

8 The covenant of Nature had no mediator, but this subservient covenant had a mediator, viz. Moses.

9 The one was made with man perfect, the other with a part of mankind fallen.

And these are the maine agreements and differences between the covenant of Nature, and this subservient covenant: We come now to shew you the differences and agreements that it hath with the covenant of Grace.

1 They agree that God is the Author of both.

2 That both are contracted with fallen man.

3 That both doe discover sinne.

4 That both doe bring to Christ.

5 That both are contracted by a Mediatour.

6 That in both is life promised.

2 They differ, 1 that in the subservient covenant God is considered as condemning sin, and approving alone of righteousness: But in the covenant of Grace, as pardoning sin, and renewing holinesse in us.

2 They

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2 They differ in the *stipulation*, or condition; the condition of the old covenant was this, *Doe this and live*, of the New: *Believe and thou shalt be saved, &c.*

3 They differ in the Antiquity. The Promise vvas more ancient then the Law. It is said *the Law was added to the Promise*, and that 430 yeares after the Promise was given, *Gal. 3. 17.*

4 The subservient covenant doth *re- straine*, but *with Coaction* and servility; but the covenant of of Grace by a *willing* and Child-like inclination of *spirit*, by more freenesse and naturalnesse of soule.

5 In the subservient Covenant the *spirit* of *Bondage* is given, but in the covenant of Grace, the *Spirit* of *Adoption*.

6 The *Old Covenant* did *terrifie* the conscience; this doth *comfort* it.

7 The object of the old was *man a- sleep*, or rather *dead* in sin; of the other is *man awakened*, and *humbled* for sin.

8 The one *shewes* the way of *service*, but giues no strength to *service*; this doth both *shew* the *way*, and *give* power.

9 Both promise life, but the one in *Canaan*, the other in *Heaven*.

Thus you see the first opinion of the *two*, which seemes a *Rationall* opinion, though

*subservient & covenant of grace.* 143

though it want the number of maintain- ers. The *Reason* in this opinion seemes to be this. The *Law* is said to be a covenant, as I have shewed in divers Scriptures, and if so, either a covenant of *Workes*, or of *Grace*, or some *third* covenant; but not a covenant of *Workes*, nor a covenant of *Grace*, *Ergo*, some third Covenant.

1 Not a Covenant of *Workes*, that I have shewed at large; because there was a *former* covenant, a Covenant of *Grace* made, and this vvas but *added* to it, and not in way of *opposition*, but subserviency: besides, this *broken* was capable of reno- vation, vvhich a covenant of *Workes* is not capable of: besides, vvhhen they had *broken* this, they were not to be *cast* by it, but had *liberty* of *appeale* from the *Law* to the *Gospel*, from Gods *Justice* offend- ed, to Gods *Mercy* pardoning and cover- ing, as you see they frequently did, when they implored mercy and pardon, for his Names sake; *For thy Names sake forgive, and for thy Names sake cover*: under which Expositions *Christ* was *darkely* shadowed out.

Againe, if it were a *concluding* cove- nant of life and death, then could they have had no mercy, no pardon, they must needs



needs have perished ; but against that the Apostle speaks, *Acts 13. 11. We believe through the grace of Christ to be saved even as they*: Nay, and then it had been utterly inconsistent with the covenant of Grace. Then were there some ends and *uses* for which the Law was promulged which could not stand *with*, but were utterly *destructive* to the Promise and covenant of Grace. But I have shewed you there were no such ends, — — And therefore it must be concluded, that it was such a covenant under which they stood, as notwithstanding that they did stand under a covenant of Grace, and therefore it could not be a covenant of works : this seemsto be the reason of the opinion against the first, that though it be called a covenant, yet it could not be a covenant of *works* : and if so, then must it be either a covenant of Grace, or some *third* covenant. Now,

2 It will be said it could not be a covenant of Grace ; Because that our Divines doe generally reckon up this as one part of our freedome that wee have by *Christ*, to be freed from the Law as a covenant , and if the Law were a covenant of Grace onely more *Legally dispensed*, and under more *Legall* administrations ; it might

might seeme better to say , wee are freed from the *legall* administrations of it, then to say, we are freed from it as a Covenant. And therefore they saying vve are freed from it as a covenant, cannot possibly hold it to be a covenant of Grace. I onely propound you the reason this opinion holds out.

And if it be neither a covenant of works, nor a Covenant of Grace, then must it of necessity be a third Covenant. And yet this such a Covenant as doth not stand in *opposition* to Grace, neither is inconsistent with the covenant of Grace; for then God should have *contradicted* himselfe ; overthrowne his owne purpose , repented of his owne promise which he had given before; and therefore it is called a *subservient* Covenant, which though it stand upon *opposite terms* , yet it hath its subservient ends to the Covenant of Grace ; and was given by vway of *subserviency* to the Gospel, and the more full revealing of the covenant of *grace*, & was *temporary*, & had respect to *Canaan* & Gods blessing there, in obedience to it, and not to heaven, for that was *promised* by another Covenant which God made with thē before he entred this. And this is the reason that this first opi-

nion holds forth, which I desire modestly to propound, not yet seeing wherein it may be *injurious* to holinesse, or *disagreeing* to the minde of God in Scripture.

2 There is a second opinion, in which I finde the greatest Number of most Holy and learned Divines to concur, and that is, that though the Law be called a Covenant, yet was it not a Covenant of Works for salvation: nor was it a third covenant from Workes and Grace: but it was the same Covenant for *nature* and *kinde*, under which wee stand under the Gospel, even the Covenant of Grace, though more *Legally* dispensed to the *Jewes*; and it differed

\* *Fædus vetus et novum differunt,*

1 *Tempore continuati-*

onis. 2 *loco,*

3 *claritate,*

4 *facilitate,*

5 *suavitate.*

*Fædus vetus non*

*quia prius,*

*sed quia*

*inveteras-*

*cere, et succedenti præstantiori fæderi decedere, et aboleri de-*

*buit. Charn. de 3. fæd., Heb. 7. 43. Oeconomia fæderis Gr. in*

*v. T. fuit onerosa, operosa. Alsted.*

not in *substance* from the Covenant of Grace, but in *degrees*, say some, in the *Oeconomy* and externall administration of it, say others, the *Jewes* were under *infancy*, therefore *Pædagogy*. In which regard the Covenant of Grace under the Law is called *Fædus vetus*, or the Old Covenant, and under the Gospel, *Fædus novum*, or the new Covenant, Heb. 8. 8. And the one was called *Old*, the other *New*, not because it was before the other: For the Law was added to the Promise 430.

yeeres after: and therefore the Promise was before it; but it is called old, because those administrations did now wax old and decay, \* were nigh to vanishing, ready to disappear, and were to give place to more new and excellent administrations. That was more obscurely administred, shadowed, and darkned with shadowes, this more perspicuously and clearly; that was more Onerous and burthensome; this more easie and delightfull; that in respect of the legall administrations did beget to bondage, this to Son-like freedome: as you may clearly see in those places, Colos. 2. 17. Heb. 10. 1. Mat. 15. 10. Gal. 3. 24. Gal. 4. 1, 2, 3. \* Hence one saith, the new and old

Covenant, the covenant of Works (so he calls the law) and this of Grace, the covenant of the Law and Gospel, are not parallel distinctions; for both these covenants are covenants of Grace, onely differing in the Oeconomy, and diverse administrations of them: that they were the same covenant for nature and kind, is alleadged that in the 1 Luk. 72. 74, 75. To performe the

mercy promised to our forefathers, and to remember his holy Covenant. What was that? you see that in the 74. verse, for substance the same with ours, That he would

\* *Amiquatum quid et senescens.*

\* *ἡ γὰρ αἰώνιος ὁμοιωμένη.*

Heb. 8. ult.

\* *Non sunt*

*parallelæ*

*distinctiones*

*fædus*

*vetus et*

*fædus novum,*

*fædus*

*gratiæ,*

*fædus legis, et fæ-*

*dus Evan-*

*gelii; u-*

*trumq;*

*nim fædus,*

*et vetus, et*

*novum, est*

*fædus gra-*

*tiae et E-*

*vangelii.*

At contra

Charnier;

131. 3. c.

sect. 10:

grants; T3

L 2

148 *The second Petition drawn*

grant unto us, that we being delivered out of the hands of our enemies, might serve him without feare, in holinesse and righteousness all the dayes of our life.

I Will give you for brevity, the full draught of their thoughts, who maintaine this second opinion in these five particulars,

1 There vvas never any more then two Covenants made with mankinde, vvhich held out life and salvation: The first vvas the Covenant of *Works*, in innocency; the other is the Covenant of *grace*, after the fall.

2 There vvas never but one way of salvation since the fall, and that was by a Covenant of *Grace*: God never set up another Covenant of *Works* since the fall, hee puts us now to *believe* without *working* for life.

3 That yet all *Adams* posterity they lye under the Covenant of *works*, as *Adam* left them after his fall, till they come over to *Jesus Christ*.

4 That the *Law* vvas never given as a Covenant of *works*, but added to the promise by way of subserviency to the Covenant of *Grace*.

5 That though the *Law* was given with

*into five particulars.* 149

with *mercifull* purposes, and subservient to the covenant of *Grace*; yet it seemes to come handed to us, as though it vv ere the repetition of another Covenant of *workes* under which we stand.

Or rather the covenant of *Grace* under the Old Testament seemes to be so legally represented as if it were a covenant of *workes* still to us. And it is worth our observation to see how the covenant of *Grace* like the *Sun* in the firmament, hath risen up still to further and further clearnesse; from *Adam* to *Moses*, it vvas very darke and obscure; from *Moses* to the time of the Prophets, the *light* began to appeare. After the Prophets vvhen *John* began his Ministry, then the *light* was more clearly revealed, under the Ministry of *Christ*, who revealed the *bosome* Chameron. Counsels of his Father, there were more cleare and glorious manifestations of it. After *Christ*s resurrection, and the sending of the *Spirit*, the *Book* before clasped, was now fully opened, that he that runs might read. In so much that some have called the Covenant of *Grace* before *Christ*, *fœdus promissi*, the covenant of promise; and now under the Gospel the



150 *It is objected the law stood upon*  
 covenant of grace in respect of the full  
 cleare, and ample discovery of it: the *sha-*  
*dowes* which before *obscured* it being ta-  
 ken away; and the whole platforme of  
 Gods designe of saving man by meer grace  
 so clearely discovered, that he that runnes  
 may read it.

3. *Object.* That which stood upon *opposite termes*  
 to the covenant of Grace, cannot be said  
 to be a covenant of grace, nor yet *subser-*  
*vient* to the covenant of grace; but must  
 needs be a covenant of Workes.

But the Law stood upon *opposite termes*  
 to the covenant of grace, *Ergo.*

*Lex propo-*  
*nit iustitiā*  
*et salutem*  
*cum condi-*  
*tione totius*  
*legis im-*  
*plentia, E-*  
*vangelium*  
*vero pro-*  
*mittit can-*  
*dem sine ul-*  
*la conditi-*  
*one.*  
 That it stood upon *opposite termes* it is  
 manifest, the one commanding doing, the  
 other *believing*: if you doe consult with  
 these places, *Levit. 18. 4, 5. Ye shall keepe*  
*my statutes, and my judgements, which if*  
*a man doe he shall live in them, Ezek. 20.*  
*11. I gave them my statutes which if a*  
*man doe he shall live in them, Gal. 3. 12.*  
*The Law is not of faith, but he that doth*  
*them shall live in them.*

But these may be *Eluded*, hee shall  
 live (in) them, but hee doth not say  
 hee shall live (by) them; we live in *obe-*  
*dience*, but wee doe not live by *obe-*  
*dience*

*opposite termes to Grace.* 151

*dience*: there is much difference between  
 them.

Therefore lest this might put it off,  
 see more plainly, *Rom. 2. 13. For not the*  
*hearers of the law, but the doers of the law*  
*shall be justified.* And that the Apostle  
 speaks here of the *morall* Law he shews  
 after, *vers. 21. 22.* where hee discourieth  
 of some branches of the Morall Law:  
 So *Rom. 10. 5, 6. For Moses describeth the*  
*righteousnesse which is of the Law* (yet he  
 doth not say which is by the Law) *that*  
*the man which doth these things shall live by*  
*them, but the righteousnesse which is of*  
*Faith speaketh thus: Whosoever beleeveth on*  
*him, shall not be ashamed, vers. 11.* So that  
 the Law you see by these places seems to  
 stand upon *opposite termes* to Grace, And  
 this is the Objection which you see I  
 have raised to the height: and if this be  
 cleared, then all is done, &c.

Now against these I might oppose di-  
 vers other Scriptures, which seeme to  
 speake against it, *Gal. 3. 11. But that no*  
*man is justified by the law it is evident, for*  
*the just shall live by Faith Againe, Gal.*  
*3. 21. If there had beene a law given that*  
*could have given life, verily Righteousnesse*  
*had*

had been by the Law : that is, if the Law had been able to justifie or save any man, it should have done all men : God would never have sent Christ, but by the works of the Law shall no flesh living be justified, Gal. 3. 10. Who ever are under the works of the Law, are under the curse : and if under the curse, who ever looks for life by obedience to the Law, then surely God did not set up this with this end, that we should have life by obedience to it. The Law entred that sin might abound, saith the Apostle, and if the Law was given to shew the widenesse, greatnesse of sinne; then surely not that we should be justified by obedience to it, &c. Besides, it was given foure hundred and thirty years after the promise : God gave the promise of life and justification before to Faith; and had he after given the Law that we should have life by working, then had God been contrary to himselfe, changeable in his purpose, and repented of his former mercy; but not this, therefore not the other.

Besides, God could not expect that we should doe, that we might have life; because we were to have life before we could

could doe : Christ saith, Without me ye can do nothing. We have no life out of Christ, he is our life, He that hath the Son hath life, and he that hath not the Son hath not life : and dead men cannot work : Chrys. we could not doe that we might live, seeing we were to be made alive that we might doe.

Againe, God never purposed life upon obedience, because he had decreed another way to conferre life upon men; this you see plaine, Gal. 3. 11. vwhere the Apostle debates the same thing, But that no man is justified by the law it is evident; Why, how is that evident? because, saith he, the just shall live by Faith : as if he had said, God hath decreed another way to life; and therefore surely the former is not the way.

But yet you will say. It seemes as if the Law did require us to doe, and promise life to doing : and if so, certainly the law stands upon opposite termes to grace; and therefore can neither be a covenant of Grace, nor subservient to it. And if they doe not stand upon opposite termes, how shall we understand this, Doe this and live? For the reconciling of this opposition,

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on,



on, and unfolding the meaning of *Doethis and live*: I will lay downe sixe or seven particulars to be considered of.

1 *Doethis and live*, hath not reference to the *Morall Law* onely, but to the *ceremoniall* also (as in *Levit. 18. 4, 5.*) which was their *Gospel*; especially if you looke upon the *Ceremony*, not as it is an *appendix* to the *Morall Law*, but as it carries a *typicall* relation to *Christ*, as every *lamb* slaine did point out to *Christ*, and say, *Behold the Lamb of God that taketh away the sinnes of the world.* The *Gospel* was darkely administred and shadowed out by the *Ceremony*.

2 This was not spoken of the *Law* *abstractly*, and separately considered; but of the *Law* and *Promise* *joyntly*; not of the *Law* *exclusively*, but of the *Law* *inclusively*, as including the *Promise*; as having the *Promise* involved with it.

3 He doth not bid them *Doethis and live* by doing; but *doethis and live* in doing; we may live [in] obedience, though we doe not, nor cannot live [by] obedience. We could not live by them, till we had life; but that is not by doing, but by *beleeving*, as *Christ* saith, *You would not come to me*  
that

that you might have life; that was not by Works, but by grace. If there had beene a Law given that could have given life; either life that we might obey, or life upon our obedience; *Verity* *righteousnesse* should have beene by the *Law*.

4 Some thinke that *God* after hee had given the *promise* of life, and tendred life upon beleeving, he repeated the covenant of works in the *Law*, to put man to his choyce, whether hee would now be saved by working or Beleeving. And this the rather to empty them of themselves, and answer them in these thoughts, which perhaps they might think that they were able to come to life by obedience, and therefore *God* puts them to the *triall*: and lest they should thinke that any wrong was done to them, hee gives them a *repetition* of the former covenant; and as it were, puts them to their choyce whether they would bee saved by vworking or beleeving; that when they were convinced of their owne impotency, they might better see, admire, adore, advance the *mercy* of *God* who hath given a *Promise*, sent a *Christ*, to save those that were not  
able

able to doe any thing towards their own salvation.

5 Others think that *Doe this and live* hath reference onely to a *temporall* and prosperous life in the Land of *Canaan*: if they vould be conformable to that law which God had given them, and obey him in his commands, then should they *live*, and live *prosperously* in the Land of *Canaan* vvhich hee had given them: hee would blesse their basket and store, &c.

Deut. 28.

6 There is another interpretation, and that is, that *Doe this and live*, though it was spoken to them *immediately*, yet not *terminatively*, but through them to Christ, vvhich hath *fulfilled all righteousness for us*, and purchased *life* by his own obedience.

Some of these I reject, and I can close with none of these, onely I propound this variety. I will give you my own thoughts of it in briebe.

I grant that in the *externall view* of them (what ever it is in truth) the *Law* and *Gospel* doe seeme to stand upon *opposite* termes, but yet these *opposite* termes on which the *Law* seemes to stand, had its subservient ends to Christ and Grace. For all this was but to *awaken* them, and convince

convince them of their own *impotency*, to *humble* them for it, and to *drive* them unto Christ: If indeed we looke upon the *Law separately*, so it seemes to stand upon *opposite* termes, and we may answer the Question, which yet the Apostle concludes, *Is the Law against the Promises?* God forbid, and say, yea it is against the Promises, as it saith, *Doe this and live*; for *if of works, then not of Grace*. And therefore we must so interpret this; *Doe this*

*and live*, that we may not make it against the Promise. Now I say, if you looke upon the *Law separately*, so it stands upon *opposite* termes and is against the Promise. But if you looke upon it *relatively*, as it hath respect to the Promise, so these

*opposite* termes have their subservient ends to the Promise and Grace. And that by convincing us of our owne *impotency* and weakenesse, that we might go over to Christ and the Promise for life. I shewed

you this was the difference between the covenant made with man in Innocency, and between Gods *requires* in the Law: In the former, God did not *require* obedience, that man being *burthened* with the *weight* of his worke should goe to Christ, but this was it God *aymed* at there to have

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\* Lex & Evangelium mutuo sibi dant manus. Pet. ;

Mart. Lex & Evangelium sunt subordinata & opposita. Alii.

able to doe any thing towards their owne salvation.

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Matt. Lex & Evangelium sunt subordinata & opposita. Alit.



that which was his *due* from man, But now in the Law God doth require his right for no other end, then that man being convinced of his weaknesse and impotency, might flye to Christ. And therefore though *doe this and live* be against the promise, yet if you looke upon the end wherefore God said so, to discover our weaknesse, to humble us for it, to drive us out of our selves; so you will see sweet agreements and subserviency to the Promise.

There is a seeming contradiction of *Jeromes*, true on both parts, "Cursed is he that saith, God commandeth impossibilities. And cursed is he that saith the Law is possible. This seemes strange, did not God command the Law, and is not the Law impossible? It is true it is so: and therefore God did not command the Law with expectation we should fulfill it; we were not able to obey it, nor it to help us, as you see both, in *Rom. 8. 3.* But God commanded the Law, God saith, *doe this and live*, to discover to us our impotency and weaknesse, and stirre up our hearts to looke out after Christ, who hath fulfilled all righteousness for us, both *legis & crucis*, he hath undergone the penalties, and obeyed the precepts, borne our curses, done our services.

*Lex docet do & jubendo. quod sine gratia impleri non potest, homini demonstrat suam infirmitatem, ut querat demonstrat infirmitas Salvatoris, a quo sanata voluntas possit, quod infirma non possit. Lex igitur adducet ad fidem. Aug. epist. centes. quadrag.*

The course that Christ takes with the young man is very observable, and fully proves that which I have said to you, you shall reade it in *Matth. 19. 16.* and so on. Good Master, saith he, what shall I doe that I may inherit eternall life? Here was his question, &c. You shall see Christs answer in the latter end of the 17 verse. If thou wilt enter into life, keep the commandments: this was a strange Answer, was the Law a way? wherefore did he then come into the world? or was the young man able to keepe it? that is impossible, *Rom. 8. 3.* and doth not the Apostle say, Who ever are under the works of the Law, they are under the curse, because cursed is he that obeyeth not in all things in the book of the Law, and that is impossible: this was therefore a strange Answer that Christ made to his Question, he doth not say, as in other places, If thou wilt enter into life believe, but here, keep the commandments? Yet if you looke now upon the person to whom Christ spake, and the end wherefore, you will see the meaning: the person to whom, was a proud *justiciary*, one that swelled in a fleshy opinion, that he had kept the whole Law, and therefore should be saved by it, as hee tells you afterward.

All this I have kept from my youth, and therefore Christ sets him to the Law, not for an instrument of justification, for he answered the same Question otherwise, in *Job. 6. 28, 29.* but he sets him to the Law as a glasse to discover his imperfections, that being convinced of his impotency, and being humbled for it, he might come over to Christ for life and salvation.

When men will be *Saviours* of themselves, when they look for righteousness by the Law; Christ bids them goe and keep the Commandements, *servanda mandata*, and this to humble them, and to bring them to him. But if men be once humbled, and broken in the sight of sinne, then

\* without mention of the Law at all, hee comforts them with the free promises of Grace: Then he saith, Come to me all that are weary and heavy laden and I will ease you. And the Spirit of the Lord is upon me to preach liberty to the Captive, &c.

So then to conclude; I conceive the opposition between the Law and the Gospel, was chiefly of their owne making, they should have been driven to Christ by it, but they expected life in obedience to it. And this was their great error, and mistake, it was as hard to bring them from

seeking life by their own righteousness and obedience to the Law, as to force the Sun from the skie. Not that I thinke they did imagine righteousness by the Morall Law alone, for there they could not but see they were cast and gone, but by the Ceremoniall law with the Morall, God had given them these Lawes, and often said, *Doe this and live.* Therefore they thought by subjection to them to have life. And what they wanted in the Morall, they went to make up in the Ceremoniall, they would do something the Morall Law commanded, and go to the Ceremoniall for what they could not do, not that all did so, yet many of them. But this was farre from Gods end. It was their own error, and mistake, as the Apostle seemes to imply, in *Rom 10. 3, 4.* They have a zeale to God, but without knowledge: for they being ignorant; have not submitted themselves to the righteousness of God, but went about to establish a righteousness of their own; they went about it, but could not attaine it, all this was but setting a dead man on his feet, and this arose from their ignorance, their error and mistake. They did as poore ignorant souls doe with us, we bid them pray, we bid them obey, doe duties,

and poore soules all they doe they doe in reference to justification by them, they spin a thred of their own righteousness to apparell themselves with all, Poore soules they can thinke of nothing but working themselves to life: when they are troubled they must lick themselves whole, when wounded, they run to the *salve* of duties, and *streames* of performance, and *Christ* is neglected. So hard it is to be in duty in respect of performance, and out of duty in respect of dependance; this is a thing beyond their reach, to do all righteousness, and yet to rest in none but *Christ*. *Dominus memorabor justitiae tuae solius, Lord I will make mention of thy righteousness only, and that is mine too, for Christ is made to me, wisdom, righteousness—* 1 Cor. 1. 29.

And thus I have Answered the first great Query, and those Objections that depended on it. And may lay down these two Positions as firme Conclusions.

1 That the Law for substance of it, doth remaine as a Rule of obedience to the people of God, and that to which they are to conforme their walking under the Gospel.

2 That there was no end or use for which the Law was given, but might consist with Grace,

Grace, and be serviceable to the advancement of the Covenant of Grace.

I come now to the second Query.

Whether this be any part of our freedome 2 Query: by Christ, to be free from all punishments and chastisements for sin.

If we doe consult with the Scriptures, *Answ.* they seeme to hold out this to us; That Gods people, such whose finnes are yet pardoned, may yet beare chastisements for sinne. That they have been under the rod, under the corrections, and chastisements of God, that is plaine; *Abraham, David, Moses*, and all were, and the Apostle tells us, *Heb. 12.6. If we be not chastised, we are bastards and not sons, for he scourgeth every son he receiveth.* And that these corrections have been inflicted on them for sin, the Scripture seems to hold forth *Lam. 3. 34. Wherefore doth a living man complaine, a man for the punishment of his sin? Let us search, &c. Micah 1. 5. For the wickednesse of Jacob, and for the sin of Israel is all this—* Micah 7. 9. The Church saith, *She will beare the indignation of the Lord, because she had sinned against him.* Nay, it is layd down as a precedent condition, to goe before Gods removall of calamities from them; that they



they were to *humble* themselves for sinne, and turne from sinne before God did deliver them, 2 *Chro.* 7. 14. and in *Levit.* 26. 41. *If their uncircumcised hearts shall be humbled, and if they shall accept of the punishment of their iniquity, What is that? that is, if they would justifie God in his proceeding against them, if they would lye downe in the dust and owne their punishment, and say, that their finnes have deserved it, and acknowledge Gods Justice in afflicting them, then would he remember his Covenant and helpe them.* And all this you see was done by the *Princes* of Israel, vwhen they were punished by the hand of *Shishak*, 2 *Chro.* 12. 6. It is said, *They humbled themselves under the mighty hand of God, and said, the Lord is righteous*, that is, he doth *justly* afflict us for our sin we have committed. So that this proves, that they were punished for their sins. For if they were to *humble* themselves for sinne under affliction, if they were to *justifie* God in his dealing, then sure God did afflict them for sinne.

Object.

But now against this it may be it will be said, that this vvas spoken of the whole Church, and not of them alone who were godly.

Ans.

I grant it vvas spoken to the whole Church, yet the godly themselves were to doe the same duties with them, they were not to be exempted, they vvere to *humble* themselves for sinne, as you see *Daniel*, *Ezra* did: and if that *sin* was not the cause, and those calamities inflicted on them for sinne, then were they to hold forth an untruth, for to *humble* themselves for sinne, as the cause why Gods hand was gone out against them, and to accept of the punishment of their iniquity, and to declare God is righteous in it; if God did not chastise them for sinne, vvas certainly to hold out an untruth, which cannot be allowed of.

But admit this, that this was spoken of the whole Church, yet wee have places to evidence, that God hath punished his owne people for sinne, such as vvas his deare ones, *Moses* and *Aaron* they were shut out of *Canaan*, God would not suffer them to enter into the Land of Promise. And this was a great affliction: and if you looke into *Num.* 20. 12. you shall see that this was for sinne, *Because they sanctified not God at the waters of Meribah.* As he tells them: *because you believed not to sanctifie me in the eyes of the chil-*

children of Israel: Therefore you shall not bring the Congregation into the Land.

So David, of whom God professeth, that he was a man after his owne heart, yet you see how God did chastise him, his child dies, the Sword should not depart from his House, his own sonne rose up in rebellion against him: these were great calamities; and if you look into the 2 Sam. 12. 10. you shall see the cause of this to be his sinne, his murder and adultery. Now therefore the sword shall never depart from thy house because thou hast despised me, and hast taken the wife of Uriah to be thy wife.

*Object.* But now against this it may be it will be said, these were examples under the Old Testament, and therefore will not prove, for they were under a different covenant to the godly now.

*Answer.* I told you in the answer to the former question that some Divines did distinguish of a three-fold Covenant: a covenant of Nature, a covenant of Grace, and a *subservient* covenant; which last was that which was made with the Jews in Sinai, contained in the Morall, Ceremoniall, Judicial laws: a covenant which though

though it stood upon opposite termes, yet had it's *subservient* ends to the covenant of grace. A covenant which God made with Israel when they were to enter into Canaan, and had chiefly respect unto their good or evill in it. Wherein God promised blessings upon obedience, and threatened calamities and judgements on them if they disobeyed. As you see them at large annexed to it, in the 28. and the 29. Chapters of Deuteronomy. And all this by way of *subserviency* unto the covenant of grace, that when they saw they were neither able to obtaine life, nor outward mercies; nor keep off death, and temporall evils, by their obedience to it, they might look out for the promise of grace, and long for the Messiah, and expect all these upon better grounds: And into this Covenant they did all enter with God, and bound it with an Oath, and a curse, as you see in Deut. 29. 12, 19. God for his part ingaging himselfe to bless them in the Land of Canaan whither they went, if they obeyed his commands: and threatening to punish them there if they did not obey him. To all which they did subscribe, as you see there, and bound it with an oath and a curse. And there-

fore *some* interpret those words, *Doe this and live*, to have respect alone to their well-being in the Land of *Canaan*, and in this life. I have read a story of the *Sadduces*, who you know denied the *resurrection*, and consequently, I suppose, the immortality of the soule; they were men skilfull in the Law, and observant of it, though they held this greater error: upon consideration of vvhich, one *demanding* of them vvhwherefore they kept the Commandements, seeing they denied the resurrection: they answered, That it might goe well with them in this life; that they might *inherit* temporall blessings by obedience to it. I will not say that they *served* the *end* of the Law in this, for certainly God gave the Law for *higher* ends; But this, I may say, that it may be they *served* the *end* of it better then they that asked the question. It might be, they vvho asked the question, kept the Law for *justification*: you read of such a *spirit* in them, *Rom.* 10. 3, 4. some there were that looked to be *justified* by obedience to it: and that was farther from the end of God in giving of it, then to keepe the law that it might goe well with them in this life: of the first *ש'ס ז'קו* there is not one

one tittle in the *Book* of God, but for this *second* there seemes much: You reade of something to this purpose in the fifth Commandement, *Honour thy father and thy mother, that thy dayes may be long in the land whither thou goest to possesse*: and something of it in the second Commandement; and a great deale more in the 26 *Dent.* 16. 17, 18, 19. and wholly in the 28 of *Deuteronomy*: though under these *temporals*, *spiritual* things were shadowed and apprehended by those vvho were spirituall.

It is true, the things that were commanded and forbidden, were *morally* good and evill, and so of *perpetuall* observance; yet the *termes* on vvhich they seeme to be commanded and forbidden, and they obeyed, are gone, which were prosperities or calamities, good or evill, in the Land vvhich God gave them. And hereupon they are said still upon their disobedience to *breake* Gods Covenant, which could not be the covenant of grace, for that is not broken, It is an *everlasting* Covenant, like that of the Waters of *Noah*. A covenant that shall not be broken, it *depends* not upon our *walking* and obedience, it is not made upon our good *behaviour*,

\* *Isa.* 54. 2.



*behaviour*; Obedience might be the cause but not the *ground* or motives God had in making it: nor could it be a covenant of workes with reference to *life* and salvation; for that *broken*, is not *capable* of renovation, and renewing; but it is spoken of this *subservient* covenant, vvhich God made with them, and under which they stood, This I only suggest; And I do not see any dangers it leads us into; yet am I not peremptory in it: But admit this (which yet is the greatest advantage can be given to them) admit, I say, that the Jewes were under a *different* covenant, and that it was such a covenant as is expressed; wherein God *promised* and bestowed *temporall* good upon them, upon their obedience, and threatned and inflicted *temporall* evils upon them for their disobedience; yet were they under a covenant of Grace as well as we; that sure all grant: and the Apostle speaks plainly in *Acts* 15. 11. *We hope through the grace of Christ to be saved as well as they, καὶ ἡμεῖς.*

And there were such as were Gods *choyce* people, who were not only under, but in this covenant of Grace, that yet were

*Suppositio  
nil ponit.*

were chastised and afflicted for sinne; Moses, David, Hezekiah, Isa. 38. 17.

And therefore this will not be of moment to overthrow this Position, viz. That God doth afflict his owne people for sinne.

Though it should be granted they were under a different Covenant, yet that Covenant vvas not a Covenant of Works, as I have shewed; notwithstanding this covenant, yet were they under the covenant of grace also: yet were they his children, his *choyce* ones; and they were afflicted for sinne. And therefore notwithstanding this, the Position is firm, That God afflicts his people, his children for sin.

But to take away the occasion of that simple Cavill, that these are places alledged out of the Old Testament, and therefore prove nothing to them, though I am farre from allowing of any such exceptions, because they are full of danger, and lead you upon more rocks then you can yet discern. The *Harmony* of Scripture must be preserved, it is one way to find out truth in *doubtfull* points; and it is the *work* of the Ministers of the Gospel; the great work, to *discover* and preserve

preserve the *Harmony* of them ; and not to make one piece of Scripture to *quarrel* and clash against the other, Certainly there is a sweet *Harmony*, and agreement betweene the Old and New Testament ; God is the same in both, And had wee *Wisdom*, we should see the *mutualnesse*, *subserviencies*, and agreements, even in those places that seeme *opposite*.

But that you may not have, or rather take an occasion of exception ; wee will from the *Old* goe downe to the *New Testament*, and see if the same Position be not *confirmed* there also : I thinke wee shall finde them *both* to speake *one language* in this point.

Looke into 1 Cor. 11. 30. the Apostle having before told them of the fearefull sinne of prophaning the *Lords Table*, and *unworthy* partaking of this Ordinance ; he tels them at last ; That though they did not take notice of it, yet this was the great *cause* of that *sicknesse*, *weaknesse*, *death*, which God had inflicted on them, and now reigned among them——for *this cause*, viz. *unworthy partaking*, many are *weake and sickly among you*, and many are *fallen asleep*. Can you have a clearer

clearer place ? here is affliction and punishment set downe ; here is the *sin* set downe : and lest all this should not be enough, he tels them, for *this sinne* is this punishment : For *this cause* many are *sick*.——

But you will say, this was not spoken of Gods people ; those of whom this is spoken, were *unworthy* partakers of the Sacraments ; but Gods people cannot be *unworthy* partakers of it, *Ergo*.

Object.

For the answer of this we must know there is a two-fold *unworthinesse* ; 1 The *unworthinesse* of the person : 2 The *unworthinesse* of present disposition. 1 Un-

Answ.

Duplex indignitas,  
1 persone,  
2 tractationis.

worthiness of the person, and that is when a man comes without his *Wedding garment*, unjustified, unsanctified : and thus Gods people cannot be *unworthy*, this is *state-unworthiness*. 2 There is *unworthiness* of present disposition, or the *manner* of partaking, when we come not with those present dispositions & affections which are required to such an ordinance ; *habitual* preparation there may be, and yet want *actual*, which lies in examination, excitation of our graces, as the Apostle speakes, *Let a man examine himselfe*, and so let him eat, &c. the want of which may make a man

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an unworthy receiver. As may be seene in  
 2 Chro. 30. the prayer of Hezekiah : Good Lord par-  
 18, 19. don every one that prepareth his heart to  
 seek the God of his fathers, though he be not  
 1 Cor. 11. prepared according to the preparation of the  
 32. Sanctuary: they had habituall (their hearts  
 were prepared to seeke God) but they  
 wanted actuall, they were not prepared ac-  
 cording to the Preparation of the Sanctu-  
 ary. Gods people may have habituall,  
 yet may want Sacramentall prepara-  
 tion.

2 But secondly, that they were Gods  
 people you may see in the 32 verse, you are  
 chastened of the Lord, that you may not be  
 condemned of the world.

It was not a punishment, but chastise-  
 ment: A phrase peculiar to Saints, and the  
 end is that they may not be condemned  
 with the world; So that you see this place  
 speakes plainly enough, &c. Let us see fur-  
 Rom. 8. 10. ther. Look into the 8 Rom. 10. If Christ  
 be in you, the body is dead because of sin,  
 where the Apostle shews, that death is the  
 effect of sinne, and though you be in Christ  
 yet you must dye because of sinne, sinne  
 Heb. 11. 6. brings death, &c. And that also in the 12  
 Heb. 6. 7, 8. speakes something, He scourge-  
 eth every sonne whom he receiveth: whom  
 sonne

Gods punishing for sin. 175

sonne is he whom he chastiseth not? And  
 wherefore doth he chastise them? because  
 they are sonnes? that cannot be the rea-  
 son but because they are sinners; correction  
 though not ever, yet here sure implies  
 offence. So 1 Pet. 4. 17. Judgement must  
 begin at the house of God, Revel. 2. 12. to  
 the 16. where it is said to the Angel of the  
 Church of Pergamus, of whom God gives  
 this testimony, that he had kept the Name  
 of Christ, and had not denied the Faith  
 of Christ; but yet there were some sinnes  
 among them, that God bid them repent  
 of, lest otherwise he come against them,  
 vvhether hee shews their sins should bring  
 calamity if they repented not, 1 Cor. 10. 5.  
 to the 12. Let not us be idolaters as some of  
 them were, &c. All these they happened to  
 them for examples and admonitions to us:  
 And why admonitions to us, if that we  
 must not share with them in the same  
 stroakes, if we went on with them in the  
 same sins?

Thus I have given you a taste of some  
 places that seeme to hold out this trueth  
 firmly to us, That Gods people may be cha-  
 stised for sin, or that God doth chastise his  
 people for sin.

Now we will come to draw forth their  
 strength,

1 Pet. 4. 17.  
 Sev. 2. 12.  
 to the 16.

1 Cor. 10. 5.  
 to 12 vers.



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*strength*, and see if they be able to stand out against the *strength* and clearnesse of this truth: wee vwill first begin with some of their *Cavills*, which are their *Forlorne hope*, and then we will come to the maine *body* of their Arguments, and shall leave a *Reserve* of strength to come up after all, and make the *victory* of truth more *compleat* and perfect. First, to begin with their *Cavills*.

1 *Cavil.*  
Dr. Cr. in  
his *Christ*  
alone ex-  
alted. 32.  
33. p2.

God, say they, doth not *afflict* his people for sinne, but *chastise* them from sinne: The father doth not give his childe *Physicke* to make him sicke, but to *take* away bad humours, to prevent or remove diseases.

*Answe.*

Now this I call a meere *Cavill*. Afflictions have *respect* both to *time* past, and *time* to come. God doth both afflict his people for sinne, and chastise them (to use their phrase) from sinne; the father doth not only correct his childe to make him *beware* of the same fault, but for the fault already committed; to bring him to repentance & sorrow for it, and to work out that disposition in him: or to use their owne similitude; hee gives him *physicke* not to increase his *bad humors*, but *remove* them; We grant it, and say, God doth *chastise* for sinne,

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sinne, not to encrease sinne, but to *remove* sinne; but yet say, as the *bad humours* are the cause, hee gives him the *physick*, for if there were no *bad humours*, there were no need of *physicke*: So *sin* is the cause of the affliction, if there were no *sin*, there might be no *affliction*. And if the father may give *physicke* for the purging out bad humours, before they doe break out, much more for the *correction* of them, and *cure* of them when they doe break out: So if God may *afflict* men for the purging out a *sinfull disposition*, much more may hee correct them for the breaking out of this disposition. Indeed their mistake is here, they look upon afflictions, meerly as *Physicke*, vvhich yet you see doth not stand them in great stead. *Afflictions* they are *medicines* and *rods*; they are *Rods* so called to correct us for sin committed, and *medicines* to prevent *sin* to come: or if you doe looke upon them as *Physick* only, *Physick* hath a *double respect*, 1 to our present *distemper*, to purge out that, and so *afflictions* are for sinne: 2 to our *future health*, to recover or gaine that, and so *afflictions* are from sinne.

Micah 6. 9:  
Job 9. 34:  
Lam. 3. 18

A second *Cavill* is this. But you will say we confound things, and set down that

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for a *cause* which is but an occasion, God may take occasion from sinne to *chastise* his people, when yet their sinne is not the *cause* wherefore they are chastised. For instance; *Dauids* sinne of numbring the people, upon which God did bring a *pestilence* upon Israel; *Dauids* sinne was not the cause of it, *Israels* sinne was the *cause*; *Dauids* sinne was but the *occasion*; It is said in 2 Sam. 24. 1. *The anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number the people*; God had displeasure against Israel, and *Dauids* sinne was not the cause of *procuring*, but the *occasion* God tooke of inflicting this judgement on them.

The like may be said of *Hezekiah* his sinne in *glorying* in the riches of his treasure, and the *strength* of his Magazine, as you see in *Isa.* 39. 2. He shews all his riches to the Ambassadour of Babylon, upon which act of his *pride* and vain glorying, God sends the *Prophet* to tell him, that as he had *tempted* God; so hee had but tempted an enemy, and shewed him where he might have a *booty* if he would come fetch it: and that should be the *issue* of it, for all this Treasure & strength which he had discovered, should be carry-  
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ed into Babylon. Now this particular sin of *Hezekiah*, for vvhich God seemes to threaten this calamity, it was not the *cause* of it, at the utmost it was but an *occasion*: and therefore it is a great mistake in these and other places, to lay downe those things for *causes* vvhich are but *occasions*.

Now to Answer this charge: I wish *Answe*  
first, that they were no more *guilely* of *confounding* things then vve are. Certainly, the want of *cleare* conceptions of things hath been the *ground* of those mistakes, and erroneous opinions which they have vented——But we will not *recriminate*, wee will come to the Answer: And vve say.

1 By way of Grant, that *this* or that particular sinne, may sometimes be said rather to be the *occasion*: then the *cause* of an affliction.

2 That yet we say, Sinne is not onely an occasion, but it is oftentimes a *cause*, not only of *chastisement* in generall, but of of this or that particular *Castigation*. As you see, 1 Cor. 11. 30. *For this cause many are weak, and many are sick, and many are fallen asleep.* So *Psal.* 39. 11.

3 And for those *Allegations*, I con-  
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ceive they will but afford them little succour. As for the last, that of *Hezekiah*, we are so far from thinking that particular sinne of his to be the *cause*, that we will not admit it to be the *occasion* of those calamities threatned. We grant it to be an occasion of the *prediction*, but not of the punishment. By his *sin* God takes *occasion* to foretell the calamity which he had decreed, but this was no *occasion* either of the decree it selfe, or of the evil decreed. And for the other, that of *David*, it vvas not meerly an *occasion* taken, but there vvas an *occasion* given by *David's* sinne. It vvas not onely an *occasion*, but a *cause* too; If *Israels* sinnes were the *deserving*, *David's* sinne vvas the *appearing* cause; if *Israels* sinne did procure this, yet *David's* sinne gave the *finishing* and *concluding* stroke. Not onely his sinne in numbring of them, but the *omission* of that dutie vvhich God *required*, when they were to be numbred, which was, *Every head that was numbred to give an offering to the Lord, that there be no plague among them when they were numbred*, as you see *Exod. 30. 12, 13, 14, 15.* vvhich being omitted, God brought a *plague* on them.

This is all I shall say for Answer to these

these *Cavils* which are made, wee will come to their maine *body* of Arguments.

The first *Argument*, vvhcreby they *Argu.* would prove that God doth not punish for sinne, is this, If God doe take away the *cause*, then hee takes away the *effect* also. Sinne is the *cause* of all punishment, punishment is the *effect* of sinne; now if God doe take away the *cause* vvhich is sinne, then the *effect* which is the punishment of sinne, if the body be removed, the shadow must be gone too: sinne is the body, and punishment the shadow, take away sinne, and the punishment must needs be taken away. And this seemes to be *implied* in that phrase which is used in Scripture for pardon of sinne; *I will remember your sinnes no more*, that is, never to condemn you for them, nor to *object* them against you. nor yet to punish you for them; where hee pardons sinne, there hee forgives the punishment.

And this seemes to be granted in the thing it selfe, pardon of sinne: what is pardon of sinne, but a removing of guilt? what is guilt, but an obligation and binding us over to punishment: Spirituall, temporall, eternall? And therefore if God



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take away the *guilt* of sinne, then doth he take away the *punishment* also.

*Answ.* For the answer of this, vve are to *distinguish* of punishments. 1 Temporall. 2 Spirituall. 3 Eternall punishments.

1 For *Eternall* punishments, so all agree, that they can never lay hold on those whom Christ hath set free, those I say, vvhose sinnes he hath pardoned.

2 For *Temporall* punishment as they have relation or subordination to *eternall* punishments, so we are *freed* from them also.

3 Nay, thirdly, we are freed from all *Temporall* punishments.

1 \* As they are *parts* of the *curse* for sinne.

2 As they are satisfactions for sinne; either satisfaction by way of *purchase*, or satisfaction by way of *punishment*. We say Gods justice, yea, and both parts of it, his *vindictive* and *rewarding*, his *commanding* and *condemning* justice is satisfied.

3 We are freed from them, as they are the *meer fruits* of sinne, or as *meerly* *penall*, for so they are *parts* of the *curse*, and

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and so inflicted upon wicked men. but not so inflicted upon the *Godly*, all their *troubles* are *fruitfull*, not *penall* troubles.

4 As they are the *effects* of *vindictive* justice, and not of *fatherly mercy*; so vve are freed from all temporall punishments for sinne; God hath thoughts of *love* in all he doth to his people. 1 The *ground* of all his dealings is *love*. 2 The *manner* of his dealing is *love*. 3 The *ends* of his dealing is *love*. 1 Our *good* here, to make us partakers of his holinesse, *Heb* 12.10. 4 Our *glory* hereafter, to make us partakers of his *Glory*.

If Christ have *bore* what ever our sins 2 *Argu.* deserved, and by that *satisfied* Gods justice to the full, then cannot God in justice punish us for sinne, (that were to require the *full payment* of Christ, and yet to *demand* part of us.) But Gods justice is *fully* satisfied in Christ, &c. *Ergo*.

I grant Gods justice is *fully* satisfied in Christ, he can *require* no more then vvhath Christ hath done and *suffered*, he hath *abundantly* satisfied; and therefore, farre be it from any to say, that God doth *chastise* his children for sinne, for satisfaction of his justice, Christ hath done that, and hath left nothing for us to *bear* by vway

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of *satisfaction*, the Papists say indeed that our *sufferings* are *satisfactions*, and therefore they penance and *punish* themselves. But I know none of ours to say it, we say God doth not *chastise* us for *satisfaction* for sin, but for *castigation* and *Caution*, to bring us to *mourne* for sin committed, and to *beware* of the like.

2. But secondly, God may chastise the Saints for the sin, which yet hee forgives, and Christ hath borne the punishment of. Though Christ hath borne the punishment of sinne, yet may God fatherly correct his people for sinne. Christ endured the great *showre* of vvrath, the black and dismall *showre* of displeasure for sin; that vvhich falles upon us, is a *Sun-shine* *showre*,, warmth vvith wet, as wet so warmth of love, to make us *fruitfull* and *humble*, he *dranke* the *dregs* of that bitter cup, so much as would *damne* us, and left so much for us, as to *humble* us. That vvhich you suffer for sinne, is not *penall*, arising from *vindictive* justice, but *medicinnall*, arising from a fatherly love. It is thy *medicine*, not thy *punishment*, thy *chastisement*, not thy *sentence*, thy *correction*, not thy *condemnation*. In brieft then, God may *chastise* the Saints for those sinnes for

2. Concedo fideles post peccatorum remissionem multa Dei flagella sentire; sed negotio illis infligi, ut per has passiones divinae iustitiae satisfaciatur. Daven. Medicina non punit, castigatio non damnatio. Aug.

for which Christ hath satisfied, and he himselfe hath forgiven for many reasons. *S. Augustine* names three. For the demonstration of our *due* misery, for the amendment of our *life*, for the exercise of our patience, I shall name these five.

1 God may doe it for the *terror* of wicked men, that they may read their *desiny* in the Saints miseries. If it be thus done with the *greentree*, what shall become of the *dry tree*? If it thus befall the *Sheep* of Christ, vvhath shall become of *Wolves*, of *Goats*? If he deale thus with *friends*, vvhath shall become of *enemies*? If *judgement* begin at the *house* of God, where shall the *wicked* appeare?

2 For the manifestation of his *justice*, that he might declare to the world that he is just: if he should punish others for sinne, and spare his owne, vvhicked men would say hee were *partiall*, he respected persons, and therefore to declare he is just and impartiall, hee will *chastise* his owne.

3 To remove scandal. The sinnes of the Saints, they bring *scandal* upon Religion, their sinnes are the sinnes of *publique* persons, every one stands for many. God vvas more *dishonoured* by *Dauids* unclean-

*Tribus de causis fidelis castigamur. 1 Ad demonstrationem debilitatis nostrae. 2 Ad emendationem vitae. 3 Ad exercitacionem necessariae patientiae. 1 Interrogem malorum. 2 In manifestationem iustitiae. 3 Ad remotionem scandalorum.*

uncleanness, then by all the *filth* of Sodome, the wayes of God were *blasphemed* thereby, as the Prophet tels him, and upon that *ground*, because he had given the *occasion*, therefore God would chastise him, 1 Sam. 12.

4 In Cauti-  
onem a-  
tionum.

4 For Caution to others: others *woes* should be our *warnings*; others *sufferings*, our *sermons*; and standing sermons to us to *beware* of the like: thus God doth chastise, *ut in alios grassetur peccatum*, lest sinne should spread: the Apostle sets downe this at large in the 1 Cor. 10. from the 5 to the 12. *Lots* wife was turned into a pillar of salt, *ut te condiret*, to season thee, 2 Cor. 1. 13, 14.

5 In salu-  
tem illorum.

5 For their owne good here, and *fur-therance* of their salvation hereafter: their good here. 1 To *humble* them more for their sinne; when sinne comes *clad* and arrayed with a crosse, or sad affliction, then it *works* deeper for humiliation; afflictions draw mens thoughts inward, as the wicked, so the godly have sometimes a carelesse care, that can heare the indictments of sinne, and yet not lay sinne to heart, and therefore God opens their *eares* by *discipline*; In their *moneth* you shall finde them: *Schola crucis, est schola lucis*:

*lucis*: Gods house of correction, is his school of instruction: when an affliction is upon us, we are then ready to *listen* to the indictments of sinne, the *checks* of conscience, the *reproofes* of God; and will be ready to *lye* downe, and *humble* our selves under them: that's one end, 2 To work the heart at *further distance* vwith sinne. 3 To prevent the like: *Iesus piscator sapit*: our *παθήματα*, will be our *μαθήματα*, our *sufferings* will be our *warnings*. Men that have felt the *sting* of the Serpent, in affliction for sinne, will beware of the *spawne* of the Serpent, in the *pollution* of sinne. We read that before the *Babylonish captivity*, the children of *Israel* were ever and anon falling into Idolatry, and the *vvhole Creation* vvas scarce large enough for them to make Idols of; they could scarce finde *creatures* enough to make Idols of. But after God once carried them *captive* into *Babylon*, and *soured* them soundly for their Idolatry; of all sinnesto this day, they never returned to Idols: even to this day they *abhorre* pictures. Many other reasons might be laid downe. In summe here is the *main*; God doth chastise us to make us *partakers* of his holinesse here; of his *glory*



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glory hereafter. And indeed, to sweeten heaven and glory to us. The Philosopher

*Per angustiam ad augustum, per spinas ad rosas, per motum ad quietem, per periculis ad portum, per crucem ad cælum contendimus.* Zeno sought out torment to helpe him to tast pleasure; and said, *Pleasures* vvere nothing worth if they were not thus seasoned: those *light afflictions* you have here for a *moment*, will be a mighty set off to that *farre more exceeding*, that eternall weight of glory, —

I will proceed no further.

Unto all this give me leave to add thus much in this unhappy difference, and we will conclude this Answer. I will but give you a few thoughts to consider of.

1 Sinne doth *naturally* bring *evill* on us: as there is *peace* and good in the *wayes* of holinesse, so there is *evil* and trouble in the *wayes* of sinne; they are never separated: trouble is the *naturall* and proper fruit of sinne, that which it naturally beares. Nay, it is in the very bowels of it: Sinne is *malum Catholicum*: It is a *big-bellied* evill; all evils are the *births* of sinne: if you could *rippe* up sinne, you should finde all evill in the *bowels* of it: there may be evill of *punishment*, vwhere there is no evill of sinne in it; but all evill of punishment lies in the *evil* of sinne: all the Commandements vvere given for good

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good, and your good lyes in obedience to them. And he that breaks Gods bounds, doth necessarily runne upon evill and trouble: Sinne is the *birth* of our hearts, and trouble is the *birth* of sinne, and trouble is as true a *childe* of sinne as sinne is the *naturall issue* of our souls. This is the first: sinne doth not only by consequence and Gods ordination, but naturally, bring evill and trouble.

2 Secondly, the evil that sinne brings, or the trouble that comes by sin; either it is by *chance*, or by *providence*, and by Divine dispensation: But not by *chance*. *Job* 5. 6. tells us so; and sure he tels us truth: *Afflictions they doe not arise out of the dust*: And Christ saith, *There cannot a haire fall from our head, without a providence*: And if not a haire, if not the smallest thing without a providence, then much lesse the greater. So then the evil that comes by sinne, is not by chance, but by providence, Divine dispensation.

3 If from *Providence*, then either from Gods *active*, or from his *passive* providence: or if you vwill, take it thus; either by his *permissive* providence, or by his *active* ordaining providence. To say by his *permissive* providence onely, this cannot

*Disponit membra pulicis et culicis.* Aug.

cannot so well suit with God vvhho is all *act*, nor with the words of the Prophet. *Is there any evill in the City which I have not done?* You know it is meant onely of the *evils* of punishment; not of the *evil* of sinne, there God hath no hand.

There are many things vvhich God permits in the world, vvhich he doth not doe; those are the evils of sinne. But the evils of punishment these he permits and doth too. *Is there any evill in the Citie which I have not done?* And in Isa, 42. 24, 25. Where the Prophet makes the same question, and gives the same answer. *Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, He against whom we have sinned?* — So that you see all these come from Divine dispensation. God brings this evill, and he tels us for sinne too.

4 If God doe in providence bring any evill upon his people, then either out of love, or out of anger, or out of hatred.

1 Not out of hatred; so wee grant that cannot be: there is nothing that God doth to his people, that is any fruit or effect of hatred. Indeed afflictions on the wicked are fruits of hatred; some droppings before the great showre of vvrath fall

fall upon them; but it is not so with his owne people.

2 Then secondly, either out of love or anger. Certainly, not out of anger meerly vvitout love; for the principle, the ground, the end of all his dealings with his people is love; there is nothing he doth to them separated from love, there is love in all; Nay, and I say, from love they proceed: for all his wayes, are wayes of mercy, to them that feare him, Psal. 25. 10. But because afflictions, and chastisements are evils, and doe seeme to be the effects of one angrie and displeased; therefore I say, though they come from love, yet from love displeased, from love offended. Paul saith, Phil. 2. 27. *God* Phil. 2. 27. *had mercy on him in restoring Epaphroditus to health.* Why? had it not beene a mercy to Paul if he had died too? Are not all his wayes, wayes of mercy? and therefore though he had dyed, had it not beene a mercy too? What shall wee say to this? shall we say it had beene a mercy in the issue, and event, as God vould sanctifie it to him, and doe him good by it, as he himselfe saith. *All things shall work together for good to them that love God,* Rom. 8. 28. Indeed, this is good, but

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but this is not all; sinne it selfe may be a *mercy* in the issue. But the *Psalmist* saith, *all his wayes, are wayes of mercy*, not a *step* God takes towards his people, not an *action* that God doth, not one *dispensation* of providence, but it is out of *mercy*. And therefore what is the meaning, God had *mercy* on me in restoring of him? what needs he to say so? seeing it had been a *mercy* if hee had beene taken away? and God had shewed *mercy* to *Paul* if hee had dyed? why then doth he say, God had *mercy* upon me in restoring of him? Indeed it had been *mercy* to *Paul* if he had died, but a *correcting* *mercy*, *mercy* in chastisement; The *Apostle* seemes by this phrase to imply a *medium*, or at least a difference betweene *mercy restoring*, and *mercy depriving* of him. It had beene *mercy*, but a *correcting* *mercy*, had God taken him away. — So I say here, though afflictions and chastisements are out of love; yet because they are in themselves evill, therefore I say, they proceed often (not alwayes) from *love displeased*, from love offended.

We say indeed, that God is angry, not that we are to conceive there is anger in God, hee hath no passions or affections in him;

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him: but we say he is angry, because hee *deales* with us, as men use to deale with *affected*, such with whom they are angry; they *withdraw* from them, they *chide* them, they *rebuke* them, *correct* them; and so doth God, in a paternall displeasure, with them he dearly loves.

But wee vwill come to shut up this Query in a few particulars, vvhich wee will lay downe for your full satisfaction in it.

God doth not *ever chastise* his people *1 Post.* for sinne, I say, all the chastisements which God inflicteth upon his people they are not for sinne: there are some which he inflicteth for the *prevention* of sinne; as *Pauls* temptation was. Some for the *triall* of grace; as *Jobs* affliction seemes to be. Divines doe distinguish of divers *1 τιμωρια* kinds of afflictions. Some are *castigati-* *1 μαρτυ-* *1 πια.* *ons* for sinne; some are *testifications* to the truth; some are *probations* of our faith, and *exercitations* of our *Graces*. So that *3 δοκιμα-* *3 πια.* though it be granted God doth chastise for sinne, yet all the *afflictions* with which God doth *exercise* us, they are not for sin: though it might be said, that sinne is the generall ground of all calamities; yet it may be said, that this or that affliction, *hath*



194 *The Query finally resolved.*

hath not any particular sinne the procuring cause of it. As you see in Job and Pauls trials.

2 Position. God doth sometime take occasion by the sins of his people to afflict and chastise them. And it may be thus farre vwill be granted on all hands; many will grant sinne the occasion, vwho will not grant sinne the cause wherefore God afflicteth his people. I say, many will not grant sinne the cause, vwho yet will admit of sinne an occasion vwhy God doth afflict his people. And indeed, this or that particular sinne doth often rather seeme to be an occasion, then a cause of the punishment. Sinne may be the cause, and yet this or that particular sinne may be but the occasion: As I have shewed before.

3 Position. God doth not onely take occasion by sin, but God doth often for sin chastise and afflict his people: For sin I say, not onely for the preventing and cure of sin; but for the punishment and correction of it: as I have shewed at large. God makes us to see sin in the effects, vwhen we will not see it in the cause, to see sin in the fruit of it, vwhen we will not see it in the root. God discovers sin to us in his works, vwhen

we

*The Query finally resolved.* 195

we will not see it in his Word; That which we will not learn by Faith, he will teach us by sense, A rod is for the back of a foole. Pro. 10. 13.

When God doth chastise his people 4 Position. for sin, his chastisements, they are not, 1 fruits of wrath, or parts of the Curse, there is no wrath in them; 2 they are not satisfactions for sin; 3 they are not out of vindictive Justice; 4 they are not meere poenall, but medicinall; 5 the ground is displeased love, and the end is fuller embraces.

And this shall suffice for the answer to the second Query, vwhich I hope may satisfie. Wee will come to the next, the third Query.

Whether this may consist with our Christian freedom, to be tyed to do dutie because God hath commanded. The question might have been parted into two, 1 whether it may consist with our Christian freedom, to be tyed to the doing of duty; and then 2 vwhether to be tyed to the doing of them because God hath commanded.

And vve shall finde both these opinions held. 1 That it is an infringement to our freedom we have by Christ, to be tyed to the performance of duty at all. 2 And it is farre below the free spirit of Saints to be

O 2

tyed

196 *The third Query propounded.*

tyed to the doing of dutie because God hath commanded: so that you see they might have been separated, but for brevity sake, wee will fold them up together in one Question; but yet shall answer both parts distinctly.

*Ans. 1.* And first for the first part; *Whether it may consist with our Christian freedom to be tyed to the doing of duty.* I say it is a Question out of Question. It is no infringement to our Liberty in Christ to be tyed to the performance of dutie: It was the great end of our freedom and redemption that we might serve him. Christ redeemed us from sinne, but to service. As Zachary in his song, *Luke 1.74* *we being delivered from the hands of our enemies might serve him without feare, in holinesse and righteousness all the dayes of our life.* Christ hath not redeemed us from the matter of service, but from the manner of service, he hath redeemed us from a slavish spirit in service, to a son-like; from a spirit of bondage, to a spirit of liberty: hee hath broken the bonds of subjection to other Lords, that we might take on us the yoke of service to him, whose yoke is easie, whose burden is light, *Matth. 11.30.* And therefore the Apostle inferres, after he

*Ex quod  
jugum  
ve, quod  
trium l. 2. c.*

*Mistakes in performance of duty.* 197

had set down the main priviledges which we enjoy by the redemption of Christ, as Justification, freedom from the guilt and power of sinne, hee saith, *therefore we are debtors not to the flesh, to live after the flesh, but to the spirit, to live after the spirit, &c.* *Rom. 8.12.* A truth so plaine, as if it were written with a Sunbeame, It is as easie to separate the light from the sunne, as holiness and obedience from the person justified, &c. The grace of God which hath appeared to us, saith the Apostle, *teacheth us to deny ungodlinesse and worldly lusts, and to live piously, godly, and soberly in this present world,* *2 Titus 11.12.* So that of the first part there is no controversie, it doth consist with our freedom to be tyed to obedience or performance of duty, nay, it is part of our redemption, and part of our freedom: And indeed that is true and real bondage, which is not joyned with sincere and true obedience.

But now there is some controversie about the second part of it; *Whether this be any infringement of our Christian liberty to be tyed to duty, because God hath commanded,* Many (though they would do duty, yet they would not be tyed to it, they would rather do it upon the inclinations of their

owne spirits, then upon the *impositions* of God, There are three mistakes about this.

1 *Mistake.* Some thinke they *ought* not to doe *duty*, but when the *Spirit* of God doth move them to it.

*Answer.* 1. Indeed, when the *Spirit moves*, it is good to goe, *spread your sailes* when the *winde blowes*, *open* when he *knocketh*. As it was said to *David* when he heard the noise in the Mulberie trees then he should goe out, for God was gone out before him : So vwhen you finde such *strong movings* upon your spirits, it is good to take those *hints* of the *Spirit*, it is good to close with the season. Many are like *harlots* that will murder the childe in the womb, to avoid the trouble of child-birth: so they will murder the births of the *Spirit*, because they would not be at the trouble of the worke. That is a fearfull sinne, to cast *water*, and quench and coole any *motions* of the *Spirit* of God. When God moves, he comes with power too, for the performance of the duty, then we goe full saile, and it is good to take those hints. But good hearts doe often here mistake to their owne perplexing, and thiak if they do not goe with every motion, how unreasonable soever they

they have quenched, and rejected a motion of the *Spirit*. I conceive it therefore not amisse to tell you that sometimes *Satan* may put us upon duty, when we think the *Spirit* of God doth it, and that you will thinke is strange, but yet it is a truth. And there are four times when *Satan* doth usually put men on duty.

1 When our spirits are much *sunk* and downe, either *oppressed* with temptations or troubles, then he may put you on to doe duty: not but that I say God doth at these times put us upon dutie; but yet sometime *Satan* too. He deales with us, as the *Babylonians* with the *Israelites*, vwhen they were in *Babylon*, oppressed vwith their captivity, then they say, Come, now sing us one of the songs of *Sion*; so when the *Spirit* is *oppressed* and overwhelmed, when hee thinks we are upon some great disadvantage, and wee shall but torture our selves, and discourage our selves more, then it may be he puts us to pray, not to beleeve, like them who dealt with *Christ*, blinded his eyes; and then bid him prophesie who strikes him; so when hee hath blinded our eyes, hee bids us now see, now prophesie, now pray, when he hath disturbed our spirits, when he hath troubled the sea,



that it casts up nothing but *mire* and dirt, distrustfull and unbelieving thoughts, then he bids us goe and pray: which yet sometimes helps to *lay* the storm, and quiet the *spirit* too, and *Satan* loseth by it; it proves his owne disadvantage, *unexpected* grace comes in which he was not aware of, nor could foresee.

2 A second time when *Satan* may put us on duty is, When wee are called by God upon *other employments*, either *naturall* or *spirituall*. 1 *Spirituall*, either to heare, to confer, or to do other duties, then he bids thee goe pray, he loves to make duties *interfere*, 2 Or when we are called upon *naturall* employments, it may be to eat, drink, to sleep, and sometimes he hath carried a poor soul out of his bed, or from his meat, and hee must now goe pray, which perhaps hath not beene for *Satans* advantage neither. Thus hee sometimes deales with poore *soules* in temptation, and if they do not doe it upon his *instigation*, then he tels them they have *resisted* a motion of the *Spirit*. If they doe, why it is for their *trouble too*. perhaps he will charge them after all with Popery and superstition, and voluntary penance, that they must rise in the night to goe to prayer, &c. Who requires

requires this at your hand? It were good in such cases to say with a godly man, who was thus *moved* to prayer when he was to go to sleep, Get thee hence *Satan*, I will goe to duty when God calls, not when thou suggestst, I have *committed* my soul into the arms of Christ, and in his arms I rest and sleep. —

3 A third time when *Satan* may put us on duty. When we are *weake* in body, and not able to perform it, when we want *naturall* spirits to do the work, then will hee put on to it, he knows that if we do it, then he shall by reason of our *naturall* weaknes get advantage of us. When he puts us to lift *loggs*, he knows we are weak. When he *moves* to duty, he *knowes* we have no strength.

4 A fourth time when hee puts us upon duty is, when he *thinks* hee puts us upon a *snare*, when he thinks duty will be a snare to us, he puts us on it not as Gods worke, but as *our snare*, hee moves us to it meerely as a *scruple*, and to scruple us further, whether we doe it, or doe not doe it; he puts us on *duty*, not to *comfort* us, but to *torment* us and vex us, not to *raise* us when we are *dejected*, but to *cast* us lower. though we be often mistaken.

But

But yet though Satan doth sometimes as you see, yet Gods *Spirit* doth often move and stirre up the heart to duty, and when he *moves* indeed, hee *moves effectually*, hee puts you on the *dutie*, and gives you *strength* to doe it, hee carries you through it, &c. And it is good to observe Gods times, the liints of the *Spirit*, and goe with them, which is the first Answer to that mistake.

2 *Ans.* But though wee are to goe when Gods *Spirit moves*, yet are wee not to neglect when wee doe not perceive such sensible motions of the *Spirit*. Grace *moves* us, or should move us to converse with God every day, and if so, the *Spirit* moves, the *Spirit* regenerated, though the *Spirit* regenerating doth not appeare, and Gods *Spirit* may move *secretly*, though not *apparently*, and sensibly to thy soule.

Besides, if you looke for an *immediate* call upon the duty, then you will not doe duty out of obedience to the command. Wee must doe duty sometime out of obedience, although we want both a heart to it, and a heart in it. That *duty* is esteemed of God which is gotten and wrested out of the hands of the flesh, which is done against temptations and gain-sayings.

Besides, if you will never goe to duty when the *Spirit* sensibly moves, you would often want that Communion with God which you doe enjoy; How often have you gone to prayer with a dead heart, and rose with a *quicke* heart, with a *trait*, and rose againe with an *inlarged* heart, with a *dejected*, and rose comforted? How often when you could finde no such motion of God before to it, have you yet met with God in the duty, and enjoyed God in a prayer, in a glorious sweet way? Isa. 64. 5. *Thou meetest him that rejoiceth, and worketh righteousness, them that remember thee in thy wayes*: God loves to meet those that are in his way. Though the *Millar* be not able to command a wind, yet he will spread his sayls, be in the way to have it, if it come. Though the same man could not get into the waters, nor command the movings of them: yet he would lye 38 yeares by the waters side, and no question with a deale of long-ling every time the waters moved; *Oh that some would throw me in!* So though we cannot bring the *Spirit* to us, yet let us let our selves in the way for him to meet with us. Hold up the performance of duty: by them you come to see the face

face of God, to have *converses* with him; you keepe *head* against sinne, you get *plyes* of strength from Christ, you get *above* the world, they that speake against performance of dutie, might as well speake against the *actings* of faith, and exercise of Grace: for prayer is nothing but the *communication* of the soule with God, the *actings* of faith, and exercise of Grace. But we will shut up this. so much for the first mistake, which was that some thinke, they are not to doe dutie, but when the *Spirit* of God moves them to it.

2 *Mis-  
take.*

There is a second mistake. Some thinke they are to doe nothing else but to pray, God hath *commanded* us to pray, and they thinke they are to doe nothing else, and therefore ever and anon they run to their knees, drop as it were a *bead*, say over a *Pater-noster*, and too much with a *Po-pish* spirit too, even as so much done to compasse life; so much laid out for the purchase of a pardon, and heaven. There are too many such.

They are especially two sorts of persons,

1 Such who are *blind* and ignorant, they would faine goe to heaven, and they heare they

ought to pray, and therefore they goe to prayer every moment: they will not goe to heaven for want of prayer.

Such who are in *humiliation*, and want of spirit: poore souls! they goe downe and anon to their knees, vvhich yet some is the *dawning* of faith, Faith coming up to Christ, but others they goe downe on these, as the *salve* to heale their wound; or, as so many *bribes* for a pardon, as so much good *money* laid out for the purchase of glory.

Naturally, men run to a Covenant of works. but it must be another worke to bring us to Christ: A *convinced* man runs to a Covenant of works. But he must be a *converted* man, that comes over to the Covenant of Grace. So much for the second mistake.

A third mistake: some there are that thinke they are not to doe dutie, because God commands, but because their owne hearts *incline* them to it.

To which I answer, and say, That though wee must doe duties, because God hath *commanded* us, yet it is not *sufficient* to doe them *meerely*, because God hath commanded them. You must pray, you must heare, and doe other duties



dutie; because God hath commanded them; but it is not sufficient you doe them *meere*ly. because God hath commanded them.

For the explication of this, you must know there are two-fold lawes. Positive and Naturall.

Page Gro-  
uon in 5.  
Math. 17.  
verse 63. p.

1 Some that are *Positive*. 2 for that are *Naturall*. Or there are some commands which are founded upon Gods will, and some that are founded upon Gods nature. Those that are founded upon Gods will, are such as are good, because God commands them; and such were many under the Old Testament, viz. their Ceremonies, and their meats forbidden, which were things neither good nor evil in themselves, but as God had commanded or forbad them.

Some againe which were founded upon Gods Nature, and were *intrinsicall*ly and inherently good in themselves; and not onely good because God commanded them, but in themselves good.

1 Now for the first of these, those which were founded upon Gods *meere* Will, as those Lawes before mentioned it was sufficient that we obeyed them *meere*ly because God hath commanded them.

them: the Apostle called them a heavy *AA. 15. 10.* yoke, which neither they nor their fathers were able to beare: In calling them a heavy yoke, it demonstrates their obedience to them was more because God commanded them, then out of an inherent intrinsicall goodnesse which was in them. In calling them a heavy yoke, it was a signe that they obeyed them not out of love of the things commanded; but out of love of that God vwho commanded them: They were a heauey yoke, but yet they bare it till God tooke it off; they were hard lawes, but yet they submitted to them, till God pleased to repeale and disannull them. And indeed, I may call it *submission*, for their obedience was more out of *submission* then delight. And for these lawes it was sufficient that they obeyed them *meere*ly because God commanded them.

2 But now the other, those commands and things vvhich were founded upon Gods Nature, and were in their *owne* nature good and holy; those it is not sufficient to obey, because God hath commanded them: but there must be an inward principle agreeable to them; an inward loving and closing vvith them, which

208 *It is not enough to doe dutie.*

which ariseth from the *suitablenesse* of the heart to them. These commands must not be esteemed a *heavy yoke*, not a burden, but a *delight*; and principles of *love* are required in the doing of them.

When I say, you are *commanded* to love God, to feare God, honour God; it is not enough you doe this *because* God commands: but there must be an *inward* principle bred in us whereby we doe all this; hee that loves God *meerely* because God hath commanded, &c. hee loves not God at all; and if that be all, then if God had not *commanded* hee would not doe this. But a Christian is to doe this though never a command to bind him to it. And he sees so much *beauty* and lovelinesse in God, his heart is so much *taken* with him, that he must needs love him.

So for *prayer*, it is not enough that he pray *meerely* because God hath commanded; but he is to goe to dutie out of *desires* of communion with God; he goes upon *duty* not as a duty *commanded*: so carnall hearts doe say they doe, who have no *love* to the duty; but he goes upon it as a *meanes* of converse and communion with God; and thinks it his *happinesse* when hee can enjoy a little *communion* with

*How we are freed from duty.* 209

with him in a dutie. He goes upon *converses* with God, not as a *servant* to his master, but as a *childe* to his father; not as his *dutie*, but as his *nature*; not as his *service* onely, but as his priviledge; esteeming *accesse* to God, and communion with him, as one of the top priviledges of a Christian.

Indeed, Christians are by their *freedom* by Christ free from dutie. But these wayes.

1 We are free from *duty* as our *taske*; for so it was a burden to us; wee are not like to *day-labourers* in the vvayes of God, that are to earne every penny vve have at the *hands* of God; wee are free from *duty* as our *taske*.

2 We are free from dutie *meerely* as our *trade*: though we walke in the wayes of dutie, yet wee vvalke not in them *meerely* as our trade; for that is not for *love* of the worke, but *love* of the *gaines* which come in. A Christian vvill doe *dutie* though hee see no *gaines* coming in by it, because hee loves the worke; the worke is *reward* and wages to him. As a man vvho loves sinne, vvwhose nature is *vassalized* to sinne; he vvill drinke, and sinne, though to his utter undoing: so a

210 *How we are freed from duty.*

godly man he will serve God, hee will hold up in the *wayes* of obedience, though he find no incomes : such a *sutablenesse* there is betweene a godly man and the worke, that he will doe it, though he see nothing comes in by it.

3 We are freed from *flavery* of spirit in duty, and doe duty out of a *childe-like-nesse* of spirit, where the one he doth duty because of *fear* of blowes, *fear* of the cudgell : vvere it not for *fear* of that, that God vwould punish him, hee would not doe the duties. But now the other hee vwould doe *dutie*, although there vvere no punishment followed the omission of it. Hee counts this his greatest punishment to be denied *communion* with God, converses with him ; this is enough to him. You have a *childe-like* speech of *Absalon* will serve a little to exemplifie this : *Absalon* had beene banished from the Court, and *Ierusalem*; but afterward through the mediation of *Joab* vvas received againe to *Ierusalem*, but yet denied *admission* to the Court, he vvas denied *communion* with his father, whereupon he sends *Joab* to mediate for him. The pardoning of his fault was not apprehended so great a mercy, as the *banishment*

2 Sam. 14  
32.

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*ishment* from his fathers sight was esteemed a misery, and therefore he saith, *Let me see his face though he kill me* : hee thought no *punishment* for his fault to be so great an evill, as to be denied *accesse* to his father, and communion with him. So it is here with the soule, he thinkes this the greatest punishment to be denied *accesse* to God, and communion with him. Oh this he esteems the top of misery, rather vwould he be *killed* in communion and *accesses* to God, then to enjoy all *freedom* in the want, and deniall of it : a corrupt heart hee doth duty because of the punishment if hee doe not doe it ; a holy heart he doth esteeme this the top of punishment, to be denied communion with him : hee esteemes *accesse* to God and communion with him, to be his top happiness. *Blessed is the man whom thou causest to approach to thee*, saith the Psalmist, and herein he conceives his blessednesse to consist, in approaches to God.

4 He is free from duty upon the *tenders* and termes commanded in the Law ; hee doth not doe duty that it might goe well with him here ; nor doth he doe duty, to *compasse* glory hereafter ; he lookes upon communion and converses with God

P 2 happiness



happinesse enough; his spirit doth not act thus, doe thou pray, doe thou obey, and it shall goe well with thee here, and thou shalt have *heaven* hereafter; but hee esteems this a *piece* of his heaven, to have communion with God; this is *caelum extra caelum*; he needs not to be *drawne* to it by any *promises*; there is enough in the thing it selfe, communion vvith God, to induce him and make his soule desire it.

And he goes upon the duty, as a *piece* of reward; which if he can but find God in, and have *converse* and communion with God in it; Oh there is Heaven enough, glory enough to his soule. As for other *prayers* vvherein his soule hath no communion vvith God, he hath thus much *comfort* from them; that his soule did in such a duty set it selfe in *sinceritie* to converse with God, to have *communion* with God, though miserable poore man he wanted it.

Give me leave to give you the difference of these two spirits, Legall, and Evangelicall, in nine or ten particulars, it may be worth your observance.

1 The *principle* that carries the one upon duty is *slavish*; the other *childlike*; one

one doth these things with a *Legall* spirit, \* either hopes of *reward* by it, or feare \* *Legge* of *punishment* if hee doe it not: the other *Chamier* goes upon this, for communion with God, *l. 15. c. 2.* and sees that his *reward* and happinesse, to *scilicet. 5.* have communion with him; and the want of it the greatest punishment.

2 The one doth these things as his *delight*, the other as his *burden*; and indeed it must needs be burden to them who finde not *God* in prayer, either something of *God* going out *from* them to him, *Multi Deo* or something of *God* coming downe *from* him to them. *serviunt non sibi* Hee that hath to doe with him *to* them. Hee that hath to doe with nothing but *duty*, in duty, to them *duty* is tedious; but they who have to doe with *duty* God, with *Christ* in duty, to them *duty* is delightfull. Now such though they pray, they have nothing to doe with *God* in prayer, they have no *converse* vvith him; they have to doe with nothing but *duty* in duty; yea and not with that neither, they have to doe with the *world*, vvith sinne in duty, not *duty* in *dutie*, much lesse vvith *God* in duty: therefore it is tedious. *aut spe mercedis* *Cameron.*

But the other hath to do with *God*, that is, he labours, he breathes, his heart gaspes after him; he it is whom hee hath in his

eyes, whom he labours after in prayer, though he cannot enjoy him.

2 The one hee doth duty out of *convictions* of conscience, the other he doth duty out of the propensions of Nature. Many men whose obedience is their *precept*, not their *principle*, holinesse their *law*, not their *nature*; many men who are *convinced*, who are not *converted*. many that are *convinced*, this they ought to doe, they ought to pray, who yet want *hearts* to close vvith those things they are convinced of, and doe. Meere conviction is rather a *tyrant* then a *king*; it constrains, it doth not *perswade*; it *forces*, it doth not *move* and incline the soul to obedience, it is but a *da- ring*, not a *reforming* light, it *dares* a man not to sin, it dares a man to doe dutie, but enables not a man either to *hate* sin, or love duty, all that they doe is out of *meere* convictions of conscience, not out of propensions of *nature*. Conscience tells you, that you ought to doe these things, but gives no strength to do them. Meere conviction doth but *discover* the way, tell you what to doe, but it doth not *carry* the soul in it; Like a *stone* set up in the vway, it shews the way to the *traveller*, but gives no strength to *walke* in it. But now where there

conscientia  
renatorum  
non legis  
necessitate  
coactae legi  
obsequan-  
tur, sed le-  
gis ipsius  
jugo libe-  
ra volunt-  
tati dei ul-  
tro obedi-  
ant.

Calvin.

there are principles, where there is grace, it is in the soul as a *Pilot* in the ship, who doth not only *discover* the way, but *steers* us & carries us that way it doth discover.

4 The one hee lookes for *satisfaction* in the duty *by* the duty; the other hee lookes for satisfaction in the dutie *by* Christ, hee works above the dutie for his satisfaction.

5 The one contents himselfe vvith the *shell*, the other no content without the *substance*; the one goes upon duty, as the *meanes* of *Communion* with God, to see God and enjoy God, and have converse with God in it, the other goes upon it meerly to *satisfie* the grumblings and *quarrels* of his conscience.

6 The one doth them, but hee looks to live by them: ask many a soul, that prayes, how hee thinks to come to heaven, hee will tell thee by prayer: But now the other doth them, and *over-looks* them, looks alone to live by Christ; hee lives in duty, but not *by* duty, hee lives in obedience, but yet *above* his obedience, *I live, yet not I, but Christ in me*. Hee looks for as much by Christ, and from Christ, as though he had never prayed a prayer, shed a teare; Though he have done this *abun-*

*dantly*, yet he looks up to Christ in respect of *acceptance*, as if he had done none himselfe.

7 the one doth these things *coldly* and *formally*, the other *fervently*; and yet I question not, but there may be coldness in a godly man, and earnestnesse in another. If *Baals* Priests prayed to their *Idol* so earnestly, much more a naturall conscience to God. A naturall man may pray earnestly; there is no question but *Ahab* was earnest, &c. A *condemned* man may cry earnestly for a pardon. A natural man may pray *earnestly* at times, when in feare and horreur, under *pangs* of conscience, hee may now cry *earnestly*, but not *believingly*. There may be much *affections* in a prayer when there is but little *faith*, fleshly affections, naturall affections, raised affections, either from convictions, feares, horrours, these are but the *cryes* of nature, of sense and reason, the *cryes* of flesh not of *faith*; the affections which *faith* raiseth, they are not *loud*, yet they are *strong*; though they are *still*, yet they are *deepe*; though not so *violent*, yet more *sweet*, more lasting.

8 Againe, one doth duties by vway of *subserviency* to other ends: that vvhich makes

makes duty desireable to one is some respects, *dutie* is *desireable* but onely in a *case*: And you know things which yet otherwise are lookt upon as *evill* may be desired in a *Case*. As the Merchant casting his *goods* out of the ship, hee looks upon the thing no way desireable, he casts away his *heart* with them, but yet in this case he submits to it, to *save* his life. So they desire duty, and *holinesse* but onely in a *Case*, they looke upon *prayer*, upon obedience, mortification of their lusts, &c. but as so many *hard taskes*, and impositions which they must *submit* to undergoe if they vwill come to glory; But the other doth close vvith these as his *heaven*, as a part of his happinesse, a *piece* of his glory——he doth not close vvith these things out of *submission*, but out of *delight*, these are not his *penance*, but his *glory*, his desire: As the one he parts with sinne, not because it is not *desireable*, for hee weepes after them, but because it is *damning*, He parts vvith sinne as *Jacob* with *Benjamin*, because otherwise hee should starve: or as *Phaltiel*, with *Michel*, because otherwise lose his *head*: or as the Merchant with his goods, because otherwise lose his life. And so he closeth vvith *holinesse*,



218 *The difference between a godly*

*holinesse*, not out of *love* and desire to it, but because this he must *endure* if hee will come to heaven. But now the other he *partes* with sinne as *poyson*, as an accursed thing which hee desires to be rid of, and *closeth* with holinesse as his happiness, which he thirsts to enjoy, and to be swallowed up with it.

9 The one hee doth dutie, as the sicke man eats his meat, not out of desire and delight, but out of *reason*, it is more out of *conviction*, hee must die if hee doe not eate, then out of *desire* or stomach to it. The other doth dutie, as a healthfull man feeds, not meerely out of *reason*, but out of *desire* and delight in it. Or the one hee closeth with dutie, as with *physicke*, not *food*, as with a *medicine*, not with *meat*, there is *reluctance* against it, it is

si quid boni triste feceris, fit de te, potius quam a te, Prosper.

no way *desirable* but in *Case*, in case of *health*; the other closeth with it as a healthfull man with his *meat*, there is *desire*, *light*, *desire*, *pleasure* in feeding, &c. These are the new borne babes that desire the sincere milke,—— The one cries, The good that I would doe, I cannot doe, and the evill that I would not doe, I doe; the other, The good that I have no *desire* to doe, I doe, and the *evil* that I desire to doe

*man and others in duty.* 219

he would doe: he would sin, and dares not doe: because of *wrath*, he doth duty and hath no heart to it, because hee wants a heart to it sutable.

All *delight* in duties doth arise from a *liberitie* of spirit in the doing of them, there be not *grace* within, as well as without, if there be not *principles* agreeable to *precepts*, the heart can never have *light* in them. Here is the ground that a godly man doth walke in duty, not *meerely* because it is *commanded*, but because hee *acts* his nature, in his obedience.

The *Law* of God which is in the booke *transcribed* into his heart, it is his *nature*, his new *nature*; so that hee *acts* his new nature renewed, in *acting* obedience. The eye needs no command to see, the eare to heare, it is their nature, the command is in it selfe, the *faculty* of seeing the command to see: so far as the heart is renewed it is as *naturall* for it to obey, as for the eye to see, the eare to hear, and to live in obedience, as the *fish* in the water, the bird in the ayre.

And therefore we doe not obey *meerely*, *Conclu.* because it is *commanded*, that is for such who have no *principle* in them, but wee obey

obey out of principles which God hath planted in us futable to the commands of God. Indeed, the command is the Law without, of our obedience, but grace is the principle within; the heart and command answer one another: as face answers face in the water, or in a glasse, so the heart and the command; the command is transcribed into the heart. Hence it is that there is so much *delight* in obedience, because it is *naturall* to obey, so farre as the heart is renewed. As it is *naturall* for the eye to see, the eare to hear; so for the heart to obey, so farre as it is renewed. And hence comes *delight*, *Psal. 40. 8. I delight to doe thy Will, Oh my God*, and wherein was this *delight*, hee shews in the vvords following, *thy Law is in my heart, &c.* There was the ground, the Law was not onely his command, but his nature; so long as the Law is your command onely, you cannot delight to do the will of God; you doe duties, but you cannot *delight* in them, unlesse it be looking upon them, as *something* for glory, *something* for Heaven: but vwhen once the Law of God becomes your nature, then you come to *delight* in obedience, and in the wayes of God.

*Actions* of nature they are *actions* of *delight*:

*delight*: the eye is never weary of seeing, the eare of hearing, neither the heart of obeying; it is so farre as it is renewed, so farre as sanctified, because it is his nature. God hath promised in his Covenant, to write his Laws in the table of the heart: poor man you have the Law in tables of stone, and write after it as after a Copie, a thing without you, and you have worke indeed, but hee saith; hee vvill write them in the tables of the heart, he will transplant them to the soule, whereby they shall become of the nature, and then obedience shall not be a *forreine* command, a Law without you, but obedience shall be a natural thing, a Law within you, your nature; Hence is that abundance of *delight* in the Law, as you see in the 119 Psalm, up and downe. Hence is that *delight* in obedience to it, because all this is now your nature, and so farre as that acts, it acts with *delight*.

I grant there may be a kinde of *irksomenesse* and tediousnesse in us at times, to doe those things which yet are naturall and full of *delight*; though it be naturall for the eye to see, and that wherein it delights, the eye is never weary of seeing, as Solomon saith, but that is to be understood of an eye that is sound; for if the eye be

222 *There may be some irksomnes*

before, it may breed a *tediousnesse* in the eye to doe that which it *delights* so much in. So though it be *naturall* for the soul to obey, and that wherein it delights, as the *fish* in the water; yet if the *principles* within be disturbed, if wounded, it may breed a kinde of irksomnesse, wearisomenesse, and *tediousnesse* in the soul to doe that which yet it had so much *delight* to doe.

And this may arise from diverse grounds.

1 Either their hearts may be *dampned* with carnall affections. 2 Or they may be pulled *backe* with the prevailes of corruptions. 3 Or they may *drive heavily* under some *vexing*, and long temptation. 4 Or in case of the spirits *withdrawment* either in Pœnall, or Probationall trials. 5 Or in case of *Relapsing* into sinne. Yet in the *greatest* unwillingnesse, take a Saint at the worst, hee hath a stronger *Byas* to God, then any others have, when they are at the best, because in the one there is some will *renewed*, though a will now *obscured*, or in conflict, in the other there may be some *passion*, some mood to service, but no *will*.

*in Saints.*

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And thus much shall now serve for the answer of this third *Query*. Wherein I have plainly shewed you, that it is no *infringement* to our Christian liberty to be *bound* to the *performance* of duties, nor yet to obey and doe duties, *because* God hath commanded them; only this is the *freedomme* of a Christian spirit, though he doe the *duties* which are commanded, and doe them because God hath commanded them, yet not *meerely* because they are commanded, but out of *principles* of love, delight, and agreeablenesse to the things that are commanded, he prays *because* God hath commanded him, but not *meerely* because of the command, but because there is a *suitablenesse* betweene his heart and the work, his soul and the duty, and as he *desires* after, so his soul *delights* in his approaches and converses with God. I have spoken to it at large: We come now to the fourth *Query*.

Whether the freemen of Christ, or 4 *Query*. those made free by Christ, may not sinne themselves into bondage againe? It is affirmed by some: It is denied by others. I shall answer in *briefe*. There is a two-fold bondage. 1 *Universall*, 2 *Partiall*, or *graduell*.

And

1 An



## 224 *The distinctions of bondage.*

1 An *universall* bondage, or a *state-bondage*; which is a bondage properly so called: and that is three-fold.

1 A bondage to sinne, which is expressed in the 3 *Tit. 3. Wee which were sometimes foolish and disobedient, serving divers lusts.* So in the *Rom. 6. 20. For when you were the servants of sinne, you were free from righteousness.* And *John 8. 34. He that committeth sinne, is the servant of sin,* 2 *Pet 2 19. While they promise them liberty, they themselves are the servants of corruption.*

2 It is a bondage to *Satan*; he is Gods *aylor*, who holds downe poore soules, under *brasse* barres, and *iron* gates; not to be broken, *Ephes. 2. 2. Hee is said to rule in the hearts of the children of disobedience.*

3 It is a bondage to the Law. 1 In the *rigour*, 2 In the *curse* of the Law.

1 A bondage to the rigour of the Law, which requires, 1 *hard things*: 2 *impossible things*: 3 *yea*, and that in such *severity*, that it will not accept of the most *eminent* endeavours without performance: 4 Nor of *obedience* in much, if you faile in a little: 5 Nor will it admit of *repentance* after all this failing; one *breach* in

never

## *The distinction of bondage.* 225

never made up againe, neither by *double* diligence, nor by *repentance*. That is the rigour of it.

2 It is a bondage to the curse of it: which is, 1 An *extensive* and *universall* curse; cursed in *soule*, *body*, *estate*, *silver*, *gold*, *relations*, as you see in the 29 of *Deuteronomy*.

2 And it is an *unavoydable* curse; thou art not able to obey in all things, and therefore *unavoydably* concluded under the *malediction* and curse; as the Apostle reasons, *Gal. 3. 9, 10, 11. As many as are under the works of the law, they are under the curse: and how proves hee that? For it is written, Cursed is every one that doth not obey in all things written in the book of the law to doe them.* Where there is the *impartiality* of the curse, to every one, and the *severity* of it. 1 Who ever obey not. 2 Obey not in every thing; nay, though hee should, yet one omission and failing in this life, would conclude him under it. 3 Who ever continues not to obey in all things——And this is the first, the *state-bondage*, or bondage properly so called.

2 There is a *partiall* or *graduall* bondage, a bondage in part; or a bondage in degrees

degrees, vvhich is a bondage improperly so called.

And that is, 1 A bondage in respect of comfort. 2 A bondage in respect of the manner of obedience.

And so wee shall answer this in two conclusions.

1 Conclusion.

That the free-man of Christ, or those that are made free by Christ, shall never sinne themselves into the first-bondage againe; they shall never sinne themselves into that *universall* and *state-bondage*; he that is once Christs freeman, shall never againe become Satans bondslave. 1 Hee shall never more be a servant to sinne, the promise is, *Rom. 6. 14. You are not under the law, but under grace; therefore sin shall have no more dominion over you.* Sin may have a tyranny, but never a sovereignty: you may be carried captive, as the Apostle saith, *Rom. 7. 23. — leading mee captive —* but you shall not be willing captives; you may fall into sinne, but you shall never be servants to sin more; your cares shall never be boared in token of willing and voluntary subjection to sinne.

2 Again, hee shall never be a slave to Satan more, Satan may get the advantage

age of him, but he shall never become his willing servant more.

3 So he shall never come under the law more. 1 Not under the rigour of it. 2 Not under the curse of it; the Law can take no hold of him to condemnation. And this is the ground, *he is not under the law, but under grace*; if hee can sinne himselfe from under grace, then indeed he is againe under all this: But this is impossible, therefore the other; and so much for the first.

Though the freemen of Christ cannot 2 Conclusion. sinne themselves into a state of bondage againe, into an *universall* bondage; yet may they sinne themselves into a *gradual* partiall bondage, which vve will shew in two particulars.

1 The freeman of Christ may sinne himselfe into bondage in respect of comfort, Thus you see David did, *Psalms 51. Restore to me the joyes of thy salvation: men that will not follow the direction of the Spirit, shall want the consolation of the Spirit*; if they vwill doe workes of darkenesse, they must looke to walke in darkenesse. Though promises of Grace are absolute; yet promises of peace and comfort seeme to be conditionall, not that

228 *How Beleevers may sinne*

that our walking hath any meriting or deserving power to the procuring of our peace: but that this is the vway in which God vwill bestow it, and continue our peace and comfort. In the vwayes of dutiewee hold up our communion vwith God, our *converses* with him, our *actings* of faith and grace; and so in these *wayes* comfort and peace as they are *procured*, so are they continued. Grace is as the fire, comfort as the *flame* that comes from it: but as it is with *green wood*, if it be not continually *blowing*, there vwill be no *flame*; so Grace is in us, as fire in *greene wood*, vvhich will quickly gather an *ash* and deadnesse, if you doe not continue in *blowing*, if you doe not exercise your graces, you can looke for no flame, looke for no comfort, vwithout the exercise of Faith, of Grace, and sutable walking in obedience. Though promises of grace are absolute, yet promises of comfort, I say, they are conditionall, Psal. 50. 23. *To him that ordereth his conversion aright, will I shew the salvation of God*, Isa. 32. 17. *The worke of righteousness shall be peace, and the effect of righteousness shall be quietnesse and assurance for ever*, Isa. 64. 5. *Thou meetest*  
him

*themselves into bondage.* 229

him that rejoyceth and worketh righteousness; him that remembers thee in thy way, &c. John 14. 15, 16, 21. *If you love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, who shall abide with you for ever*, verse 21. *He that hath my commandments and keepeth them, is he that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and manifest my selfe to him*. Where you see it seemes all to lye upon condition: so Gal. 6. 16. *As many as walk according to this Rule, peace be upon them and mercy, and upon the whole Israel of God*. So that if men walke not in the wayes of obedience, they may want comfort, they may want peace.

The freemen of Christ may sinne themselves into a *bondage* by sinne. though not into the *bondage* of sinne: They may sinne themselves into a *bondage* of feare: yea, and a *bondage* of trouble; their sinne may cost them brokennesse of bones, though they shall not sinne themselves into a *state-bondage* againe. Though you cannot sinne away your grace, yet you may sinne away the *evidence*, the *sense*, the *comfort* of it: Though you cannot sinne  
away



230 *We may sin our selves into*  
 away your pardon, yet you may sinne a-  
 way the *sense* of it: nay, the *comforts* of  
 it; *though* you have it, yet you have no  
 comfort from it; it is as *though* you had  
 no pardon in respect of you; otherwise  
 you must say a man may have *fulnesse* of  
 peace, of assurance, and of comfort e-  
 ven in the *highest* acts of sinne, as some  
 have said. Nay, and you may not one-  
 ly sinne away the *sense* and comfort of  
 it, but the *evidence* and knowledge of it;  
 as that place of *Peter* seemes to imply,  
 2 Pet. 1. 9. *He hath forgotten that he was*  
*purged from his old sinnes*; new sinnes  
 bring new feares, new guilts and trou-  
 bles. All the former foundations and  
 resting places of the soule seeme to be  
 shaken, new doubts arise whether I am  
 justified and pardoned, yea, or no; and  
 these new doubts bring new troubles and  
 feares on the soule.

*Object.*

\* Doctor  
 Cr. in his  
 Christ a-  
 lone exal-  
 ted. p. 246

But you vvill say this is our weaknesse,  
 for the free men of Christ they are let  
 loose to enjoy the *free Spirit* of Christ,  
 that is to say \* they, to have *free* discourse,  
 free *society* vvith the *Spirit* of God, and  
 may heare all the *gracious* language of  
 Gods *thoughts*, yea, and vvith application  
 and comfort, and that say some, as  
 soone

*bondage in respect of comfort. 231*

soone as he comes warme out of sinne.

This is our *weaknesse* indeed, but a pe-  
 nall weaknesse, a *weaknesse* vvhich is a  
*chastisement* of former wickednesse.

There are threefold desertions. 1 *Cau- Answ. 1.*  
*tionall*, for prevention of sinne, as *Paul*  
 seemes to be. 2 *Probationall* for triall, and  
 exercise of grace, as *Jobs*. 3 *Penall*, for  
*chastisement* of some way of wickednesse,  
 as *Dauids*.

In the former it is our weaknesse in-  
 deed, and so is the other, but yet vvith  
 much difference, for in this it is a *weaknesse*  
 vvhich we have contracted on our selves,  
 or a weaknesse inflicted in chastisement of  
 former wickednesse: as it was in *David*,  
 his sinne had brought this on him.

The *Spirit* of God is a tender and de-  
 licate Spirit \* if you *grieve* him, he vvill \* *It is not*  
 grieve you: if you will not follow his *tractat ne*  
*counsell* and commands, you shall want his *à nobis*  
*comforts* and joyes: *Your iniquities have tractatur.*  
*separated between you and your God*. Though  
 sinne make not a totall separation, a  
 finall separation, between us and God,  
 yet it may cause a *with-drawment*, and  
 breed a distance between God and us, it  
 may cast up such a *cloud*, that all the faith  
 we have vvill not be able to see through

it, as you see in *David*; you have a passage in *Ila. 57. 17.* proves this, *For the iniquity of his covetousnesse I was wroth, I smote him and hid my face*——And you see how frequently upon the admission of sinne, though perhaps of an ordinary nature too, what troubles the soul hath, all the former resting places for the soule are no rest to a man, all his former evidences are beclouded, and hid in the dark, he cannot discern them. But all this you will say is his weaknesse too, as *David* saith, *Psal. 77 to. This is my infirmity,*—I grant it is our weaknesse to question former titles, if ever God did grant us a grounded evidence of a pardon, and our interest in Christ, to call it in question again. But it is such a weaknesse as doth accompany wickednesse, such a weaknesse as sinne will bring on you; and God suffers it to be so, for his fatherly ends to humble us the more, and therefore,

1 God doth not look now on us as he was wont.

2 Conscience doth not now give in evidence as it was wont.

3 It may bee *Satan* is let loose to tempt us too.

4 It may be the Spirit of God is withdrawn

drawn too, because you have grieved the Holy Spirit, and then no marvell if there be trouble, if the soul want comfort.

But you will say; It is our work at this time, even after commission of sinne to beleeve, and if to beleeve, then to be comforted.

1 Comfort is the fruit of faith, and therefore it may be our work to beleeve. And a man may be able to beleeve, and yet not able to take comfort; A man may rest upon Christ for pardon, and yet upon reflection is not able to evidence hee doth rest on him, and a man may be able to discern of his own acts, and yet comfort may be suspended for a time.

2 Though it be our work to beleeve, yet is not so properly our work to take comfort; God would have us to take comfort in an orderly way, goe from beleeving and mourning, to joy, and comfort. Gods workings are orderly workings: It is now your work, as you have sinned afresh, so to beleeve afresh, and mourne afresh, and then to receive comfort.

Yet 3 you may be comforted, first, in respect of your former justification, this new sinne doth not overthrow your former pardon, though interrupt and disturb your

Object.

Answ.

*Per lachry-  
mus veni-  
mus ad  
canticum.*

your present *peace* and comfort, and secondly, you may be comforted in this, that there is *mercy* enough in God to *cover*, and *Grace* enough in Christ to cure this fresh sinne: thirdly, and in this you are to be comforted, that God doth not suffer you to lie in sin but hath *discovered* it to you, *hum- bled* you for it, and brought you over to Christ, in whom you may *renew* your peace, and regaine your comforts.

But then you will say, that if our peace may be interrupted by our walking, then our peace and comfort doth not depend upon Christ, but upon *our selves*, not upon Christ's *doing*, but upon our *walking*.

1 Some distinguish betweene a peace with God and a peace with our selves; the peace with God cannot be lost, but peace with our selves may be forfeited.

2 Others distinguish betweene a peace of conscience, and peace with conscience. As wicked men may have peace with conscience, but no peace of conscience: So the Godly may have peace of conscience, and yet want peace with conscience. Conscience may object and quarrell, and dispute, when yet the soule is truly at peace.

3 Others distinguish betweene a *reall* peace

and an apprehended peace: the godly may have *reall* peace in respect of their state and condition, and yet want the *sense* of peace, in respect of their owne apprehension.

4 Others distinguish between the peace of justification, and peace from justification; the former remains say they in- late and un-interrupted, even when the self doth neither see nor feel its wonted consolations, 2 Cor. 5. 7. Psal. 49. 5. but the other may be interrupted and disturbed by our walkings.

5 Others say, there is a peace of justification, and a peace from sanctification; the former, say they, doth depend no more upon our walking, then our justification self doth; but the other doth depend upon our exact vvalking: God doth not maintain peace whilst we neglect to vwalk the wayes of peace Psal. 58. 6, 7, 8. Gal. 3. 16. As many as walk according to this rule, peace be on them. God doth still carry on his work both of peace and holinesse in neerer proportion together, the one cherishing, and helping the other.—

In a word, I conceive we may distinguish between the foundation and being of Christian peace, and the flourishing and wel-



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wel-being of it. The foundation of Christian peace, is not in us, but in Christ, not in our holiness, but in his righteousness, not in our walking, but in his blood and suffering, who is the spring of our peace and in whom we have peace, John 16. 33. and vwho is said to be our peace, Ephes. 2. 14. But the flourishing and well-being of this peace doth much depend upon the exercise of our Graces, and exact walking with God, It is purchased by the obedience of another, but must be cherished by our owne obedience: And indeed it doth so far depend on us, that if we do not walk exactly, though we cannot sinne away our former pardon, yet we may sinne away our present peace. There is a 5 fold-peace that a man may sinne away, the least of which is worth a world.

1 There is a peace which flowes from the witness-bearing of our conscience in our integrity and exact walking, such a peace as Hezekiah had when hee said, Lord remember how I have walked before thee in sincerity — and Paul had the same 1 Thes. 2. 4, 5, 6. Rom. 1. 9. and that peace we may sinne away, when wee fall into fresh sinne, the comforts of our former walking will not beare us up.

2 There

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2 There is a peace which flowes from the soules Communion and converses with God in dutie. There is a peace as well as sweetnesse in every piece of holinesse, and in this peace a man may sinne away. All that sweetnesse and adaptation of spirit in duty is now gone upon fresh revolts into sinne, and now the soul formerly comforted is interrupted and disturbed in all its approaches and converses with him.

3 There is a peace which flowes from the exercise of Grace implanted in you: you cannot exercise any Grace, but there is some peace and comfort in the exercise of it. When you exercise your faith to beleeve and close with Christ, your repentance to mourne for sin, — there is some peace, some comfort, that is, the result of these exercises. Now a man may sinne away this comfort, your fresh sinne doth wound and disturb you in the exercise of your Graces, and therefore your comforts which flow from such exercises must needs be interrupted. Nay, if a man may sinne away some measures and degrees of Grace, those measures which are gotten of a mans owne improvement, much more may he sinne away his peace which should flow from them.

4 There

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4 There is a peace which *flowes* from sense and knowledge of Gods Grace implanted in the soul, vwhen a man is able to *evidence* the works of Grace implanted in the soule, there must needs be peace and comfort in it. Now this also a man may sinne away, hee may sinne away the sense and knowledge of a work of Grace in him, he may so *darken* and obscure his evidences by sin, that he is not able to *read* them, nor *discerne* that work of Grace in him, he may now finde so much grace as to *afflict* him, but not so much as to *comfort* him, his light was not *directive* before, and it is *flittive* now.

5 There is a peace which *flowes* from the assurance of God at peace with the soul. A peace which *flowes* from the sense of Gods favour, from the assurance of God at peace with us. And this peace may we *forfeit* and lose, though we cannot sinne away our *former pardon*, yet may we sinne away our *present peace*; nay, and sinne away the sense and *comfort*; yea the *knowledge* of our former pardon; which may be implied in that of the Apostle, 2 Pet. 1. 9. *He hath forgotten that he was purged from his old finnes.*

And thus much shall serve for the Answer

*bondage in respect of obedience.* 239

swet to the Objections, and the settling of the first particular, that the freemen of Christ may sin themselves into bondage in respect of comfort.

2 A Christian may sinne himselfe into *bondage* in respect of the manner of his obedience: Though hee doe now serve God, yet not with that measure of willingness; not with that *measure* of freedom, cheerfulness and *delight*; not with that enlargednesse of heart vvhich *formerly* hee hath done. David after his sinne desired that hee might have the *free Spirit* of God *restored* to him; hee had not *lost* it, the *free Spirit* vvas in him; but hee *wanted* that former freedom of spirit; he wanted those operations and workings of it; he wanted that comfort in *service*, and that freedom to *service* which he had before; the wheels were now taken of, and he went *heavily*, and sadly on in the wayes of life. Though it be *naturall* to the eye to see; and eare to heare, and that wherein it doth *delight*; for actions of *nature* they are actions of *delight*: yet if that the eye be *sore*, it may breed a tediousnesse and burden in the doing *actions* of nature: So here, if the *principle* whereby he obeys be wounded, it may worke an *irksomenesse*

*ness* in the doing those things yvherein formerly a man delighted. Though sinne cannot set him into the *state* of a slave; yet it may disable to serve fully as a sinne. And this servilenesse of *spirit* may be caused either by, 1 *Feare*: or 2 by *Doubts*, and unbelieve: or 3 *Grace* is weakened in the operation by the prevailing of sinne; or 4 The soul *wants* those former apprehensions, and so is disheartened in all its approaches unto God. Indeed now hee *serves* God, but it is more out of obedience then out of *delight*; he dares not but pray, and yet he findes little *heart* in prayer: hee is now vvounded in all his approaches to God; that *adaptation*, and sweet connaturalnesse vvwhich vvvas betwene his *heart* and duty is now gone; that *complacency* and delight vvwhich his soule had in all his approaches unto God, and *walking* vvith him, is gone, and the soule *drives heavily* in the vvayes of obedience: hee goes now to duty, as a sick man to meat; not as a hungry healthfull man to his food: he doth duty rather out of *spirituall* reason, then out of *natural* delight; and thus it befalls many of the Saints in their *relapses* into sinne; they sinne themselves into bondage in respect

of the manner of their obedience. And this shall serve for the Answer to the fourth Query, *viz Whether the freemen of Christ may not sinne themselves into bondage.* VVe come now to a fifth Query.

*Whether this may consist with our Christian freedome to do duties with respect to Reward.*

There are three Opinions concerning this Question.

Some say that we are to doe *duty*, to *Opin.* walke in the wayes of obedience, to merit heaven and glory: we must fast, pray, and doe good workes; and all this with an *Eye* \* *Merces* to glory, as \* *wages* for work, and as *desert* *non est debita, sed gratuita,* of obedience. And therefore do they doe *all their works*; they fast, pray, penance, and afflict themselves, in reference to the purchase of heaven and glory by all this. *non merita, sed gratia, et alia.*

The Councell of Trent doe denounce *anathema* upon those who say, That a *justified* person doth not merit eternall life by his obedience. And what would not the proud heart of a man doe, if by *doing* hee might merit Heaven? What torments have the very Heathen *indured*, out of an opinion that they should come to happiness by them? And what would not o-



*Cum Deus coronat merita nostra (vult opera nostra) nihil aliud coronat quam munera sua.*

*Aug. Sicut dona coronat, non merita.*

*141. Aug. \* Quia tu dignatus es facere, non quia ego dignus cui facias.*

*Aug. in 43. Psal. a Regnum celorum non servorum stipendium, sed filiorum hereditas.*

*Calv. de Merced.*

*b Quid sunt omnia*

thers doe? I have read it vvas the speeth of one, I vwould swim through a Sea of Brimstone, saith he, that I might come to Heaven at last. Men would be at great paines, and spare for no cost, if vvhhat they did might be looked upon as l yings out for Heaven, as the purchase of Glory, or as wages for worke. The proud heart of man would faine have that of debt, which God hath decreed to be of Grace; and desires that to be of purchase, which God hath intended to be of free gift.

But these are to be cast out of the enquiry. Certainly though we may do good works, and walke in the wayes of obedience, with an eye to the recompence of reward; yet none of us bold, that these things are to be done with reference to our meriting of it. The Apostle tels us, that it is not of \* debt, but of Grace, Rom. 4. 4. And in Ephes. 2. 5. By grace we are saved. So in the 8. 9, 11 verses. And the gift of God is eternall life, Rom. 6. 23. <sup>a</sup> Glory is not the wages of a servant, but the inheritance of a sonne.

And indeed, <sup>b</sup> what are all our workes? *opera ad tantam gloriam? Bern. Quid possumus dignum facere praemis cel. sibus? Amb. in Psal. 118. ser. 20. Non sunt condigne passiones ad praeteritam culpam, neq; futuram mercedem.* Bern.

to that glory, if all our sufferings are not worthy to be compared to the glory that shall be revealed, what then are our doings? It vvas the speech of Anselme, ife <sup>a</sup> *Silvanus* a man should serve God a thousand yeers, he could never by that service deserve half a day: I say, not one moiment of time in that eternall Glory.

And therefore wee will cast these out of the inquiry. It is too grosse for Christian cares: the Apostle tels us plainly, Titus 3. 5. Not by works of righteousness which we have done, but according to his mercy he saveth us. — Not by vworkes of righteousness, that is, our own works, though wee say of them, as some of the more moderate of our Adversaries doe; *Non tale est* our owne vworkes \* sprinkled vvi-h the bloud of Christ. All are injurious to grace. For by Grace we are saved; and grace, is no wayes grace, if not every way Grace. But let us leave them. —

There are two other opinions which are to be debated.

2 Some say peremptorily, that wee cant licet ora jejuniis, non erunt tamen condigne passiones huius temporis ad futuram gloriam. Euseb. Emis. Tua peccata sunt, merita Dei sunt. Aug. \* Opera nostra sanguine Christi tincta. Gratia nullo modo gratia, nisi omni modo gratia. Aug.

must have no eye, nor no *respect* to Heaven or *glory* in our obedience: But wee must walke in all the *ways* of obedience, with this freedome, carrying no *respect* to the *recompence* of reward at all: and that it is utterly inconsistent with the *free spirit* of a Christian, and *distractive* to our Christian freedome, to doe *any* with *respect* to reward.

3 There is a third opinion, that saith, we may doe holy *actions*, and wee may walke in the *ways* of obedience, and may also in this *doing* cast an eye, and have *respect* to the *recompence* of Reward.

These two last come to be examined by us; we have *cast out* the first, as inconsistent with the *nature* of grace, and the *freedom* of the Gospel; but both these two are held up as *consistent* vvith Grace and Christian freedome. And yet these two last seeme to stand upon *opposite* termes.

1 One saith, we are to doe holy *duties*, and may not at all cast an eye to the *recompence* of Reward,

2 The other saith, wee may have *respect* to the *recompence* of *reward* in the *doing* of them.

For the *first* of these, that wee are not  
to

to have *respect* to the *recompence* of reward: It seemes to be strengthened by these arguments or reasons.

1 Because this overthrowes the *nature* of our obedience, and makes that *mercenary* and servile, vvhich should be *son like* and free: for if vve doe obey God in reference to Heaven and Glory, then we do not obey *freely*, not God for himselfe, but *servilely* and mercenarily, that obedience being servile in the *principle*, which is mercenary in the *end*.

2 Because if so, then wee overthrow the *nature* of Grace, and make that mans *purchase*, which yet is freely *bestowed* of God, vvhich must needs overthrow the *nature* of Grace.

3 Because all these things they are the *parts* of the Covenant made to us: I will *pardon* your sinnes, I will *give* you Grace, I will *give* you Glory. Now we doe not obey that we may have *pardon*; nor obey that we may have *Grace*; and why the other? why should we say, that vve obey, that we may have *glory*, seeing these are alike promised?

4 Because all these are fully *purchased* by Jesus Christ, and *provided* for in Christ. Therefore they are not the *purchase* of us:

245 *Some Arguments that we*  
we doe not obey, that wee may get this,  
but because these are purchased for us, and  
we are persuaded thereof, therefore vve  
doe obey, &c.

Thus may the first Opinion be managed.

The second, that vve may have re-  
spect to the recompence of the reward in  
our obedience.

It may be thus managed and defended.

That which God hath propounded as an  
incentive to obedience, we may look upon  
in our obedience. But this God hath so  
propounded: Ergo. Or thus, If motives may  
be taken from them to quicken us to obe-  
dience, then may vve eye them in our obe-  
dience. But motives may be taken from  
them to quicken us in our obedience, Ergo.

The second proposition seems the main to  
be cleared; and it is proved thus:

That which God hath used as a motive  
to quicken to obedience, that may be used  
as a motive, and consequently vve may  
eye it in our obedience. But God hath used  
glory and Heaven as a motive to quicken  
us to obedience: this is proved, Rom. 8.  
13. If you live after the flesh you shall die,  
but if you by the spirit do mortifie the decays  
of the flesh, then you shall live. And in the  
1 Cor. 15. last. Therefore be stedfast, al-  
ways;

may eye reward in obedience. 247  
wayes abounding in the work of the Lord,  
for as much as you know your labour is not  
in vaine in the Lord. So, 2 Pet. 1. 5. to the  
12. and 2 Peter 3. 14. Seeing ye look for  
new Heavens and new Earth, be diligent  
that ye may be found of him in peace, with-  
out spot and blamelesse. And Gal. 6. 8, 9.  
He that soweth to the flesh, shall of the flesh  
reape corruption; but he that soweth to the  
spirit, shall of the spirit reape life everla-  
sting: Be not weary in well doing, for in  
due season ye shall reape if ye faint not. So,  
2 Tim. 2. 12. If we suffer with him, we shall  
also reign with him. And therefore God  
having propounded this as an incentive  
of obedience, we may eye it, and have re-  
spect to it in our obedience.

That which the Saints and people of  
God have eyed in their obedience, wee  
may eye also. But the Saints in their obe-  
dience have eyed the recompence of re-  
ward: therefore, ——— &c. That they  
have eyed it, you see Moses, Heb. 11. 25,  
26. He chose rather to suffer affliction with  
the people of God, than to enjoy the pleasures  
of sinne for a season; esteeming the reproach  
of Christ greater riches than all the treasures  
of Egypt, for he had respect \* to the recom-  
pence of reward. \* εις την  
μοιβαν

R 4

But



But you will say, *Moses* was a man under the Law, and hee had not so free a spirit in service, as those now under the Gospel.

But to this may be answered.

1 Hee was a *sonne*, though under age, and had the free spirit of Grace: else hee could have had no Glory.

2 *Paul* commends this act of *Moses*, shewing the greatnesse of his faith and obedience, and so makes it imitable to us.

3 But thirdly, we shall finde those who were under the Gospel, vvhho enjoyed abundance of Gods free Spirit, that yet had an eye to the same recompence of reward in their obedience. You see *Paul* who had as free and ingenious principles in him as ever man had; yet hee saith of himselfe, in *Phil.* 3. 13, 14. *I forget all things that are behind, and reaching forth unto those things which are before, I presse hard to the marke, for the price of the high calling of God in Iesus Christ.* And see *Heb.* 12. 1, 2.

Thus you see the severall Opinions, and the chiefe strength vvhwhereon they stand.

Now in way of Reconciliation, and setting

ing downe that vvhich I apprehend the truth in this Controversie:

1 I will first shew what is meant by Reward.

2 What by eyeing of the Reward.

3 Whether the Eyeing of it be any infringement to Christian freedome.

For the first, What is meant by Rewards. Rewards may be said to be of a threefold nature. 1 Temporall. 2 Spirituall. 3 Eternall.

1 Temporall, and those are all kinde of mercies vve enjoy in this life, whether personall, or relative, and those positive, or privative, health, comfort, food, rayment, house, harbour, riches, freedome deliverance.

2 Spirituall, and those are all kinde of blessings concerne the soul: Justification, Sanctification, Grace, increase of Grace, victory over our lusts, comfort, peace, joy, communion with God.

3 Eternall Rewards, and that is the maine in controversie; Glory, immortality, life, as the Apostle sets it downe, *Rom.* 2. 5, 6, 7. *Who will render to every man according to his works, to them who by patient continuance in well-doing seeke for glory, and honour, and immortality, eternal*

*nall life.* In a word, this eternall reward is the enjoyment of God, of Christ, of the Spirit, it is perfect freedome from sinne, it is perfect holiness, it is indeed, grace glorified, this is that eternall reward. And this shall suffice for the first.

2 What is meant by *Eying* of the reward. It is the phrase which the Apostle useth of *Moses*, Heb. 11. 25, 26. *He esteemed the reproach of Christ greater riches then all the treasures of Egypt, for he had respect to the recompence of reward.* Wee will a little explaine what is meant by it.

There is a threefold Eye.

1 There is an *Eye* of knowledge, whereby a man sees and knows the Excellency of a thing.

2 There is an *Eye* of Faith, whereby he beleeves the truth of it, and his interest in it.

3 An *Eye* of Hope, and thereupon of patience, and waiting, or expectation for the enjoyment of it.

In these *Respects*, *Moses* might bee said to *Eye* the recompence of Reward.

1 He *Eyed* it by knowledge, hee knew those things which were laid up for him, he saw him that was invisible, as the next verse tells us; and he saw those rewards which

which God had laid up for his people: were to be preferred before the pleasures of sinne.

2 He had an *eye* of Faith; Whereby he was perswaded both of the truth of it, that such things were reserved, and of his part in them, and that hee should possess his Glory.

3 He had an *Eye* of Hope, to wait and expect the enjoyment of all this with patience, Heb. 10. 36.

And now hereupon hee esteemed the reproach of Christ above all the treasures of Egypt, for saith the Text: *He had an eye to the recompence of reward.* What's that? Shall we say, he had respect to that Glory vvhich hee should purchase or enjoy, by doing of this, or for doing this? No, But because hee knew the Glory that was reserved for him, because he did beleeve that he should possesse it, because he did hope for it, and expect it. Therefore he did despise all the riches and pleasures of the world, as not worthy to be compared vvvith it. Agreeable to vvhich are those places, Col. 3. 23, 24. and Heb. 10. 34. And thus much for the second, wee come now to the third.

3 Whether to doe duties vvvith an *Eye*,  
to

to the recompence of reward be any  
fringement to our Christian freedom.

I answer, if you take it thus as  
have said, for *knowing, believing, hoping*  
expecting of that Glory God hath pro-  
mised to us; then I say, it is no infring-  
ment of Christian liberty, to doe duties  
with an eye to the recompence of the re-  
ward. But rather contrary I say, that here-  
in our liberty doth consist, upon *know-  
ledge, Faith, Perswasion, Hope, and ex-  
pectation* of that Glory, which God hath  
*reserved* for us, thereupon to be encour-  
ged and quickened in our obedience, and  
thereby made free indeed in our obedi-  
ence of him.

In brieft, then if you take this *Ey-  
ing* of the recompence of Reward as I have  
said, then a man may doe *duties* with an  
eye to the recompence of Reward. And  
indeed we ought to doe them with such  
an eye to the recompence of Reward.  
1 Upon knowledge, faith, perswasion  
that God will blesse us, and never depart  
from us, from doing us good. 2 And  
upon knowledge, faith, perswasion, that  
God is our Father, that our sinnes are  
pardoned, &c. 3 And upon the like  
knowledge, Faith and perswasion that

God

God will glorifie us at last, thereupon we  
are to obey and give up our selves to all  
the *ways* of obedience, love and service  
to God, as the Apostle saith, *Col. 3. 23, 24.*  
*and whatever you doe, doe heartily to the  
Lord, knowing that of the Lord you shall  
receive the reward of the inheritance.* But  
by eyeing of the recompence of re-  
ward you meane thus, vvhether we are  
to doe duties, in reference to the ob-  
taining of spirituall, temporall and eter-  
nall mercies, then I must pause, and an-  
swer you by some distinctions.

If then the *question* be demanded, 1 of  
temporall good things. *Whether may not  
a man doe duties and obey God in reference  
to Gods bestowing of outward mercies and  
enjoyments upon him in this life.* The affir-  
mative whereof, viz. (that a man may  
obey God with an eye and respect to Gods  
bestowing of outward mercies, and good  
things in this life) is held up and main-  
tained by holy and learned men, such as I  
beleeve doe carry as little eye to these  
things as any doe, in their obedience.  
And this is maintained upon the former  
grounds, because God hath propounded  
these things as *motives* and incentives to  
obedience, and the best of Saints have eyed  
them



them in their obedience, *Ergo*, we may  
 it also. And to take off all *suspicion*  
 mercinarinesse of spirit in so doing, the  
 use to distinguish betweene *Supreme*  
 grounds and ends, and *Subordinate* ground  
 and ends, and say, though the things of this  
 life may bee the *Subordinate* ground and  
 end of our service, yet they are not the  
*ultimate* and *Supreme* grounds  
 ends of service. We may eye them with  
 reference and subordination to Gods gl  
 ry and our good and salvation, but not p  
 marily before, or *supreamly* above the gl  
 ry of God and our i salvation : These  
 the usuall *cantionall* distinctions which  
 added by such as affirme the Position.

I reverence their *persons* and judg  
 ments, and what I speak though it may  
 different, yet I suppose it will not be co  
 trary to that which hath been maintaine  
 by them.

The Query is, *Whether a man may*  
*do duties and obey God, in reference to God*  
*bestowing temporall good things on him.* For  
 the right stating of the Query, I concei  
 first, that (*man*) in the Query, must  
 taken for *Christan man*, or *man in Christ*  
 for if it be spoken of *Carnall man*, he doe  
 neither obey from right principles, up  
 rig

right grounds, after a right manner, or for  
 right ends : we may say of all his obedience,  
 that it is but *carnall*, he hath carnall *princi-*  
 les, and grounds and ends in all he doth.

It may truly be said of him, what God said  
 of the Jews, when they fasted and prayed,  
 they did not at all doe this to God, *They*  
*assembled themselves for Corne, and Wine,*

*and oyl. belly blessings, self is the ground,*  
 and *self* is the end of all. They serve not

God either *meerly* or *mainly* for himself,  
 but for themselves; they seek not him, but  
 his; they follow him not for the *miracles*,  
 but for the *loaves* : Many thousands, who  
 are moved by no *inward spring*, only these  
*outward weights*, which taken off, like a

block they stand *still* and cannot stir. It is  
 the voice of a carnall heart, *Who will shew*  
*any good?* they count *godlines* no gaine,  
 if they can make no gaine of godlinesse; if  
 instead of gaine, they have *losse*, instead

of advantage, they meet with *persecution*;  
 if instead of a good name, they meet with  
 reproach, for Christ, then they presently  
 cast off religion and obedience, they own-  
 ed it *meerly* to serve their owne ends, and  
 for their ends doe disclaime it. Hee that  
 will serve God for something, vwill serve

*Vix quæ-  
 rit Jēsus  
 propter Je-  
 sum. Aug.*

*Principes  
 regionem  
 potius quā  
 religionem  
 quæunt,  
 pauperes,  
 panem po-  
 tius quam  
 Christum.  
 Chama.*

the

256 *The termes explained.*

the devill for more, if hee can *mend* his *wages* hee is for any master.

And therefore by [Man] in the *Query* I conceive is meant [Christian man] or Man in Christ.

2 By [good things] here I conceive is meant, *outward* good things, and those such as the *world* doe reckon and esteeme to be *good things*, as riches, honour, greatness, applause; at least, a *competency* and sufficiency of *temporall* and outward good things.

3 And by [serving God] I conceive is meant all the *acts* of obedience, not only *outward* conformity, but *inward* subjection to the *Laws* and commands of Christ.

4 And by [Eying] of these *temporall* good things in service, I conceive, is not meant the *making* these things, either the meer or maine *grounds* of his obedience, nor the *supreame* and primary *ends* and aymes of his service, for that were *abominable*, but carrying a respect unto the *injoyment* of these things, as a subordinate ground to set him on worke, and a meanes to quicken him in working. And thus I have rendred the best sense I can, of those

part

*in reference to temporals.* 257

particulars in the *Query*, and the question being thus stated; I shall now come to the Answer. In which I conceive I shall have the grant of three particulars following.

1 That the enjoyment of these *good things* of this life, is not the ground of a Christian mans obedience; they are not that which doth put us on worke, though they should be *admitted* to quicken us in working, they are not the spring of motion, at the most they are but *oyle* to the wheeles to keepe on and quicken motion. I conceive there are these *grounds* of obedience.

1 The binding grounds: and those are because God hath commanded, as *Psal.* 119. 4, 5. *Thou hast commanded us to keep thy precepts, O that my heart were directed to keep thy statutes.*

2 The inabling Ground. Those are two.

1 Our implantation into Christ; As *without him we can do nothing*, so in him we are created to all good works, and I can do all things through Christ, &c.

2 Christs implantation into us, which is called the *forming* of Christ in the soul, the *New man*, the *law* written in the heart,

S

the

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the *new* creatures, faith and love, whereby we are enabled to obey his precepts : our faith *inables*. By faith *Abraham* obeyed, —and our love constrains.

3 *Impelling* grounds, and those are motives rather ; 1 Because *God* is good, 2 Because he hath been good to us. Gods goodnesse is a motive, and his Grace is our strength.

2 The *enjoyment* of these things, they are not the *meer* end of a Christians obedience, then would it render us to be servile and mercenary in our obedience, and not *Son-like* and free. Indeed these may be the *meer ends* of the obedience of carnall men, but not of the godly, they have *higher* ends then these : These are too low for the Noble and *royall* spirits of Saints.

3 They are not the *main* ends of their obedience, they have *higher* ends then these are ; A Christian hath a more noble spirit, a more *free-borne* soule, then to make any *thing* out of God himselfe, the *main* end of his obedience to God. And so farre all agree.

All the controversies is about the next, which I desire to *propound* in modesty, to those who are of different judgements.

4 Whether

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4 Whether it can be said to be the *subordinate* end of a Christians obedience : Seeing,

1 It seemes to bee the *pedagogy* of the Law, in vvhich time they seemed to be carryed by temporall Promise: in the vvayes of obedience, and God seemed to *propound* to them as men under age, the promises of *temporall* good things to *tempt* them on to obedience, As you see in *Deut. 29*. Certainly, the enjoyment of these temporall things vvas not the *meere* end of their obedience ; though some of them might have the spirit of the *Sadduces*, vvho said, they kept the Law, and observed it, that God might *blesse* them, and that it might goe well with them in this life : yet *all* were not of this spirit : nor was the enjoyment of these things, the *maine* end of their obedience no more then of ours : It was but a *subordinate* end, God never *propounded* it, nor did the godly *eye* it, as the *maine* end of their obedience. But God deales vvith them as in their infancy, as under age, and leades them on, and *allures* them by such *respects* as these, because they had not that measure and abundance of spirit

S 2

which



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which he hath bestowed on his people now  
under the Gospel.

2 Because it seemes to prescribe God,  
and limit God, not submitting to his wil-  
dome in depotsals to us.

3 Because it seemes to propound that  
which God hath not propounded.

4 Because this end may faile, and so  
our obedience too, at least, so much as  
these things were the end of our obedi-  
ence, so much obedience will faile in the  
failing of them.

5 It is hard to carry an eye to things of  
this nature, and yet our service be free.

6 I conceive it is safer to take up ar-  
guments to quicken us in our obedience  
of God, from the mercies of God bestow-  
ed, or made ours in the promise to faith,  
then for to take up arguments to obey  
from the expectation of mercy to be be-  
stowed, or to gaine mercies by our obe-  
dience. It seemes better to say, that wee  
are not to obey that God may bestow blef-  
sings on us, but rather upon the knowledge  
faith, perswasion of Gods blessing of us  
here and for ever, to be quickned from  
that to obey him. And the Apostle seeme  
to speake after the same manner to us

2 Cor.

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2 Cor. 7.1. *Having therefore these preci-  
ous promises, let us cleanse our selves from  
all filthinesse both of flesh and spirit, perfect-  
ing holinesse in the feare of God.* Hee argues  
from mercy to duty, not from duty to  
mercy here. He reasons here from the en-  
joyment of promises to the performance  
of obedience; *having therefore such pro-  
mises, let us obey.* So in Col. 3.23, 24. *And  
whatsoever you do, doe it heartily as to the  
Lord, and not to man; Knowing that of the  
Lord you shall receive the reward of the in-  
heritance: where you see he takes up the  
argument, to inforce the duty from the  
knowledge, or faith and perswasion of  
that reward which God will assuredly be-  
stow on them.* So Heb 10. 34. *They took  
joyfully the spoiling of their goods, knowing  
in themselves that they had in Heaven, a  
better, and an enduring substance.* But I  
am not here to deale vvith eternall, but  
vvith temporall rewards, and urge these  
places no further then to strengthen what  
I said before, that it seemes better to say,  
that we doe not obey that God may be-  
stow these outward blessings on us, but  
rather upon the knowledge, faith, perswa-  
sion of Gods blessing us here, and for ever,  
wee are quickned to obey him, and in our

§ 3

obedience

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obedience of him. And certainly the lesse eye that wee carry to these things in our obedience, the more eye will God carry to our obedience, the lesse regard and respect you have to these outward things in your service, the more will God respect & regard your service, the lesse you make them the end of your working, the more will God make them the end of your work; Indeed the enjoyment of outward things seeme to be too low for a Christian to eye them in his obedience, the Apostle saith, 2 Cor. 4. 18. *We look not at the things which are seene, but at the things which are not seen: for the things which are seen are temporall, but the things which are not seen are eternall.*

*Objection.* But you will say, God hath promised all good things to obedience, as hee tells us, 1 Tim. 4. 8. *Godliness hath the promise of this life, and of that which is to come;* and therefore wee may obey with respect to the enjoyment of them.

*Answer.* Before I come to the answer of this, I will propound one thing, and query two.

1 That which I propound is this, Whether it were not better exprest, to say, God promiseth to the obedient all good things, rather then to say, he promiseth it to obedience.

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*ence.* Especially if that be a truth, that Gods Promises under the Covenant of Grace are not made to the *worke*, but to the *workman*; not to the *action*, but the *person*. I am sure our Divines have made this one difference, between the Covenant of Workes, and Grace; that in the Covenant of *Workes*, made with *Adam*, the Promise was made to the *worke*, and not to the *person*. But in the Covenant of Grace, the Promise is made to the *person*, and not to the *worke*. This I onely propound: Now I will query two things.

1 Whether that which the Apostle calls [the Promise of this life,] and that which is expressed in the *Objection* under the name of [good things] bee *Symbolicall* phrases, both expressing the same thing.

2 Whether by [good things] bee meant those things which are good in the account of men, or those things which are good in the esteem of God: or if you will, whether those things which are good in themselves, or those things which in Gods wisdom he knows good for us

If good things be taken at large indefinitely, the first part of the *Objection* is granted: that God hath promised to the obedient, or to the obedient in their obedience

ence all good things. It is his promise, Pla'm 84. 11, *No good thing will he withhold from them who walk uprightly.* Nay, and his Covenant, Jer. 32. 40. *I will never depart from you from doing you good.* But if you doe determine and reſtraine good things, either to thoſe things which are *poſitively* good, thoſe vvhich the world *eſteems* good, and doe not take in,

Apostles should have been sharers in it. But Christ tells them, *That they should be hated of all men for his Names sake, and should be brought before Princes, cast into prison, persecuted, and these who aid them should thinke they did God good service.* And the Apostle tells us, *That bonds and afflictions did abide for him every where.* Acts 20. 23. *And if their hope were in this life, they were of all men most miserable.* I Cor. 15. 19. And it is the same which we

we are to expect and reckon on, accord-  
 ing to that of the Apostle, 2 Tim. 3. 12. <sup>2 Tim. 3.</sup>  
*He that will live godly must suffer Perse-*<sup>12.</sup>  
*ution.* And Acts 14. 22. *Through many* <sup>Act. 14. 22.</sup>  
*tribulations we must enter into the Kingdom*  
*of Heaven.* And Christ himselfe tells us,  
*that if we will follow him, we must take up*  
*our daily crosse and follow him.* — Luke  
 9. 23. And therefore certainly if by the <sup>Luke 9. 23.</sup>  
 promise of this *life*, be meant the good  
 things of this *life*: and if by the good  
 things of this *life*, be meant *outward* en-  
 joyments, then I say there is no such pro-  
 mise made here to obedience.

If it be said, that the Scripture saith, *If you will be willing and obedient you shall eat the good of the Land.* And Therefore temporall blessings are promised upon condition of obedience.

If it be *admitted* that the Jews (though they vvere under a Covenant of Grace) were yet under a different Covenant from us : a subservient Covenant, as I have shewed, wherein God *promised* outward mercies to obedience; and threatened *afflictions* to the disobedient : then the Answer is soone made :—— And *David* might vvell say, *He never saw the righteous forsaken; nor their seed begging*



their bread: for outward mercies which were the conditions annexed to their obedience and Gods part in the Covenant used not to faile them that walked in them. But what ever it was then, it is not now; thole who are willing and obedient doe not eat the good of the Land: nor it may be they are in the greatest outward trouble and necessity; and they who do wickedly, do prosper.

And vvhether is it that God hath made such a promise now under the Gospel? Is so; vvhether is it not *universall* and *infallible*? why doe not those vvhho are willing and obedient enjoy it? and not onely some of them, but *all* of them? for promises are not made to particular members, but to the whole body of Christ. Indeed God tells us now, *He that will live godly, must suffer persecution*: And, through many tribulations we must enter into the Kingdom of Heaven. But yet this is firme in all that God will never depart from us, from doing us good; he will never leave us, nor forsake us. In blessing he will blesse us. *All things shall work together for the good of them who love God*. And this stand firme and *unmoveable* to all Saints; Heaven and earth shall sooner passe away

en one tittle of this promise shall faile. *Debita red-  
dunt pena  
damna,  
indebita  
liberatio, ut nec  
ille se in-  
dignum  
queratur,  
nec dignum  
se iste glo-  
rietur.* Aug.  
\* Lex obli-  
gat ad obe-  
diendum ec-  
debita mer-  
cede com-  
pensat,  
transgredi-  
entem vero  
punit,  
quanquam  
non tam  
necesse sit  
obedienti  
suam mer-  
cedem esse,  
quā trans-  
gredienti  
penam,  
quia lex  
imperat ea, quæ jam ex officio debentur, sed hoc nunc nihil ad  
nos. Chamier. a Rom. 6. 23. ἐκ εἶπεν, ὁ μισθὸς τῶν κατ' ἔργον, ἀλλὰ χάρισμα, Photius apud Orlum. in locum.

Object. But you will say, If blessings be promised to obedience; and if God rewardeth not obedience, then by the rule of contraries, punishments are not threat- against sinne, nor doth God punish sinne. *Answ.* Not to speake much to the connexion here, which lies open enough to just exception: \* for God may punish sinne, and yet not reward obedience. In our obedience (if it were perfect) we doe what wee should doe, as Christ hints it to us, in Luke 17. 10. *When you have done which is commanded you, say, you are unprofitable servants, and have but done that which was your duty to do.* But when we sin, wee doe that which we should not doe: and therefore may God punish the one, and yet not reward the other. The punishment of our sinne is but the just desert of our evill; but the reward of our obedience is the gift of his owne mercy: the Apostle speakes so much when hee tells us, *The wages of sinne is death; but the gift of God is eternall life through Jesus*

Christ

cu reddere  
ret iustus  
iudex coro-  
nam, si non  
donasset  
gratiam  
misericors  
pater? et  
quomodo  
esset iusti-  
tia, nisi  
precesset  
gratia que  
iustificat  
impium?  
quomodo  
ista debita  
redderen-  
tur, nisi  
prius ista  
indebita  
darentur.  
Aug. Mul-  
tum in ve-  
nius domine  
unde dam-  
nes, nihil  
unde sal-  
ues. Aug.  
Amat deus,  
non aliunde hoc habet, sed ipse est unde amat, et ideo vehemen-  
tius amat--- Bern Quomodo conferet deus opera nostra mercedem  
digna, nisi quod in illis quod pœna dignum est immensa benigni-  
tate absterget? Aug. b Si vera loqui velimus, quid est aduersus  
nisi quod nobis obstat ad æternam felicitatem properantibus  
quid prosperum, nisi quod eo conducit? Consul Epist. (ad  
rod. Lond) ab Eccles. Walach. conscript.

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Christ our Lord, Rom. 6. 23. Man may  
provoke God to justice, but cannot tempt  
God to mercy; our sinnes draw out  
justice, but his mercy is the issue of his  
owne heart. Wee can do that for which  
God may damne us; but wee cannot do  
that for which hee may save us: and  
therefore you see though the parts be  
granted to be true, yet the connexion is  
open to just exception. But secondly,  
it is granted that blessings are promised  
for obedience, and punishments are threat-  
ned for sinne; but shall wee judge nothing  
to be blessings but the enjoyment of temporall  
and outward good things: may not losses be  
blessings as well as enjoyments? and may  
not enjoyments be punishments, vvhenever  
losses are blessings? Certainly, they may  
be so in truth, though not in name? the  
will may be so in Gods intention, though not  
in our apprehension, b And to speak truly,  
nothing is aduersus but what doth obstruct  
our eternall happinesse; and nothing pro-  
miserous, but vvhich is aduantageous to  
the eternall life.

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Thirdly, it is granted againe that God  
doth reward obedience, and punisheth  
sinne: but it is one thing for God to re-  
ward obedience, and another thing for  
God to give reward in his obeying. It is  
granted to be the end of the work; but  
this is disputed, vvhether it should be the  
end of the workman, and upon those con-  
siderations propounded. And though  
God doth reward obedience, and punish  
sinne, yet as wee doe not avoid sinne, be-  
cause of temporall punishment; so we do  
not performe duty because of reward:—  
I say, reward, as it is restrained here to  
temporall enjoyments. I would have no-  
thing to come in as a motive to the obe-  
dience of a godly man which is either un-  
stable, too low, or uncertaine: but tem-  
porall rewards seem to be such: 1 Unsu-  
stable and below his worke it selfe; and  
2 Uncertaine they are, for wee have no ab-  
olute promise of them: if there be such  
a promise, why is it not universall and in-  
fallible?

But thus much shall serve for the  
first part of the Objection. Wee come  
to the second, which is inferred upon it;  
that if God have promised all good things  
to

to obedience, then may we obey with  
spell to the enjoyment of them, &c.

I answer by way of denyall of the con-  
sequence, and say, Though it should be  
admitted that God had promised all good  
things (so interpreted as before) to obe-  
dience; yet doth it not follow that we are  
to obey God with respect to the enjoyment  
of them. Should we grant that by [god-  
lineffe] in that place of the Apostle, were  
meant obedience, or godlineffe in practice  
and [by things of this life] were meant  
all good things: and those good things  
were things positively good, &c. Yet  
must we not obey that we may have the  
promise: but rather having this promise  
we must be quickened to obey. Certainly  
the Apostles reasoning is the best reason-  
ing, and he reasons thus, 2 Cor. 7. 1. Hav-  
ing therefore such precious promises, let  
us cleanse our selves from all filthineffe  
both of flesh and spirit: he doth not say, let  
us doe this that we may have such pro-  
mises; but having such precious promi-  
ses let us obey. Doe not thinke that  
would lessen a Christians deed, nor would  
withdraw the fewel, much lesse cast water  
upon that which should quicken him to  
obey. But first, I say, I conceive that this

not in the deed, riches is not there, pro-  
sperity is not there; but mercy, but a bles-  
sing is there. And for the other, I con-  
ceive that it will be a farre greater ad-  
vantage to obedience, and incentive or  
curre to quicken us in it, and to it; to  
consider the promise is made, and we are  
not to obey that we may have the pro-  
mise; but having such promises, how  
ought we to obey.

Object. But though we are not to obey  
that we may have the promise of them;  
yet may we obey that we may have the  
possession of them.

Ans. The things of this life they are  
no part, not so much as a pin of the work-  
manship of a gracious soule; they are too  
light to move one wheele of a Christians  
frame: to say the most of them, they are  
but oyle to the wheele, which is not the  
spring of motion, but a help in motion;  
the things of this world can neither be  
the ground, nor the end of the obedience  
of a gracious heart, they neither set us on  
worke, nor doe they continue us in work-  
ing; the enjoyment of them may come in  
to quicken us to worke, and in worke;  
but these must not bee the end of our  
working; neither must we worke for the  
enjoyment

Nec propter  
te incepti,  
nec propter  
te desinam.  
Bern.



enjoyment of them. *If the eye be single, the whole body is light.* — And so on the contrary, if the eye be double, if our aims and ends be God, and our selves, if they be double, the whole man is darknesse. In briefe, the lesse respect wee have to these things in our obedience, the more free and noble is our obedience. As we say of desire: he that desires *this* for *that*, doth not desire *this*, but *that*; he that desires one thing for another thing, doth not desire this one thing, but the other; or not this, but for the other thing. So he that obeys with respect to outward things, either would not obey, or would not so cheerfully obey, if there were not such respects to be enjoyed.

*Object.* But you will say, wee may pray for these outward things, and therefore wee may do duty with respect to them.

*Answer.* It doth not follow. It is one thing to be the matter of our duty, and another thing to be the ground of it. We grant that outward things may bee the matter of our prayer, but yet not the ground of our praying. Besides, it is one thing to be the ground or the end of a particular duty, another thing to bee the Spring of the whole frame. Some outward respect may bee the ground or end

of this or that particular duty; wee may lawfully goe to Prayer for this end, to make knowne our temporall necessities; Nay, and our present wants may be the main and particular ground of doing this particular duty at this time; but no outward respects must be the hinge upon which the whole frame moves: I say, they may be the ground of particular acts, but not the Spring of the whole; they may be the particular end of this particular duty, but not the general end of the whole course of our obedience.

And this shall suffice to have spoken of the first branch of the Query; Whether a man may not obey God in reference to Gods bestowing of outward mercies and enjoyments here. And I say, in a word; it seemes most agreeable to the Gospel, and to the frame of a Christian soule, to say, that upon the knowledge, faith and perswasion God will blesse us, and withhold no good thing from us; we ought to be quickened in our obedience of him; then to say, vve are to obey God, that wee may gaine these temporall good things by our obedience; Certainly, the good things of this life, even the assurance of them, so farre as they are made over to

*Qui hoc desiderat propter aliud, non hoc desiderat, sed aliud.*  
Kicker.

us, and are good for us, they are not the grounds of our obedience. though they should come in as *incouragements* in our obedience: they are not the spring, though the *oyle*: they are not the grounds of motion, though wee should *admit* them to come in as *helps* in motion; and if not the assurance of them, then how can the hopes of them which are more uncertain, be laid downe as the ground of our obeying? though the *ground* of this particular act of obedience, yet surely not the spring of the *whole*. I shall prosecute this no further; if in that I have said, I have *differed* from others, it is not out of disrespect to others whose *judgements* I honour, and I hope an allowance may be *afforded* unto me, If I have *dissented* with reason.

Wee come now to the second branch of the Query propounded, *viz. whether we are not to do duties with reference and respect to the obtaining of spirituall good*

Doct. C. in *things?*

h's Christ  
alone ex-  
alted, pag.  
307, 301,  
302, 303,  
&c.

And there are some that say, We are not to propound any respects or *ends* at all in the doing of *duty*: by which they do not meane *base* ends, or carnall respects, or *secular* advantages: but they intend

the

the *bighest* and noblest *ends*: and tell us plainly, that we are not to *humble* our selves, fast, and pray, for the prevention of any evil, or the procuring of any good: nay, yet *higher*: that wee are not to doe duty with respect to the obtaining of any *spirituall* good: either pardon, peace, joy, assurance, the light of Gods countenance, the subduing of lusts, or for any other end; which though it be an irrational opinion, and doth *dennude* men of reason (for take away the *end* which every reasonable creature, as reasonable *propounds* in actions, and you *levell* him vvith a beast) yet they that might seeme to be reasonable in this *paradox*, they give us two grounds of it.

1 Because wee must not thinke to *purchase* that by our prayers and *duties* vvhich is the *purchase* of Christ; But Christ hath fully *purchased* all this for us, *viz. pardon, peace, joy, and every good thing, Ergo.*

2 Because all these are sufficiently provided for us in Christ: and God hath *decreed* all these good things for us in Christ; and therefore we must not thinke to *com- passe* them by our prayers.

These are the Reasons that this, shall I

T 2

say,

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say, without offence, unreasonable and destructive Opinion seemes to be founded on.

Certainly, I need not say much against the Opinion, for if it be but twice repeated it will be as good as a confutation to it — Indeed, if it be a *truth*, we must have another *Bible* to countenance it: What is more frequent then this? *Call on me in the day of trouble, and I will deliver thee* — *Aske, and you shall have; seeke, and you shall find; knock and it shall be opened*: doth not the Apostle desire them to pray for him, and for what end? hee tells you; that *utterance might be given him*: Doth he not desire the like, that he *might be delivered from unreasonable men*? *2 Thes. 3. 2* Doth not Saint James bid us, if we be sick, call for the Elders of the Church; but for what end? to pray for us; and why pray? that the sick person may be healed; *pray one for another that you may be healed*. But I am vveary with this: where almost can you looke upon any place where a *duty* is commanded, but there is an end propounded? And what can be more destructive to *Grace*, to *Reason*, then such an Opinion? It vould be no more *absurdity* to reason, to say, we must not

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eat to satisfie our hunger, drinke to quench our thirst; feed to nourish our selves: but wee are to feed out of meere instinct, and then as *beasts*; and not out of reason, as we are men. But what, are we to doe *duty* for no end? may we not confesse sinne that wee may be *humbled*, and made sensible of it? may wee not *heare* the Word, that our understandings may be bettered, our *affections* quickened, our *faith* strengthened? Sure they themselves propound these *ends* in their preaching, otherwise vwhy doe they take so much paines to perswade (I doe not say, convince) mens understandings that they are in an errour? And may we not use Ordinances for the *increase* of our graces? for the *abatement* and vveakening of our corruptions? And may wee not do *works* of charity, to refresh the poore? to relieve them who are in *extremities*? And are not these *ends*? and are not the other *duties*? But if all this should be denied yet this you will grant, that we may do *duty*, and walke in the wayes of obedience, to *adorne* our profession, to *dignifie* the Gospel, to *glorifie* God, to *benefit* the Saints, to winne others: and are not these *ends*? and vvere not these as much *purchased*



278 *Whether we may doe duties*  
by Christ, and provided for by God as the  
other? Sure much more God hath no  
need of us, though wee have of him; his  
Glory, his Gospel, his cause doth not depend  
upon us; God would *advance* this, and  
maintaine the other without us; and  
therefor how little of men, how little of  
God, how little of Reason, how little of  
Scripture there is in such a tenent, I leave  
to all to judge.

But yet that their *shew* of reasons may  
not goe without an *answer*, I shall say, and  
it is all I shall say, to them in a word.

1 Though Christ have *purchased* all  
good things for us, yet will God bestow  
them in a way of *seeking*: you see this in  
Ezek. 36. 37. which is subscribed at the  
foot of the most free and *absolute* promi-  
sises; yet *I will be inquired to concerning*  
*this*, — though God promised to be-  
stow all this, and promised like himsele  
to bestow all this *freely* without any re-  
spect to man, as hee tells them verse 32.  
Not for your sakes, be it known unto you,  
O house of Israel, will I do this. No, it  
was for his owne Names sake. And yet  
hee tells them, *I will yet for this be inquired*  
*of by the House of Israel to doe it for*  
*them*, — — which plainly shewes that  
though

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though God hath *promised*, and promised  
freely to bestow these things, on them, yet  
will he *best* to them in a way of *seeking*.

2 Wee say yet againe that though God  
will bestow these things in a way of *seeking*  
and praying yet the *are* not the *pur-*  
*chase* of our prayers, but the *gift* of his  
owne mercy. And I *appeal* to any whe-  
ther ever they heard any conscientious Mi-  
nister to say: that prayer was the *meriting*  
cause of any mercy. Did ever any say that  
duty had any *Causal* influence into the *com-*  
*passing* of any mercy? Hath it not still  
been held up as a *subservient* meanes, and  
no procuring cause of any mercy from God?  
When God hath a *purchase* to give, hee *stirs*  
up the heart to seeke, and his stirring up  
the heart to seek, is an *evidence* hee hath a  
purpose to bestow: who loves to bestow his  
mercy in a way of *seeking*, that wee might  
be encouraged to come, and to looke upon  
our *incomes* as the *fruits* of prayer, and per-  
formance of promises to us.

But it may be it will be said, If these *objection*.  
things be *freely* promised, why is there  
then a condition required to the bestow-  
ing of them?

1 Some there are that say, That though *Answer*.  
Gods promises are *si ce is fieri*, in respect  
of

of the making of them, yet they are conditionall *in facto esse*, in respect of the performance of them, though they are made out of meer mercy, yet they are performed in relation to our subtervent *duty*: and if we doe but *subjoyne* this to it, that the subtervent condition or *duty* which is prerequisite to the performance of the promise, is nothing of our bringing but first of Gods *bestowing*; I doe not see how this may any way intrench upon the freeness of Gods *Grace*, either in making or in performing the promise; he tells us, *he will give to him that is athirst*, Revel 21.6. Here is a condition or qualification, and yet this doth not intrench upon the freeness of *Grace*: Notwithstanding this qualification, he tells us he *gives* to him that is athirst, and what can be freer then gift? gift you know implies freeness of *Grace*. And lest any should object and say, how is it a gift when God doth require thirst? Sure this qualification doth imply it to be no gift, it discovers it is not of *Grace*; therefore is God-pleated to *adjoyne* to the former word (gift) this other (freely) *I will (give) to him that is athirst of the fountain of the Waters of Life (freely)*. And therefore doth not this intrench upon

Revel. 21.6.

*Deus dat gratiam desideranti, et dat etiam desideranti.*

*Grace*, because that which God requires as subservient to the promise, is not of our bringing, till first of Gods *bestowing*; not of our purchasing, but of Gods *giving*, who hath *engaged* himselfe by Covenant, not only to *give* the promise, but also what ever is *required* as necessary and subservient to the Promise; if indeed there had beene any thing required vvhich was of our bringing, and had not first beene of Gods *bestowing*, it would have intrenched upon *Grace*, and altered the nature of the thing, and made that of purchase which is of gift, though that we *brought* did carry no proportion with that we had for it, if but one penny vvere required of us for the purchase of a Kingdome, though this fall infinitely low and short of the worth of the thing, yet this *alters* the nature of the thing, and makes that a purchase, vvhich without that would be a gift. So here, if there vvere any thing required of our bringing and *compassing*, which were not of Gods giving, and *bestowing*, though the thing were never so small, yet it vould alter the nature of the gift, and intrench upon the freeness of *Grace*; but when that which is of our bringing is truly of Gods *bestowing* and giving, this doth still hold up the nature of the gift, and doth no way in-

*Bonus es Domine anima quaerenti te, quid tui invenienti? sed hoc mirum est, quod nemo te quaerere valet, nisi qui prius invenierit. Vis igitur inveniri, ut quaeraris, quaeri ut inveniaris. Potes quidem quaeri, et inveniri, non tamen praeventi. Bern. dilig. dom. p. 951.*

trench,

trench upon the freeness of Grace, if God doth require *faith* to close with the promise, and gives us *faith* whereby wee may be able to come to the promise, certainly this is no *Preiudice* to Grace. In the *Letter* is *righteousnesse* and *strength*, saith the *Prophet*, Isa. 45. 24. *Righteousnesse* to those that come over to him, and *strength* to enable us to come; as the *sea* sends out *waters* to fetch us to it, so God doth *issue* out *strength* from himselfe, to draw us to himselfe: And so all is of grace, which cannot be *Grace*, if it be not every way true *Grace*. —

And if *promises* of Grace (though absolute and free in themselves, yet are conditionall in respect of the performance of them) much more may I say this of *promises* of *comfort*, *peace*, *joy*, — if which were acknowledged, men certainly would not run upon these *rocks*, that a beleever immediately upon the act of sinning may take *comfort* and heare God speaking *peace* in the promise, and all the gracious *language* of heaven, as though he had not sinned; the want of the acknowledgment of this doth unavoidably carry men upon such *Reckes*; certainly, what ever the promise is, yet the performance of these pro-

promises are conditionall; I say these kinde *promises* they are conditionall, in respect of the performance of them, vvhatever are in the nature of them. And therefore we are to doe *duties* as subservient to the compassing of them; not that it is the *Cause*, or that it hath *Causall* influence to the procuring of these things, that it is a subservient *meanes* for the obtaining of these things which God hath truly promised: God hath promised these things to his people, and this is the wherein God will performe them, as he tells us Isa. 64. 5. He meeteth him, who *seeketh* and *worketh* *righteousnesse*: and *Psalm* 50. 23. To him that ordereth his *con-* *salvation* aright, will I shew the *salvation* of God, and in the 6 *Gal.* 16. As many as *Gal.* 6. 16. walk by this *Rule* *peace* be upon them. So you see the way in vvhich God performes these promises, is in a way of duty and obedience: and therefore may wee doe duty with respect to the enjoyment of these promises.

*Object.* But it may be it will be said, that can be no precedent condition to *peace* and justification, which is a subsequent fruit of Grace and justification: But performe duty acceptably is a subsequent



284 *Whether we may do duties*

*Bona opera* quent fruit of our justification, and we  
*non prece-* of grace in us, and therefore cannot  
*dunt justifi-* said to be a precedent condition. That  
*cationem,* is a subsequent fruit of our justification,  
*sed sequen-* have the concurrent Opinions of all  
*tur justifi-* learned and holy Writers against the  
*cationem.* Papists, in their Treatises against justification

Aug.

*Quamvis*  
*bona opera*  
*sunt ab ho-*  
*mine, fides*  
*tamen qui*  
*fiunt fit in*  
*homine.*

Aug.

Ioh. 15. 5.

Eph. 2. 10.

Eph. 2. 2, 3.

1 Ioh. 5. 12

*Operamur*

*ex justifi-*

*catione non*

*in justifi-*

*cationem.*

*Bona.*

can doe nothing, And that we are created  
in Christ Jesus to good works. And in  
ourselves we are dead men, and all our life  
from Christ, and we can have no life in  
Christ till we have Union with him;  
he that hath the Sonne hath life, and he  
that hath not the Sonne hath not life. And  
for as there is life and union, there is  
justification, for they are simultaneous  
both at the same time, though in order  
of nature, one may be conceived before  
the other. And it will be said, if this  
argument be true which we oppose against  
Papists, then must we not worke that

*in reference to spirituals.* 285

we may be justified, but we must be justified  
before we may worke. And if to them the  
performance of duties cannot be said to  
be the precedent conditions, seeing they  
are the subsequent fruits of grace and ju-  
stification. Thus I have raised up this ob-  
jection to the utmost height I can; And  
to this height, I had thought to have dealt  
with it, but that I see it leads into so ma-  
ny intricate disputations, which are fit for  
a particular Treatise, then for the An-  
swer to one Objection; yet if better and  
more able hands doe not undertake it,  
(which is my earnest desire) then possi-  
bly God may afford an occasion to me, one  
who is the meanest of those that labour  
in the Gospel, to speake something of  
this subject as this is. In the meane I  
will propound a few things to be seriously  
and thoroughly considered on.

Whether these things laid downe,  
may not be both precedent conditions, and  
also subsequent fruits of grace; Especial-  
ly if you looke upon them as conditions  
of Gods bestowing, before of our bring-  
ing, and so qualifications to grace, as yet  
they are qualifications from grace, and  
grace themselves, and presuppose some  
existence of faith?

2 Whe-

Duple  
qualifica-  
tio, qua,  
et qua.

2 Whether those be good and safe distinctions of qualification; 1 The qualifications in which or by which a soule comes to Christ, (which are said in sense of need, *Matth* 11. 28. and hunger and thirst; spirituall poverty, *Matth* beg.) 2 The qualification vvhich brings the soule to Christ, viz Faith. And these are the qualifications of Grace, and qualifications to Grace; especially, if admitted, that those qualifications to Grace are not of man, though in man.

3 Whether there be not some qualifications in order to Grace, vvhich may be said to be from the Spirit, but yet are not without the Spirit. I say from the Spirit of sanctification, and yet not with the sanctifying Spirit? As the light of the morning is from the Sunne, yet not with the Sunne.

4 Whether Christ come not to us, before he come into us, and we have some kind of life from Christ, before we come to live in Christ, or Christ in us—and so, whether [before] in order of time, in order of nature onely, or whether before in respect of manifestation to us, or before in reality and truth.

5 Whether those distinctions vvhich hold of negative and positive, active and

ve preparations to Christ; by the one Spirit of God emptying us of our sins, and selves: by the other begetting in us desires, hungering and thirsting after Christ; or vvhether both these doe not presuppose some existence and being of Christ, and Christ in the soule, who hath quickened the soule, as the light enters into a darke roome, which doth rather dispell, then expell the darkenesse, rather drives out the darknesse in entranche, then throw out the darknesse before it enter.—

6 VVhether that be a safe distinction made downe by Learned men of a passive and active Reception of Christ. And whether that in the one vvee receive Christ, as a dead man receives life; in the other, as the living man receives food; and whether the one may be called the soules receptacle in Christ, and the other the manifestation of that interest; and if so, whether many of those which are said to be preparations to Christ, doe not presuppose Christ in us; and goe not before the soules interest, though the manifestation of that interest?

7 Whether Gods Order of vvorking may not differ from that which is to be in the order of preaching; and whether there

Duple re-  
ceptio  
passiva  
et activa

Receptio  
Christi  
activa est  
receptio in  
foro con-  
scientie.

there be not some *use* to be made of the distinction, of Gods ordinary and his extraordinary *workings* on man.

8 Whether upon the same *ground* upon which all preparations, *previous* workings, *precedent* acts of God to justification are denied, viz. Conversion of sinne and *discovery* of Christ, even upon the same ground *faith* it selfe may not be denied as *precedent* to justification, if so, then certainly both, faith and justification, are *capable* of another sense, then the scripture seems to hold out, and also then there have been thus long *received*

And therefore it would be also worthe our paines, to spend some *thoughts* about the settling of the true *nature* of faith and justification; and therein to inquire; 1. Of the *nature* of faith: And that,

1 Whether *faith* be properly or truly the *instrument* of justification, or only the *evidence* we are justified; whether it doth truly give us *interest* in Christ, or is only the *manifestation* of our interest; and that which may be usefull to such debates: whether that *faith* which doth justify us be an *act* of *recumbency* and resting on Christ for interest; or a *perswasion* and assurance of our interest in him; and

those places would be well weighed, where wee are said to be justified by faith—Rom 5. 1.—Rom 3. 28.

And for Justification, it would be cleared;

Whether it be a *forain*, or an *immanent* act in God; whether it be an *act* of God in time; or whether that which is done in time be not improperly called justification, and is rather the *manifestation* to us of what God hath done from all eternity. And it would be *examined* by them, who hold this latter; whether a distinction of the severall *periods* of justification might not be admitted for the further clearing of this truth. As 1 we may be said to be justified in *decree*, and so we are justified from everlasting. 2 *meritorily*, and so we are justified in the *death* of Christ, he laid down then the full price for the payment of our debt. 3 *Actually*, and so we are justified when wee doe come to believe. 4 In the *Court* of conscience, and so we are justified to our selves; when wee come to be *assured*. 5 *Perfectly*, and so we are justified when wee are glorified, when Christ shall present his spouse without either spot or wrinkle or any such thing; when the Church shall be *totā pulchra*, all faire without



without spot or sinne — if which be not admitted, the Order of Scripture will seeme to be *inverted*; and wee shall run from Gods *revealed* will to Gods *secret* Will; yea, and a man may stand *actually* justified by this Opinion, while he stands *actually* under the *power*, reigne and rage of *Satan* and sinne — These things I have only suggested now to consider of, but had intended out of these to have framed the Answer to the Objection, which in regard it would have been too large, I have purpotedly vvaved. Leaving this to some more particular *Treatise*, if better hands (which is desired, and of vvhich there is need) doe not undertake it.

For the present, I say no more then that those *dispositions* and qualifications which are prerquired doe no wayes *intrench* upon the freeness of *Grace*, seeing they are from *Grace*: and are of Gods *bestowing*, not of our *purchasing*; they are not of our bringing, but first of Gods *giving*. And we say that no qualifications on mans part from man are required, but yet there may be something on mans part from God. And I will not say that those who doe deny preparations to Christ, do

in a kinde deny the *necessity* of the means of *Grace* to them not brought in: vvhat if we should thus argue?

If preparations to Christ are not *necessary*, then the *means* of *Grace* are not necessary to such. But the *means* of *Grace* are necessary: It is said *faith comes by hearing*, and if the *means* be not necessary, then may men *believe* and be justified before ever they have heard of Christ. But I know the Consequent will be denied: which may be thus proved.

If by the *means* of *Grace*, God doth prepare *such* for Christ; then take away preparations to Christ, and take away the *means* of *Grace* to such. But by the *means* of *Grace* God doth prepare us for Christ. In them he *opens* and discovers our *misery*: in them he makes us see our *sinfulness*, and need of Christ: In them he *opens* and discovers Christ and the promises to us, and *kindles* in the soule a desire and thirst after him, earnest *seekings* for him; which is the *morning* of *Grace*, the *dawnings* of faith and conversion; and such as are the *harbingers* of Christ. It is said of *John*, who was the *prodromus* or *harbinger* of Christ, both into the world, and into the heart. It is said of him, that

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*ry*: in them he makes us see our *sinful-*  
*nesse*, and need of Christ: In them he *opens* and discovers Christ and the *promi-*  
*ses* to us, and *kindles* in the soule a *de-*  
*sire* and thirst after him, earnest *seekings* for him; which is the *morning* of *Grace*, the *dawnings* of faith and conversion; and such as are the *harbingers* of Christ. It is said of *John*, who was the *prodromus* or *harbinger* of Christ, both into the *world*, and into the *heart*. It is said of him, that

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he was to *make ready*, or *prepare a people for the Lord*. Luke 1. 17. and how vvas that, but by his Ministry? Christ vwill have *some* goe before him to prepare for his entrance. It is said of the *seventy* disciples whom Christ sent out to preach, that he sent them to *every City and place whither hee himselfe wou'd come*: and vwherefore did hee send them *before*, but to prepare their *hearts* to the receiving of Christ vwhen Christ should come? as was seen by the *Text* he gave them to preach upon. *Go and say unto them, the kingdom of God is come nigh unto you*, as you see Luk. 10. 1, 9. verses. It is with Christ in his entrance into the *soule*, as it is vwith a *Prince* coming to a place, who you know hath his *harbingers* such as goe before, his *Court* or such as goe with him, and his attendants, or *such* as are his *followers* and come after him: So hath Christ, the *harbingers* of Christ, they are those preparatory workings, conviction of sinne, *discovery* of Christ and the promises; *earnest* longing, thirsting and seeking after him: his *Court* are all the Graces of the Spirit which he *works* in his first entrance into the *soule*, and his attendants or followers are they are that *peace which passeth*

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understanding, Phil. 4. 7. that *joy* unpeakable and glorious in the holy Ghost, Pet. 1. 8. Christ may be entred into the *soule* before his *followers* come in: there may be faith without assurance, and *grace* without *joy*; there can be no true joy without Grace, but there may be true Grace without joy — I will proceed no further upon this. This shall suffice for the second *branch* of the Query, vve come now to the third and last *branch*.

3 *Whether we may not do duties and pay God, with reference and respect to eternal Rewards.*

And this is denied upon a double ground.

1 Some that deny it upon this ground, because that Christ hath *purchased*, and God hath fully *provided* Heaven and glory for us: and therefore we are not to have respect to it in our obedience. Indeed it is true, we are not to have respect to the *purchasing* of it by our *obedience*, but we may have respect to the possession of it in our obedience. Wee may have respect to the enjoyment of it in our obedience, though not to the obtaining of it by our obedience. To have an *eye* to our enjoyment of it in our obedience is one thing; and to



Bona opera 296

sunt via  
regni, non  
causa reg-  
nandi.  
Eam.

Bona opera  
ut media  
amplecti-  
mur, ut ne-  
rita dice-  
stamus.

Bona opera  
sunt neces-  
saria re-  
spectu me-  
riti, non  
resp. ad  
causalita-

tem. Con-  
sule Daven-  
de justitia  
habitual.  
cap. 31.

pag. 400.

Bona opera  
sunt neces-

saria, ne-  
cessitate  
praesentis,  
non effici-

entiae, ut  
praesentia  
conditio-

nis, non ut  
causa ne-  
cessitatis.

Whether we may not carry

have an eye to our obtaining it by our ob-  
dience is another thing. Certainly, those  
who preach obedience and holinesse, they  
doe not preach them as the Cause, but as  
the way and tell us the necessity of them,  
not in respect of Justice, but in respect of  
presence, to make us meet to be partakers of  
the inheritance of the Saints in light, Col. 1.

12. Necessary they are, but not in respect  
of Causality, but in respect of Gods order,  
means, ordination : who hath called us to  
virtue and Glory, as the Apostle, 2 Pet. 1.

3. to Virtue as the preparation; to glory  
as the fruition. In respect of presence, we  
say works of righteousness and holinesse  
are required; for certainly God makes  
none happy hereafter, but whom he makes  
holy here, he brings none to Glory, but

those in whom he workes Grace; he gives  
Grace and Glory, Psalm 84. 11. he brings  
Heaven into the soule, before hee brings  
the soule to Heaven.

But in respect of Justice and Causality  
wee cry them downe, and say vvith the  
Apostle, Titus 3. 5. Not by works of Righte-

ousnesse which we have done, but according  
to his mercy he hath saved us. Is not  
this ever in your ears; Doe all righteous-  
nesse, and learn to Rest in none, be in duty

respect to eternall rewards. 297

in respect of performance, but out of duty  
and in Christ in respect of dependance?

And this shall suffice for the first ground;  
why doing duty with respect to Reward is  
denied.

2 Others there be that deny that wee  
are to have respect to these eternall Re-  
wards in our obedience, but it is upon an-  
other ground : Because this (say they)  
favours not of a Gospel and ingenuous spi-  
rit, but rather of a mercenary and servile  
spirit in service : wee are to serve God  
though there were no Heaven, nor hell,  
no rewards nor punishments : And to this  
end I have heard alledged a story of a wo-  
man, vvho being met with fire in one  
hand, and water in the other, and being  
asked what she would doe with it; Shee  
answered, with this water I will quench all  
the fires of hell, and with this fire I will  
burne up all the joyes of heaven; that I may  
serve God neither for fear of punishment,  
nor hope of Reward, but singly and onely  
for himselfe. Here were good affections,  
but it will appear before I have done, that  
certainly here wanted clear conceptions of  
heaven & glory, if she had conceived aright  
of that, there had not needed this expres-  
sion. There is nothing in heaven that a

V 4

glorified

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glorified soule can tell how to part withall: there is nothing to be burned up there; there is nothing but *God in Grace*, and in *Glory*, as I shall shew anon.

1 There is a second Opinion, and that is, That a godly man may doe *duty*, and *work* in the way of obedience with a *respect* to the recompence of Reward. But this opinion is so *modified* so tempered and *alloyed*, that it is a wonder that any should take offence at it.

As 1 Though wee may have Respect to Heaven and glory and our salvation, yet these must not be the *supream* and primary *Respects*; but onely secondary and inferior *Respects*.

2 These must not be respected singly and *seely*, but *conjunctively* and joyntly with Gods Glory.

3 These must not bee *absolute* *Respects*, but *Respects* with *subordination* to Gods glory. It was the meditation of one. Not *Heaven*, Oh Lord, but *God and Christ*: rather ten thousand times *Christ*

*Non est in vultu Heu- then Heaven without Christ: but seeing thou hast joynted them together that I cannot enjoy one, except I have the other, then both O Lord, but not Christ for Heaven, but Heaven, O*

L ord

*respect to eternall rewards.* 297

ord, for Christ. And as they say for re-  
spects, so they say for *grounds* and *ends*:  
that Heaven & glory are not to be the *sole*  
*grounds* and *ends* of our obedience: nor  
they to be the *supream* *grounds* and  
*ends* of our obedience; we may carry an  
eye to them to quicken us in our motion;

but these are not to be the ground of our  
moving: this may be the refreshment in  
our way: but this is not to be the *sole*  
ground of the undertaking of our jour-  
ney: the Apostles phrase may seeme to  
make something for this, Heb. 11. 26.  
I had respect to the *Recompence* of Reward.  
is not ἐλπίς, but ἀποδοτε, he cast an  
eye, when he was on his journey, to cheer  
him in his way, to encourage him in his  
journey, lest he should thinke of the great  
things hee had *refused*, and by that the  
schould reason and tell him, he had a  
bargaine, therefore he *steales* a looke  
from Glory; he goes to his *Cordiall*, hee  
casts an eye to the recompence of Reward,  
and by this he *renews* his strength, gets  
new and fresh encouragement to goe on  
in his way: he makes not this the ground  
of the undertaking his journey, but a  
means to quicken him in the way: not  
the spring of his motion, but the oyle to  
the

Non amat  
te domine  
qui aliquid  
amat pre-  
ter te quod  
non propter  
te amat.

Aug.

300 *Whether we may not carry*  
the wheelles vwhereby hee might move  
more cheerefully.

And yet some there are vwho distinguish  
betweene young beginners, and  
growne Christians. At the first entrance  
of a soule into the wayes of Grace, say  
they, a man looks upon Heaven and hell  
the one to drive him out of sinne, the other  
ther to perswade him, and draw him into  
the wayes of holinesse: but when once  
soule is entred into the wayes of life, he  
findes so much sweetnesse in God, and his  
wayes, that now hee serves him with  
more free and ingenuous spirit. As the  
Samaritans said, *Now we believe,*  
*because thou hast said it, but because*  
*we have heard him. and know this is the Mes-*  
*sias that should come,* John 4 41. 42. So  
now vve serve thee, not for feare of pun-  
ishment, or hope of reward; but because we  
see those beauties in thy selfe, that sweet-  
nesse in thy wayes, that if there were no  
ther heaven this were heaven enough.  
And there seemes something to speake  
for this in the prodigall, Luk. 15. 18, 19.  
When first he was awaked and convinced  
of his misery, hee saith, *He will returne*  
*to his father, and say, Father, I have sinned*

*respect to eternall rewards.* 301  
*I am not worthy to be called thy sonne,*  
*make me as one of thy [hired] servants:*  
Now he would be a hired servant; but af-  
ter hee came to his Father, and saw the  
mercy and indulgence of his father; how  
he runs to meet him, and embraces him:  
he talkes no more of a hired servant; hee  
is now overcome with love, and there-  
fore hee onely remembers the wickednesse  
he had done, and abhorres himself for it,  
and saith, *Father; I have sinned against* Luk. 15 21.  
*Heaven and before thee,* hee names hired  
servants no more. So when first the soule  
is awakened to see sinne, and misery by  
conscience, then hee sayes, Oh make me as one  
of thy hired servants: feare of hell, and  
desire of Heaven, are the two great plun-  
gers which move him: But vwhen once  
the soule comes over to Christ and the pro-  
mise, vwhen once it hath tasted of his  
mercy in pardoning, his goodnesse in re-  
ceiving of him; then doth he fall downe  
and abhorre himselfe, as it is said there  
of those vvhom God settled the promises  
upon, Ezek 36. 31. And now all he de-  
sires is to serve God for himselfe; he sees  
so much beauty, hath tasted so much mer-  
cy, that if he had the strength of an An-  
gell, it were all too little to be laid out for  
him:



300 *Whether we may not carry, &c.*

him: It is not the blood within his veines, the spirits within his arteries, the life within his body, that can be too deare to be laid out for him: now all the contest is, not what will God give me, but what shall I give God? What shall I render to the Lord for all his goodnesse? hee is willing to goe through a sea and through a wildernesse, through many difficulties, any duties; and all he can doe it falls infinitely short of his heart and good will to God; all his expressions they are but a little off his larger affections in him; and though God should never doe more for him, yet his heart doth burne with such affections to God, that he counts all he can doe for him, but a little of that much hee could betee me him.

And now though I did not need to proceed any further in this, yet give me leave, because this is the maine in Controversie, yet to proceed a little further in the clearing of it to you. For answer then to this third branch of the Query, *Whether a Christian man may not doe duties with an eye to the Recompence of Reward?* Or with respect to Heaven and Glory. I answer affirmatively, and in opposition to that contrary Opinion, I shall

*Two Positions propounded.* 301

lay downe and evidence these two Positions to you.

1 Position. *That we may obey God with Respect to Heaven and Glory.*

2 Position. *That we ought to have Respect to Heaven and Glory in our obedience.*

These two Positions I shall endeavour to establish to you, though not upon the same grounds, whereon the lawfulness of obeying the Reward in our obedience is usually built: I shall labour to settle it upon such spirituall and yet true grounds, as herein you shall see the reason of our dissenting to the first branch of the Query. We will beginne with the first, which is this.

1 Posi. *That it is lawfull, and we may obey God with Respect to eternall Rewards, Heaven and Glory.*

In the handling of this, in regard I find that those who have maintained the contrary opinion, have grounded that opinion upon mistakes, and false conceptions of what Heaven and glory is: I finde they have made false draughts of Heaven, and have too much pensil'd it out after a carnal manner; a vway farre below Heaven and glory. And thereupon I conceive, have grounded

304 *What is meant by Heaven.*

grounded this opinion, that we may not eye it in our obedience. I shall therefore in the first place (having in the entrance upon the *Query* cleared what is meant by Respect, or eyeing of the Reward) lay downe now vwhat wee conceive is true meant by Heaven and Glory.

And here I must first tell you, that if you doe abstract or separate that from Heaven which a carnall heart doth conceive to be heaven, that is Heaven to a godly man. Carnall men doe fancy Heaven under carnall notions: they looke upon it as a place where there is *freedom* from all misery and where there is *fullness* of all pleasures and happinesse: but both these, the misery and the happinesse, the freedom and enjoyment; they fancy in a way suitable and complying with their carnall or naturall hearts. This indeed is a *Turkish* heaven, but this is not a Christians Heaven: indeed, wee read Heaven set out

Revel. 21. *sumptuously* to us in the Scripture, Revel. 18, 19, 20, 21. 18, 19. *The walls thereof are Jasper, and the City is of pure gold, and the foundations thereof are garnished with all manner of precious stones; the first foundation was of Jasper, — — — and the twelve Gates are twelve Pearles, — — — Thus God*

*What is meant by Heaven.* 305

pleased to *pen* it out, as if he would tempt a worldling, and even corrupt sense selfe which shall never come there, to seek the enjoyment of it. But these you must know are *metaphoricall* Speeches, because the Glory of Heaven cannot be *pen*'d and limb'd out as it is: therefore God doth condescend here to our weaknesse, and even to *sense* it selfe; and *pen*s out Heaven and Glory by such things as are known to men to be precious. Not that wee are to conceive that heaven is any such thing; nay, or that there is any *such thing* in Heaven; if you thinke so, I shall *spoyl* your heavens before I have done; Certainly,

1 God needs not to be beholding to stones, though precious *stones*, to make heaven glorious, no more then the Sunne needs to be beholding to the Starres to make the day. God himselfe *fills* heaven with Glory, and makes it infinitely glorious. God in Heaven is the Glory of heaven.

2 To vwhat purpose should there be such poore *beggerly* sensitive things, to those vwho are all spirit and glory? these things are *below* the spirit of a godly man; he hath a more *noble* spirit, he can  
now

now *trample* upon gold and silver, Pearle and Diamonds: and if his spirit be above these things here; what are these to him in Heaven? if these be *below* him which hee is here *below*; vvhhat are they then vvhhen he shall get *above*?

3 Besides, these are but beggerly glory to the meanest glory in Heaven; you shall turne your eyes no whither, but *behold* farre greater glory then these are; every glorified soule shall be more glorious then the Sun in its glory: alas, vvhhat are precious stones, but pebble stones, if compared to the glory of a glorified Saint?

But to proceed no further, upon this mistake. I conceive in brieife, that by eternall Rewards, is meant what ever ought to be the utmost of the desire of a renewed and sanctified soule: Not to speake of it in that largenesse which \* others have excellently done.

\* Burrows  
Moses  
choice. 529.

1 It is the *fruition* and enjoyment of God.

2 It is the *enjoyment* of Christ, the Pearle of price.

3 It is the *enjoyment* of the Spirit the onely Comforter.

4 It is the *perfection* and fulnesse of Grace.

5 It is an Eternall Sabbath; a rest, and a rest in *Jehovah*, in vvhom there is all rest: it is a rest after all *motions*; all *wantings* after him, are now Rests in him, and in him as in your *Center*, your proper *place* of rest; it is a rest vvvith Glory, though here they seldome, yet in heaven they perfectly meet, and that for all eternity.—

And tell me now in this little I have said of it, whether a Christian may not desire all this? whether a Christian may not eye this, and have respect to this in his service and obedience?

1 May we not desire and have respect to the enjoyment of God in our service? David could say, *Whom have I in heaven but thee, and in earth I desire in comparison of thee?* Psalm 73. 25. The enjoyment of God was the utmost of his desire in heaven, and it is set downe as the top priviledge by Christ, to bring us to God; 1 Pet. 3. 18. and may we not eye it here? Certainly, the more respect wee carry to the enjoyment of God in our obedience, the more Noble is our obedience; the more eye you carry to the enjoyment of God in a duty, the more noble are your spirits in duty: and may wee now pray



and doe duty with respect to get a little communion with God and Christ, without which *respects* your duties are not sound: and may wee not serve God the more with *respects* to the full enjoyment and Communion with him? how absurd is this?

2 And may we not desire Christ, and obey God, and follow after him in the *wayes* of holinesse with respects to the enjoyment of Christ? indeed, not to purchase him by our obedience; but to journey to him in our obedience: yea, and to walk in *wayes* of service with respect to the enjoyment of him; not as the *merit* of our service, but the *end* in our serving.

3 And thirdly, may we not desire the Spirit, who is the onely Comforter; yet and serve God with respects to the enjoyment of him, who is the comforting, who is the sanctifying Spirit, who is now with us, but wee shall hereafter be in him. As it was said of John, which was the preparation of Glory, he was in the Spirit at the Lords day, Revel. 1.

4 And may wee not obey God, and serve him with respect to perfection and fulness of Grace. May wee here serve

him with an eye to the additions of grace, and may we not obey him with respect to fulnesse of Grace? may we now pray, walk in the use of Ordinances, and in all the *wayes* of dutie with Respect to the getting a little more Grace, a little more faith, more love, more brokennesse of heart? — How much more may wee serve God, and obey him with respects to the fulnesse and perfection of Grace: this is that we *breath* after, we pray for, we hope for, even *perfection*, satisfaction: When I awake, saith David, I shall be satisfied with thy likenesse, Psalm 17.1. and certainly, that which is Saints satisfaction hereafter, is Saints desire here; at which they *breath* after in all their services as their satisfaction, may be reflected and eyed here as our duty in all our services: if those duties are not well done wherein you have not carried respects to the Communion with God and Christ, and improvements of grace in the doing of them; then surely we not only neglect them, but it is our duty, and wee must eye these things and have respect to them in the doing of them.

5 And fifthly, may we not have respect to a perfect Sabbath in the doing of duty?

*Omnis mo-  
tus tendit  
ad quietem.*

duty? What is it but a *Rest*? is not rest the end of all labour, doth not labour tend to rest? And is not this a rest? nay, a rest from sinne, a rest in God, a rest vnder prayles and admirings, glorifyings of God to all eternity? and may we not labour with respect to this rest? may we not doe service with an eye to the obtaining of such a *Sabbath*? vvhether wee shall rest for ever, and rest from sin. Nay, rest in service, rest in God. *Even for this cause we labour and faint not*, 2 Cor. 4. 16.

And tell me now by this little that hath beene said, *Whether we may not serve God with Respects to eternall Rewards*. May not a Christian serve God with respect to these things? Nay, is hee a Christian who doth not hold up these respects in the service of him? Why, what is salvation, what is heaven, what is glory, but all this? I wonder vvhether you draughts you make of Heaven, what you think of glory, and salvation, vvhether you say, we are not to eye these things; nor to have respect to these things in our obedience: certainly you conceive of these things under false notions; you make false draughts of these things: you looke upon them as the world doth, carnally, not *spiritually*.

now none will owne that heaven as his happinesse, which he may not have respect unto in his service; Nay, make his scope, his aime in his service: the Apostle seems 2 Cor. 4. 18. *We see not at the things which are seen, but at the things which are not seen*: the word *βλεπομεν* implies, we make these things which are not seen, our scope, our aime; and if so, then certainly we may have respect to them: let us be ashamed to pensil out that heaven, which a godly man may not be admitted to eye, and have respect unto in his obedience; nay, make his scope and end in obeying: that is, not heaven so much which comes by God, as that is heaven indeed which lyes in God: if wee speake of heaven *abstractively*, it is but a notion; this can never make a man happy: but if you speake of heaven *conjunctively*, heaven with God, and heaven in God, as it is our happinesse, so it is our holinesse; and to this we may carry an eye and respect in all our obedience.

And by this may a poore Christian be satisfied in those doubts which are usually the results of a jealous misgiving spirit. Ah, will some say, I doubt my service is hypocriticall and out of selfe-love, for I

*aim* at my selfe; I do *service* vvith respect to Heaven and Glory. To which I might say,

*Answer.*

1 VVe never read that God charged any for *hypocrisie* vvho had respect to things here below, as hee saith to the Israelites, *You have not fasted and prayed, nor assembled together for Corne, and wine, and oyle*; but never charged any vvith *hypocrisie* and doublenesse of spirit who had an eye and respect to Heaven and Glory: but

2 I say, Conceive of Heaven under the right notion, make true draughts of Heaven; looke upon Heaven as I have set forth; make this thy Heaven which I have laid downe to be a Christians Heaven, and then thou mayst carry an eye and respect to it in thy obedience; nay, the more eye and respect thou carriest to Heaven thus described, certainly the more *spiritual* the more heavenly thou art. In this thou dost not ayme at thy corrupt selfe, but thy best selfe: and not thy selfe in opposition to God, or separated from God, but thy selfe in God; thou lovest thy selfe in him

finde thy selfe in him, when thou shalt be swallowed up with his likenesse.

And here vvill be the answer to another 2 *Scrup.*

Let scruple too: you shall heare some say, I feare my desires are not true; for I desire not grace for it selfe, but grace for glory, grace for heaven.

To whom I might also say, conceive a sight of heaven; looke not upon it with a small eye, a place of freedome from a sensitive misery and enjoyment of sensible happinesse and pleasure: but looke upon it as a place vvherein thou hast communion with God, enjoyment of Christ, perfection and fulnesse of grace, freedome from all sinne, from every corruption, and spirituall imperfection; and thou mayest desire grace for Heaven. Indeed if you should look upon grace and heaven as two diuers things, you might erre in desiring grace for heaven; but looke upon heaven as it is fulnesse of Grace, ——— and then you mayst desire grace for heaven. Thou mayst desire Grace here as the beginning of heaven, the earnest of glory, and as that which may intitle thee to perfection and fulnesse of Grace hereafter. ———

In brieffe, he who desires grace meerly for glory, and looks upon that glory, as



His aterni-  
tatis semi-  
na iaciun-  
tur. San-  
ctificatio  
est gloria  
inchoata;  
gloria est  
sanctifica-  
tio consum-  
mata. An.

2 Post.

312 *That we ought to have respect*

*divers* from Grace; his desires are not right; but thou mayst desire grace meerly for heaven, so long as thou desirest heaven meerely for Grace: and the more enlarged thou art in those desires, the more gracious and spiritual are thy principles. And thus much shall serve for the first Position. That wee may obey God with respect to heaven and glory. And indeed we cannot conceive of heaven so meanly if wee conceive aright of it; but it may be eyed even under the meanest notion of it. But we come to the second.

2 Position. *That we ought to have respect to Heaven and Glory in our obedience.* In the former, I told you onely that you may; here I tell you that you must. You may obey God with respect to heaven, but you must respect heaven in your obedience: It is that which God hath set downe to fortifie our hearts against feare of any troubles, and to bear up our hearts under the sense of any calamities. You see when Christ would arme his Disciples against all feares and evils they should meet withall in this life, he takes the encouragement from hence; because God would give them a Kingdome, Luke 12. 32. *Feare not little flocke, for it is your Father*

*to heaven in our obedience.* 313

*Fathers will to give you the Kingdome:* he brings the harbour into the sea; the rest into the labour; the glory into the trouble: and this encourageth a soule to goe through all. And should wee not eye it, and have respect to it, we should be found to slight the encouragements of God. As it is a sinne to slight the consolations of God, Job. 15. 11. So it is no lesse to make light of the encouragements of God. All these God affordeth to help faith against sense, to furnish faith with arguments against the carnall reasonings of the flesh; and to encourage us in the greatest straits and distresses the vworld can bring upon us. And you see it was that which the Saints have eyed in their encouragement in the greatest straits. It is said of Moses, Heb. 11. 25. *That he chose rather to suffer affliction with the people of God, then to enjoy the pleasures of sinne for a season:* Looking, saith the Text, to the Recompence of Reward: that Glory, that happinesse which was made reall and visible now to the eye of his faith, did encourage him to slight all the greatnesse of the vworld: \* It renders all Treasures on earth too little for his spirit, and his spirit too big to be daunted with all the discouragements in Basil. the

314 *That we ought to have respect*  
 the world. And it was that which vvas  
*Pauls* encouragement too, 2 Cor. 4. 17,  
 18. *He was troubled on every side,—but*  
*yet laboured and fainted not, Why? Be-*  
*cause our light afflictions which are but for*  
*a moment, worketh for us a farre more ex-*  
*ceeding and eternall weight of glory, while*  
*we looke not unto the things which are seen,*  
*but at the things which are not seen. So that*  
*you see from hence the Apostle tooke*  
*his great Cordiall, and encouragement to*  
*goe through all his troubles and distresses;*  
*hee looked above those things which are*  
*seene, and considered those things which*  
*are not seene.—*

And to be brieft, 1 Would you walke  
*thankfully.* 2 would you walke *cheere-*  
*fully.* 3 would you be strong to do. 4 and  
*able to suffer.* 5 would you *submit* to all  
 Gods disposals. 6 would you *rejoyce* in  
 your sufferings, then you must carry an  
 eye to the recompence of Reward. Brief-  
 ly, to speake to them:

1 Would you walke thankfully? The  
 considerations of this will make us *burst*  
 out into praises in our lowest conditions.  
 Here is matter enough of prayes, the  
 Apostle bursts out, 1 Pet. 1. 3, 4. *Blessed*  
*be the God and Father of our Lord Iesus*  
*Christ,*

*Consul.*

*Bez. in loc.*

to heaven in our obedience. 315

Christ who hath begotten us again unto an  
 inheritance *immortall and incorruptible,*  
*which fadeth not away, but reserved in hea-*  
*ven for us.* Indeed the thoughts and con-  
 siderations of this, will fill us full of hea-  
 ven and glory, and make us \* *break forth* \* *Si cœlum*  
 unto songs of thanksgiving for his great *venale*  
 goodnesse; Who hath made us meet to be *quantum*  
 partakers of the inheritance of the Saints in *pro illo da-*  
 light, Col. 1. 12. *retis, &*

2 Would you walke cheerfully? Would *quando*  
 you be filled vvith joy, vvith comfort *gratis da-*  
 in the midst of all your sad conditions? *tur ingra-*  
 Would you joy in tribulations? fetch con- *estis?*  
 siderations from heaven, Heb. 10. 34. *Col. 1. 12.*  
*1 Pet. 1. 8.*

They tooke joyfully the spoiling of their  
 goods, knowing in themselves that they had  
 in Heaven a better and an enduring sub-  
 stance. It is reported of Caesar, that when *cogitate*  
 he was sad, hee used to say to himselfe, *caesarem*  
*esse.* *Thinke that thou art Cæsar:* Did he thinke  
 his earthly greatnesse was enough to bear  
 up his heart in any trouble? how much  
 more should the consideration of these  
 great things reserved for us, cheer up our  
 hearts, and comfort our spirits in the sad-  
 est condition? He that lives much in the  
 thoughts of heaven, lives much the life of  
 heaven, that is, thankfully, and cheerfully.

The

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The Philosophers say, if men were above the *second Region*, they vvere above all stormes: there is nothing but *serenity* and clearenesse, It is true of those *souls* vwho can live in heaven, they have rest in labour, *calmes* in stormes, *tranquility* in tempests, and *comforts* amidst their greatest distresses. —

3 Would you be strong to doe the will of God? You must fetch strength and encouragement from the consideration of these things: the Apostle brings in this as an encouragement, Col. 3.23, 24. *What ever you doe, do it heartily — knowing that of the Lord you shall receive the Reward of the inheritance.* So in the 1 Cor. 15. ult. *Be alwayes abounding in the works of the Lord, for as much as you know, that your labour is not in vaine in the Lord:* and you may read the like in 2 Pet. 1.10, 11. and 2 Pet. 3.14. in 2 Pet. 3. 14.

4 Would you be able to suffer and rejoyce in sufferings? Why, the considerations of heaven and glory will be great encouragements & inablements to you, to undergoe any thing. You see this in *Moses*, Heb. 11. 25, 26. In the Primitive Christians, Heb. 10. 24. and in Heb. 11. 35, Heb. 12. 1, 2. To vvhich I might adde abundance

to heaven in our obedience. 317

dance more. He who eyes heaven and glory, will be able to walke through any conditions: while *Peter* held his eye upon Christ, hee walked safely upon a stormy and tempestuous Sea, but when he tooke off his eye from Christ, and looks upon the storminess of the Sea then he sinks: while we have an eye upon eternals, we are able to walke upon the most tempestuous Sea, we can goe through any stormes; we are too bigge for any trouble; but if we once take our eye off Christ and heaven, then the least trouble is too bigge for us — It was the speech of \* *Basil*. I care for nothing visible or invisible, that I may get Christ; let fire, let the crosse — let breaking of bones come: nay, let the torments of the devill come upon me, so I may get Christ. Such a blessed magnanimity did the consideration of these things put into him, that he could sleight and contemn all the evils of the vworld. This is certaine, he that considers those eternall weights of glory, will not thinke these light afflictions vvhich are but for a moment vworthy to be compared to them: he that sees visions of glory vwill not matter with *Steven*, a showre of stones: he that considers eternity at the end, doth not dread to goe through

*Pericula non respicit- quis coronam respicit.*

*\* Nihil visibilium moror, nihil invisibilium ut Christum acquiram.*

*ignis & crux, incursus bestiarum, dissipatio ossium, convulsio membrorum & supplicia diaboli in me veniant, modo Jesum Christum acquiram.*

*Euseb. 1.3. c. 39.*



318 *Tha twe ought to have, &c.*

*Qui eter-  
nitatem  
mente con-  
cepit, nullus  
horret ex-  
ercitus. Sen.*

through any troubles in the way. — The consideration of these things will render all the good and evill of the world too little for that soule, either to tempt or threaten out of the wayes of life.

5 Would you submit to all Gods disposals of you? The considerations of heaven and glory vwill make the soul submit to any thing here: hee can be content to be poore, hee knows he shall be rich: to be reproached, he knows he shall be honoured; to be afflicted, he knows hee shall be comforted; to be imprisoned, hee knows he shall be brought into a large place; to sit at Dives doore, he knows he shall sit in Abrahams bosome; to lose all, hee knows he shall finde all at the other side, God will be all, and more then all to him. He knows it is but for a little season, a day, an houre, a moment, and a small moment; hereafter there are eternall embraces; he can submit to God to vvorke his owne vvorke, and vvorke it his owne way, and worke it after his owne manner, so he vwill please to bring him to glory at last; and he can say, well-come that sorrow that tends to joy; that trouble that ends in comfort; those crosses that prepare for crownings; and that death vvhich ushers in

*Domine hic  
ure, seca--  
ut in eter-  
num par-  
cas.*

*The sixt Query propounded.* 319

in eternall life. And all this he can doe by the consideration of the great and glorious things vvhich God hath reserved for him. And therefore you see the necessity of having respect unto heaven, and glory in our obedience. And thus I have established these two Positions.

1 *That we may obey God with respect to Heaven and Glory.*

2 *That we ought to have respect to heaven, and glory in our obedience.*

And in these two, I have sufficiently answered the third Branch of the fifth Query, viz. *Whether a Christian may not doe duty with respect to the recompence of Reward.* I shall now hasten the rest. —

Wee are now come to a sixt Query, which is: *Whether this be a part of our freedom by Christ, to be free from obedience unto man; or whether to obey men, be any infringement of our liberty by Christ.*

Now before I come to the Answer of this; I must tell you, There are some places that seeme to speake, that it doth not stand with Christian liberty to be obedient to man. We finde in Scripture (as I shewed you in the beginning of this Treatise) a double charge. 1 That man see the 34 should page.

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should not *usurp* mastership. 2 That should not undergoe servitude.

The first you may read, *Mat. 23. 9.*

*\* Prohibe-  
mur homi-  
nem vocare  
magistrum  
ut illi prin-  
cipalitatem  
magisterii  
attribua-  
mus, quæ  
deo compe-  
tit. Aquin.*

*Attamen  
hec est fides  
Papistica,  
Prelati hoc  
decreve-  
runt cre-  
dendum, er-  
go ego cre-  
do: hinc il-  
lud Bellar-  
mini, debe-  
tis sine ex-  
amine reci-  
pere doctri-  
nam eccle-  
siasticorum,  
& non dubitare utrum illa se habeant necne, quæ vobis propo-  
nuntur; non enim more doctoris, quatenus ratio suadet, senten-  
tiam suam vobis proponunt credendam; sed more iudicis illi  
us necessario tenendam imponunt.*

Be you not called \* Rabbi, for one is your Master, even Christ, and all ye are Brethren, and the like in the tenth verse.

The second, that we should not undergoe servitude: you read in 1 Cor. 7. 2. Ye are bought with a price, be ye not the servants of men.

Now contrary againe to this wee read Rom. 13. 1. Let every soul be subject to the higher powers, for there is no power but of God; the powers that are, are ordained of God: and in 1 Pet. 2. 13, 14, 15. Submit your selves to every Ordinance of man for the Lords sake, whether it be to the King as free, and yet not using your liberty for a cloake of maliciousness, but as servants of God.

Now how shall these two be reconciled? One saith, be ye not servants of men. The other saith, submit your selves to every Ordinance of man. But the meaning

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wee must so submit our selves to the authority of man, as that we do not thereby impeach our Christian liberty vvhich wee have in Christ, and we must so maintaine our Christian liberty, as that under colour of it, we neglect not our Christian duty. Submit your selves, saith the Apostle, but be free, not as slaves, but as free-men still submit, hee teacheth no submission which may impeach our Christian freedome. In brief then, there is a two-fold subjection to man.

1 There is a subjection vvhich may be yeelded with the preservation of our Christian liberty.

2 There is a subjection vvhich cannot be yeelded, vvithout impeachment of it.

For the first, That there is a subjection that may be yeelded, with the preservation of our Christian liberty: That you see implied in the 13. Rom. 1. and 1 Pet. 2. 13, 14.

And there is a subjection which cannot be yeelded without impeachment of it, as is seen in the contrary places. Be ye not the servants of men: and call no man your master on earth.

*Rom. 13. 1.  
1 Pet. 2. 13*

*14.  
1 Cor. 7.  
23.  
Mat. 8. 19*

\* Oportet  
nos ex ea  
parte que  
a hanc vi  
tam perit-  
net, subdi-  
tos esse po-  
testatibus  
ex illa vero  
parte, qui  
credimus  
Deo, et in  
regnum eius  
vocamus,  
non oportet  
nos esse  
subditos  
cuiquam  
hominum id  
ipsum in  
nobis ever-  
tere cupien-  
ti. Deo en-  
im potius  
obtempe-  
randum  
quam ho-  
minibus.  
Aug. in exp.  
ep. ad Rom.  
propos. 72.  
Potestates  
suo loco

humanas suscipimus, donec contra Deum suas erigunt volun-  
tates. \* Non tenetur subditus obedire superiori suo contra præ-  
ceptum maioris potestatis; neque si præcipiat aliquid in quo non  
datur. c. quin. 22. 22. q. 101. Art. 5.

The one is the *subjection* of the *outward* man in things lawfull, the other is the subjection of the *inward* man, the *soul* and conscience, and in things unlawfull. The one is a subordinate subjection, a subjection in subordination to God, and for the *Lords sake*, as the Apostle saith, 1 Pet. 2. 13. The other is an *absolute* subjection, a subjection of our *souls* and consciences for mans sake, or upon mans authority we may be subject in respect of the outward man in things lawfull: but for our *souls* and consciences, as we have no fathers, so we have no masters, but onely our *Father* and *Master* in heaven.

You may see both these plainly, if you compare these two places, the one is, Mat. 23. 10. *Be not called masters*, for one is your *Master* Christ, Eph. 5. 7. *Servants be obedient to your masters according to the flesh*. Which two places being considered, do furnish us with this distinction. There are masters according to the *flesh*, and masters according to the *spirit*: wee have masters according to the *flesh*: that is, so farre as appertains to the *outward* man in outward things; But we have no masters according

to the *spirit*, we have none to whom wee are to *subject* our souls and consciences, but onely Christ; as in this sense we have no father, so we have no Master upon earth.

*Ob.* But you will say, Is it not lawfull for a Magistrate to *impose* such things upon mens practice; which doe concerne their consciences?

*Ans.* 1 It is not lawfull for a Magistrate to *impose* any thing *unlawful* to be obeyed: this is to set up an authority against Christs *authority*, the power of man against the power of God.

2 But yet a Magistrate may require those things at our hands, which are *clearly* revealed to be the will of God, and in that wee *obey* God in man, and not so much man as God. In this case we may say as the Samaritans did. *Now wee be-*

portere in verbo divino, à quo si aberraverint, illud Apostoli valebit, Deo potius obedire oportet, quam homini. Daven. de ludic. et Nor. 75. p. Impium est et sacrilegium quicquid humano furore instituitur ut dispositio divina violatur. Cypr. Coactiva principis potestas non absolute ligat subditum, sed solummodo sub conditione liciti. Subditi enim non debent illis contra Deum obedire, et qui abusui potestatis resistit, non resistit ordinationi divine. Gersom. Consil. de pace. part. 1. Quando reges contra veritatem constituunt malas leges, probantur vere credentes, et coronantur perseverantes. Aug. Is qui præest, si aliquid præcipit præter voluntatem dei, vel præter quod in sacris scripturis evidenter præcipitur, pro falso teste habebitur.



alios audis  
 et imperiti  
 istis, ego si  
 saluasse  
 velutis, ni-  
 hil jam re-  
 liquum est  
 nisi ut ecca  
 obedientia  
 nostro iudi-  
 cio subserui-  
 bantur.  
 Bellar.  
 Hoc uno  
 seclere in-  
 ritos esse  
 priuilegios  
 Romanen-  
 ses ut Ec-  
 clesie cœu-  
 tanquam  
 lupi et ty-  
 ranni pelle-  
 rentur.  
 Luther.  
 Ephes. 6. 7.  
 Col. 3. 23,  
 24.  
 b Omnis  
 homo di-  
 mittens ra-  
 tionem  
 propter au-  
 thoritatem  
 humanam incidit in incipientiam bestialem.

lieve not because of thy sayings, because we  
 have heard him our selves. I conceive,  
 there may be a distinction made betweene  
 supream masters, and subordinate masters,  
 and so betweene subjection in order to a-  
 nother, and obedience to one as the su-  
 preame. Those are subordinate masters to  
 whom we obey in subordination, or in or-  
 der to another; and those are supream ma-  
 sters, in whom our obedience resteth, and  
 into whom it is finally resolved: a for this  
 last kind, vvhich is the *Romish* doctrine,  
 surely neither *Men* nor *Angels* may usurp  
 without high Treason to *Iesus* Christ. It is  
 treason for any to usurp it, and wickedness  
 for any to give it; if God will not allow  
 a supream master, nor absolute obedience  
 in temporal things, but requires us to serve  
 men, as in subordination to Christ, Eph. 6.  
 7. Col. 3. 23, 24. Much lesse will he allow of  
 a supream master in spiritual things. b Cer-  
 tainly, it is the highest piece of slavery and  
 vassallage in the world to yeeld up our con-  
 sciences to the will of any; or surrender up  
 our judgements to be wholly disposed by the  
 sentences, determinations of any; but now  
 in the other sense, I conceive that men may  
 be masters, & we may be subject to them in

subordination to God and Christ. And a Qui men-  
 surely if you look into the old Testament, dicat regi-  
 it doth plainly hold forth this a subordina-  
 tion of obedience in spirituall things, b the ea was per-  
 people were bound to obey their Magi-  
 strates when he commanded obedience to  
 th at vvhich God had commaunded: dicitur  
 obey them I conceive not as they were  
 types of Christ, (as some imagine, vvhose  
 their power was to ceale, and to end in  
 Christ, as the great King of his Church &  
 in whom alone all authority over his peo-  
 ple was to be shut up) but to them as they  
 were temporal Magistrates, and were the  
 sences of the worship of God: So that I  
 conceive a Magistrate without any im-  
 peachment to the authority of Christ, or in-  
 fringement of the liberty of conscience may  
 require those things to be obeyed which are  
 clearly revealed to be the will and mind of  
 Christ, yet in this he is but a subordinate,  
 & Christ is the supream Master, he tels you  
 what is Gods will, not what is his: if he tell  
 you it is his too, it is because it is Gods first.

But it may be Objected againe, though  
 it should be granted, that a Magistrate  
 might command or impose such things as

cum meretrice Babylonica fornicati sunt, debuerunt ergo idolatri-  
 am evertere, & eamque religionem omnibus imperare. Dav. de  
 iud. & Nor.

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are clearely evident to be the minde of  
Christ; yet why should hee *impose* things  
*doubtfull*?

*Ans.* For the Answer to this, 1 It would  
be inquired, whether the things *imposed*  
are *doubtfull* in themselves, or only doubt-  
full to me; If indeed they be doubtfull in  
themselves, I humbly conceive, either  
they should not be *imposed* at all, or *impo-*  
*sed* with all tenderesse: But if they be  
only doubtfull to me, they may yet be  
lawfully *imposed*, though as yet not law-  
fully *obeyed* by me. And that shall be my  
second Answer.

2 As some things may be lawfully o-  
beyed, which may not lawfully be im-  
posed: so there are some things which may  
be lawfully imposed, and yet not lawfully  
obeyed. Hezekiahs command of break-  
ing downe the Brazen Serpent vwhen he  
saw men to *Idolatrize* to it; it vvas a  
lawfull command; it might be lawfully  
imposed, and yet if there had been some  
who had reverentiall thoughts of it, as a  
thing vvhich had been set up of God, so  
famous in the Wildernesse, and which is  
more

*impose things doubtfull.*

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more, a type of Christ; and therefore  
*doubted*, vvhether they might obey this  
command or no; I say, in this case it had  
not been lawfully obeyed by such, though  
it might be lawfully commanded by He-  
zekiah. Certainly, there are many things  
vvhich may be commanded, and if you  
have respect only to the things command-  
ed, may be lawfully obeyed, which yet if  
you have respect to the person who is to o-  
bey, may be *unlawfull* to be obeyed. A  
man in this kind may both sinne in doing,  
for an erroneous conscience bindeth, and  
he may sinne in not doing, and be guilty  
of disobedience.

We might run into a large dispute up-  
on this subject; but it is not my intent at  
this time; another occasion may be af-  
forded in some other Discourse to treat  
more largely upon it; wherein this que-  
stion may be rightly stated, faithfully  
examined, and satisfaction may be endea-  
voured to be given to the multitude of  
scruples and Objections, in vvhich, this  
point above many, I had like to have said  
any other, is abundant and fruitfull. In  
the meane time, I shall set up this An-  
swer. And having spoken to the maine  
Queries which are in controversie con-  
cerning

### 328 Unbelievers are in Bondage.

cerning Christian *freedom*: In stead of raising any more *Questions*. I shall now conclude the vvhole Discourse in some brieve application.

Use 1.

In the first place then: Is it so, that Christ hath *purchased* and instated Believers, and beleevers only into such a privilege? then what a fearfull condition it is to be an unbeliever? you are still in bondage.

1 You are in bondage to sinne. 2 In bondage to Satan. 3 In bondage to the *Law*: and who can expresse a more miserable condition then this is? We will discover it to you.

1 You are in *bondage* to sinne, not only in bondage by sinne: that is, by sinne exposed: nay, and bound over to all evils *spirituall*, *temporall*, and *eternall*, but you are in bondage to sinne, you are under the *commands* of every lust. Every sinne is a tyrant in the soule: Christ tells us, *Joh. 8.*

34. *Whoever committeth sinne is the servant of sinne.* First, you entertaine sinne as your friend, and afterwards it becomes your master; you are the servants of sinne *Rom. 6. 20.* You are sold to sin, as the Apostle faith of his naturall condition, *Rom. 7. 14.* *I am carnall, and sold under sinne.* Indeed, we are all of us sold under sinne by nature

### Unbelievers are in Bondage. 329

nature, but here we sell our selves to sin; As it was said of *Ahab*, *He sold himselfe to worke wickedness*: so it may be said of us, we are not onely passively content to

be vassals to sin, but we do actively endeavour to vassall our selves, we are actively willing to be sinnes slaves, rather then to be Gods servants. It is let downe as the character of a man in his naturall condition,

*He is disobedient serving divers lusts*, — *Tit. 3. 3.* his obedience to sin is not forced, but free, not voluntary, but naturall and with delight. Hence it is said, that *sinne reignes* in them; Sinne

hath a *soveraignty*, not a *tyranny* in them: they are the *professed* servants to sinne, *2 Pet. 2. 19.* Like those who chose their Masters after the *Lords Jubile* vvas proclaimed; whose eares were boared in tooken of perpetuall subjection

And this is your condition, you are in bondage to sin. And this is a fearfull bondage, if you consider but these particulars.

1 It is a soule slavery. The condition of the *Israelites* under *Pharaoh*, and those who are now under the *Turkish* Gallies, is very sad; but that is but the bondage of the body; but this is a soule slavery, the bondage of the soule. What is it to have

have



*A meipso  
in libera  
Domine,  
Aug.*

### 330 *A miserable bondage*

have our *bodies* vassall'd, our *estates* infla-  
ved, in comparison of our *souls*? Better  
to be under the tyranny of the most im-  
*perious* man, then under the vassallage and  
slavery of sinne and our owne corruption.  
This is the nonost, the *finishing* conclu-  
ding stroke of God to give a man up to  
his sinne; to say, *You that are filthy*, be-  
*filthy still*; and therefore the worst of  
of judgements.

2 It is a senselesse slavery; a slavery  
that wee were not *sensible* of; we say in  
nature, that those *diseases* are most mor-  
tall, that deprive us of sense: now this is  
a senselesse slavery, wee are in *chaines* and  
feelee it not, wee are under the *weights* of  
sinne and are not sensible of it; God doth  
often bring us in bondage by sin, he clappeth  
us under the fears and terrours of a selfe  
condemning conscience, and all this is that  
he might deliver us out of the bondage to  
sinne. We say a burning *Feaver* is more

*Miserius  
nihil est mi-  
sero, se non  
miserante.*

hopefull then a *Lethargy*; the Physitian  
doth sometimes cast his Patient into  
*Feaver* to *cure* the *Lethargy*; So a wound  
ded and troubled condition, is better then  
a secure and dead condition; *The strong  
man keeps the house when all is at peace*. And  
this is the misery of this bondage, you are  
unsensible of it.

### *the bondage to sinne.* 331

3 It is an *active* slavery: A man vassal-  
led to his lusts, will drudge or take any  
lines to satisfie them: such a man vwill  
and his paines, his strength, his health,  
estate too, to *satisfie* his lusts: though  
they think every thing *too much* laid out  
for God and Christ: yet they thinke no-  
thing *too much* to spend upon their lusts.—  
It is an *active* slavery: and yet more,

4 It is a *willing* slavery: they count  
their slavery freedom, their *bondage* li-  
berty; their *chaines* of brasse, to be chaines  
of pearl; they are voluntaries, vwill-  
ing servants to sinne. How often hath the  
word *Jubile* been proclaimed? how often  
hath Christ tendred to set us free, and  
we have chosen to returne to our *old*  
masters? and therefore just vwith God  
shouldest thou boare our eares in token of  
eternall slavery to sinne and Satan.

5 It is a bondage out of vvhich we  
are not able to helpe our selves.

1 Neither can vve redeeme our  
selves by price.

2 Nor deliver our selves by power or  
conquest.

1 We cannot redeeme our selves by  
price. A man may be in bondage to men,  
and able to *ransome* himself; if not by his  
owne

our power, yet by the *helps*, collection and contributions of others. But no man can redeeme his owne soule. Nay, all the contributions of men or Angels fall too short; they have but *oyle* to serve themselves: It is set downe not onely as the proper worke of Christ, but the greater worke vvhich Christ hath done, to Redeem his people from sinne: Indeed hee did it by price, *Gal. 4.5.* hee bought us out, but it was not by silver and gold, *1 Pet. 1.18.* Peter tells us; the Redemption of our soules is more precious, *Psalme 49.7,8.* but it was by the blood of Christ.

2 As wee vvere not able to redeeme our selves by price, so wee vvere not able to deliver our selves by power: to be sinners, and to be without strength, these are all one in the Apostles phrase, *Rom. 6,8.* And therefore hee tells us thereof, *While we were sinners, and yet without strength, Christ dyed for us.* Indeed, we cou'd doe nothing to helpe our selues out of this bondage; wee vvere not able to weepe, to pray, to worke our selves out of this condition. — It is with us as men in the quick-sands, the more they strive the deeper they sinke themselves: the more we strive by our owne streng

our owne power, the more wee doo enangle and chaine our selves in this condition. And by this you may see something of this miserable condition; but yet this is not all: and therefore.

We are in bondage to Satan, not that we owe him any thing; wee were onely subiect to Gods Justice; but hee is Gods Jaylor, who holds poore soules downe under brazen barres, and iron gates not to be broken; if a man were in bondage, hee would have some reliefe to have a mercifull Jaylor; but this addes to the misery, thou hast a cruell Jaylor, the Jaylor of hell is the *Nebuchadnezzar* who will take no bribes, hee will not be bribed, nor persuaded to set thee free. Satan is a cruell tyrant, who rules in the heart of the child of disobedience, *Ephes. 2.2.* And you are taken captives at his will, as the Apostle writes us, *2 Tim. 2.26.* Indeed, he hath some that are more royall slaves then others: some hee keeps in *arctâ custodiâ*, close prisoners; holds them downe with many barres and chaines, under the raging power of many lusts and corruptions; some hee keeps in *liberâ custodiâ*, prisoners at large; he suffers them to walke out; they have the liberty of the prison,

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son, but yet are *clapt* up at his pleasure; they are taken *captive* at his will: though he may suffer them to doe many actions, yet he hath *hold* of them by their lusts, hee *bring* them back vwhen he pleaseth. And that is a second particular, you are in bondage to Satan: And this,

1 It is a cruell bondage; a mercile bondage: What is the bondage of *Israhel* to *Pharaoh* in comparison of this to Satan? And,

2 It is an *universall* bondage. 1 *Universall* in respect of persons, for you w are all borne *slaves*. 2 It is *Universall* in respect of parts, you have no part free; judgement, will, affections, mind and science, they are all in *chaines*, all inuved to Satan.

3 And it is *Universall* in respect of actions and performances; thou canst not performe one *action* as a freeman; thou maist performe the *actions* of a free man; such actions as free men doe; but thou canst not performe them as a free man; thou prayest as a slave, not a sonne; thou weepest as a slave, not as a free man: more for feare of the *lash*, then for love of sin and love of God: all thy *actions*

# *bondage to Satan.* 335

actions in bondage; thy very *spirit* is in a bondage, thou hast no *spirit* of freedome, of naturalnesse and delight in any thing thou dost.

And this is a sad condition: In this condition thou art till Christ set thee free: but yet further,

3 Thou art in bondage to the Law, and that 1 To the *curse*: 2 to the *rigour* of the Law.

1 Thou art in bondage to the curse of the Law; to the penalties and forfeitures of the Law, the Apostle tells us, Gal. 3. 10. *As many as are of the workes of the Law they are under the curse.* And why so? For it is written, *Cursed is every one who doth not continue in all things which are written in the Booke of the Law to doe them.* And that is impossible: and therefore you must needs be *unavoydably* under the curse. —

And if we should now take this in picture, and shew you how much lies in the *bowels* of this curse: you would then see your miserable condition. It doth comprehend all miseries temporall, spirituall, and eternall. It is

1 A *comprehensive* curse, an *universall* curse; you are cursed in every condition: in



in your *gold, silver, relations*; in your very mercies, where others are blessed in their afflictions, you are cursed in your mercies. As there is a *blessing* hid in the worst things to the godly; a *blessing* in sickness, in poverty, in crosses, losses, death it selfe. — So there is a curse in the best things to wicked men; a curse in your *gold and silver, in your comforts and enjoyments*. — It is an *extensive* curse.

2 It is an *unavoidable* curse; as thou art a sonne of *Adam*, so thou art borne and beire to this curse.

3 It is an *unsupportable* curse, which *men nor Angels* are able to beare: you see the *Angels* themselves they lye under it and cannot help themselves: the *wrath* of man may be borne, at least undergone; it is but a *wrath* reacheth to the body; but who can beare the *wrath* of God? it is the *wrath* reacheth to the soule, and *where* *knowes*, much lesse who can beare the power of this *wrath*?

4 It is an *unremoveable* curse: if we looke upon any thing we can do: if God lay it on, it is not all the power and wit of men or Angels that can take it off. And none can take Believers out of the hands of Gods mercy: so none can take unbelievers

Believers out of the hands of his justice. And that is the first Particular: you are in bondage to the curse of the Law.

2 You are in *bondage* to the rigour of the Law: which requires in the rigour of it;

1 Hard things, *difficilt* things: looke over the *duties* commanded, and see if they be not difficult things: Nay,

2 It requires *impossible* things in the *obedience* wherein wee are: *It is a yoke we are not able to bear*, Acts 15. 10. We might as well be set to move *Mountaines*, to stop the *Sunne* in its course, to fetch yonder *starre* from heaven, as to doe what the Law commandeth.

3 And yet all this it requires to be done of us in the *exactness*, and according to the *exactness* of the command. It requires *perfect* obedience, both in respect of the *principle*, and in respect of the *manner*, and in respect of the *end*: it will admit of nothing.

4 Yea, and all this it requires in our *owne persons*. It will not admit of obedience by a surety: not of performance by another, that is *Gospel*; it requires all in our *own person*, Gal. 3. 10.

5 Nay, and it will not accept of the most

Parce precor Imperator, tu carcerem, ille Gehennam.

in your *gold*, silver, relations; in your very mercies, where others are blessed in their afflictions, you are cursed in your mercies. As there is a *blessing* hid in the worst things to the godly; a *blessing* in sickness, in poverty, in crosses, losses, death it selfe. — So there is a curse in the best things to wicked men; a curse in your gold and silver, in your comforts and enjoyments. — It is an *extensive* curse.

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2 It requires *impossible* things in the situation wherein wee are: It is a yoke we are not able to beare, Acts 15. 10. We might as well be set to move *Mountaines*, to stop the *Sunne* in its course, to fetch yonder *starre* from heaven, as to doe what the Law commandeth.

3 And yet all this it requires to be done of us in the *exactness*, and according to the *exactness* of the command. It requires *perfect* obedience, both in respect of the *principle*, and in respect of the manner, and in respect of the *end*: it will admit nothing.

4 Yea, and all this it requires in our *owne persons*. It will not admit of obedience by a surety: not of performance by another, that is *Gospel*; it requires all in our *own person*, Gal. 3. 10.

5 Nay, and it will not accept of the most

Parce pre-  
cor Impe-  
rator, tu  
carcerem,  
ille Gehem-  
nam.

# 338 Unbelievers are in bondage

most eminent endeavours, if there be any *fayling* in the performance. It will not allow of *affections* for actions; of *indeavour* for performances: this is Gospel.

6 It requires *constancy* in all this; the whole man, the whole Law, the whole life; if you doe *obey* never so many years; if you *faile* but in one tittle at last: but in *thought*, a motion, you are gone for ever; the Law saith, *Cursed is he that doth not continue to obey in every thing.* —

7 Notwithstanding all this *excellence* from you; yet it vwill not *afford* you any strength, nor suffer you to get *helpe* from another; you must beare your burden alone: It layes *load* on you; imposeth duty and considers not your strength; it will afford any to you: it bids you *look* it as well as you can; it will have it either *by you*, or *cut of you*.

8 And here againe is the rigour of the Law; that upon the least *failing*, all the *hope* you had of *good* by the Law is gone; you are *disinabled* and made incapable of ever expecting any *good* by it: you are *spoyled* for ever. Upon *Adams* first sinne all *hope* of life by the Law was gone; that God had not propounded a *Christ*, he had beene *lost* for ever. Why, but you

# to the rigour of the Law. 337

say, might hee not be *able* to doe twice as much good as hee had done evill, and so make amends for his former *fault*? No, there was the further rigour of it.

9 If once thou hadst *offended*, though in the least particular, thou couldest never make *amends* for it; thou canst never *out-doe* the Law: if thou couldest *out-doe* what the Law required, yet all thou couldest *doe* would never make amends; it would never *make up* the former fault; if thou shouldest goe about to *redeeme* every idle word with an age of prayers; every act of *injustice* vvith a treasury of *almes*; every *omission* vvith millions of *duties*; yet all this were too little, all this would not do to make *amends* for thy former failings. VVhy, but you will say, what then? will not the Law *accept* of my *teares*, my repentance for my fault? No, there is a further rigour of the Law.

10 If ever thou hast *offended*, though in the least particular, yet thou art gone for ever: here is no place for repentance; it will not *admit* of *teares*, or repentance to come in; this is Gospel, not Law. If thou *faile* in the least particular, and should *weepe* seas of *teares*; *teares* of blood; even thy *eyes* out of thy head: yet



340 *We are to maintaine*  
all this will be no *reliefe* to thee here: the  
Law will *admit* of no repentance.

And thus you see the *miserable* condi-  
tion to be in bondage: which I have spo-  
ken the larger unto, to *heighten* and com-  
mend this great *priviledge* of freedom  
to you. We use to say, *contraries* doe illu-  
strate one another: I hope then by *seeing*  
the miserable condition of being in  
bondage, you will be better *able* to con-  
ceive of this blessed *priviledge* of being  
set free by Christ. All which I have set  
downe at large in the entrance into this  
discourse; and shewed you how Christ  
hath freed us from *Sinne*, from *Satan*,  
from the *Law*; to which I refer you.  
And say yet further.

2 Use.  
You whom Christ hath *instated* into  
this high and *glorious* *priviledge*, it is  
your work to maintaine it, Gal. 5.1. *Stand*  
*fast in the liberty where with Christ hath*  
*made you free.*

There are two great things which  
Christ hath *intrusted* unto us, and we are  
to preserve them inviolate.

1 The first is *Christian faith*, verſe  
of Jude, *See that ye earnestly contend for the*  
*maintenance of the faith, which was once*  
*delivered to the Saints.*

*our Christian liberty.* 341

2 The second is *Christian Liberty*,  
Gal. 5.1. *Stand fast in the liberty where-*  
*with Christ hath made you free*: Every  
man should be *faithfull* in those things  
wherein hee is *intrusted*; God hath in-  
trusted you with *precious* things. *Chri-*  
*stian faith*, and *Christian liberty*: and  
how carefull should we be to maintaine  
them? *Civill* and *Corporall liberties* they  
are very *precious*; how doe we ingage  
our selves now for our liberties, and our  
freedomes, against those who would de-  
rive us of them? And indeed they may  
justly be esteemed they are men of *steele*  
minds, that would for any consideration  
forgoe their freedoms and liberties.

Leo the *Emperour* made a severe *Con-*  
*stitution*, wherein hee *forbad* all men the  
*buying*, and all men the *selling* of their  
freedomes: esteeming it madnesse in any  
to part with his freedom. And if *Ci- vill*  
freedomes are so *precious*, and to be main-  
tained; how much more our *spirituall*  
freedom, the freedom by Christ? A  
freedom so *dearely purchased* by the  
blood of Christ. You esteeme your *Ci- vill*  
freedomes the better, in that they cost  
so much of the blood of your *Ancestors* to  
compasse them. It is basenesse to be care-  
lesse

*We are to maintain*

lesse of that, which they indured the losse of so much *bloud* to compasse. How much more should we esteeme our freedom, which was *purchased* by the *bloud* of Christ? You are *Redeemed* not by silver and gold, but by the *bloud* of Christ, saith the Apostle. So that it is a freedom dearly *purchased*, and mercifully *revealed*; yearly *bestowed*; and fully *conveyed* unto us by the *Spirit* of Christ, and therefore how should wee *indeavour* the maintenance of it? To stand fast in the liberty wherein Christ hath set us free, and be not intangled againe with the yoke of bondage Gal. 5. 1.

I Maintaine your Christian liberty, or your liberty you have in Christ against the Law, neither looking for *Justification* from it, nor fearing *Condemnation* by it. Live in respect of your *practise* and obedience, as men not to be *cast* and *condemned*, or acquitted and justified by the Law; It is a hard lesson to *live* above the law, and yet to *walk* in the law. This is the lesson we are to learne, to *walk* in the law in respect of *duty*, but yet to live above the law in respect of comfort, neither expecting favor from thence in point of obedience, nor fearing rigour from thence

*our Christian liberty.* 343

point of failing. Let the Law come in to remember you of sin if you *fail*, but suffer not to *arrest* you, and dragge you into that *Court* to be tryed and *judged* for your failings, this is to make *void* Christ and *Grace*. Indeed, we too much *live* as though we were to *expect* life by workes, and not by *Grace*. We are too *bigge* in our selves when we doe well, and too *little* in Christ in our failings: Oh that we could learn to have *nothing* in our selves in our strength, and to be *all* in Christ in our weaknesse. In a word, how to *walk* in the Law as a *Rule* of sanctification, and yet to *live* upon Christ and the promises in point of justification. The Law is a *yoke* of bondage as *Jerome* calls it, and they who look for *righteousnesse* from thence, are like Oxen in the yoke, vvhoo draw and toyle, and when they have done their *labour* are fatted for slaughter: So these when they have endeavoured hard after their *owne* righteousness, doe *perish* at last in their *just* condemnation. *Luther* calls these men the *devills Martyrs*, they take much paines to goe to Hell, Rom. 10. 3. They being ignorant goe about to *establish* their *owne* righteousness, and will not submit themselves unto the *righteousnesse* of God. Proud Nature would

would faine doe something for the *purchase* of Glory, God will have it of *Grace*, and wee would have it of *Debt*; God would have it of *Gift*, and wee would have it of *Purchase*, and wee have too much of that nature in us; wee goe to prayer, and look upon our *duties* and tears, as so much good *money* laid out for the *purchase* of heaven and glory, nay, though we bring no money, yet wee would bring money-worth, and plead our own *qualifications* and dispositions to *interest* us in the promise. This utterly *crosseth* Gods designe, he will have all of *Grace*, and thou wouldst have all of *Debt*. It is not now *Do this and live*; but beleeve, and thou shalt be saved: walke in the *duties* of the Law, but with a *Gospel* spirit, let the Law come in as a *Rule* of Sanctification, but keep it out in *point* of Justification, anything taken in here, one *flaw* here spoileth all. It was well said of *Luther*, Walkein the *heaven* of the promise, but in the *earth* of the law; In the *heaven* of the promise in respect of beleeving, and in the *earth* of the law, in respect of obeying, and so thou shalt *give* the Law its honour, and Christ his *Glory*.

2 Maintaine it against men, Christian liberty

liberty is a *precious* jewell, suffer not any *rob* you of it. Let us never surrender our *judgements* or our consciences to be *disposed* according to the *Opinions*, and be *subjected* to the *sentences* and *determinations* of men. Let neither *power* or *policy*, force or fraud *rob* you of this *precious* jewell. I shall speake only to this latter. Let not *fraud* and *policy*; the Apostle saith, *stand fast and be not intangled*, let us not returne like *willing* slaves into our *chaines* againe. \* It is a greater evill of a *freeman* to be made a slave, then to be a slave borne: Therefore take heed, be not *tempted* to slavery, as the *fish* into the *net*, be not *insnared* and *overwhelmed* by the *policies* of men, wee are warned to take heed none deceive us, *Ephesians* 5. 6. as if it were in *Col. 4. 8.* 3 *Thess. 2. 3.* as if it were in our *power* to prevent it, and so it is, we cannot be *insnared* but by our owne *default*. We often *betray* away our liberty when we might maintaine it, and so become the *servants* of men. And this ariseth either, 1 From *weaknes* of head, or 2 from *wickednes* of heart; It is my *exhortation* therefore that those who are the *freemen* of Christ, would *maintain* their *Christian* freedom, as against the *law*, so against men: be not

\* In doct i. nis quo. n. vis mortaliu ad mittendis adhibendū est examen, et iudicium discretio- nis, ut pos- simus tan- quam probi argentarii adulterina à legitima discernere Dav. de iud. ac. nor. i. 160 xix. ne implice- mini. \* Gravius malum ex libero ser- vum fieri quam ser- vum nasci. Ambr.



tempted or threatened out of it, be not bribed or frightened from it, let neither force nor fraud rob you of it, wee often keep it against force, and lose it by fraud; to what purpose is it to maintaine it against those

a Omnis  
piis incum-  
bit ut sibi  
caveant, et  
quamvis  
doctrinam  
diligenter  
examinent  
ne falsa  
forsan pro-  
veris susci-  
piant,  
quisq; de-  
bet sui sua-  
rde, suo-  
que iudicio  
divinitus  
inspirato,  
non exalte-  
rius nutu  
& arbitrio  
pendere.  
Whicak.  
contr. i. q.  
5. de interp.  
Scrip. Con-  
sul Dav.  
de iudic. et  
nom. fil.  
cap. 25. &c.

who are the open oppugners of it, the Papists, and such as would take it from us, and give it up by our owne hands, to them perhaps that seek not for it? Nothing is more usuall, and therefore beware: Give not up your selves to the opinions of other men, though never so Learned, never so holy, because it is their opinion. It is the

Apostles direction, *Try all things, and hold fast to that which is good*, 1 Thess. 5. 21. It

often falls out that a high esteem of others for their learning and Piety, make men

to take up all upon trust from such, and to subject their judgements to their opi-

nions, and their consciences to their precepts, men will suspect a truth if a liar af-

firme it, and therefore Christ would not owne the devils acknowledgement of him

when he said, *Thou art the Son of God*, but they are ready to believe an error, to

give credit to an untruth, if an honest and faithfull man affirme it, vvhatever such

men say, it comes with a great deal of authority into mens spirits; And yet it is po-

le for such men to mistake; It is a most dangerous thing to have mens persons in too

much admiration, as the Apostle saith, Jud. 6. You know who tels us, That we know

in part, 1 Cor. 13. 12. The best are im-

perfect in knowledg, the most learned, and holy Martyrs, every man hath need of his

allowance, they are but men, and in that subject to error, though these things may

afford probable conjectures, that what they hold forth is a truth, yet these are not in-

fallible evidences. Indeed, there is much to be given to men of learning and piety, but

we must not tie our boat to their ship, wee must not, as the phrase is, pin our faith up-

on their sleeves, wee must not subject our judgements, resolve our faith into their au-

thority, this is to make men masters of our faith, this is a shread of that Garment,

whereby Babylon is distinguished; a mark of the Roman Antichristian Church, to re-

solve our faith into the authorities of men, & though it be not required of you, yet it

is no less done (though more finely done) by many, then by those of whom such im-

plicitate faith, & blind obedience is required.

b In doctri-  
na investi-  
ganda non  
solum alie-  
nis, sed suis  
utendum  
oculis.

c Quanto  
ingenio O-  
rigenis et  
Tertullia-  
nus, quanta  
doctrina,  
quam sin-  
gulari elo-  
quentia im-  
buti fue-  
runt, omnes  
intelligunt;  
adeo ut al-  
ter Graeco-  
rum, alter  
Latinorum  
Princeps  
habitus:

atqui isti in-  
terrores multos inciderunt, et qui pertinaciter eorum sententias  
defenderunt, haeretici habiti sunt, et Tertullianiste, Origeniste  
appellati, --- &c. Reynolds cont. haeres. c. 11. etiam cens. A-  
poc. praeclat.

It is my exhortation and your duty, to labour to maintaine your Christian freedom: It was *dearly* purchased, and mercifully bestowed on you; and therefore should not be *weakly* lost, nor yet *wilfully* maintained. It was given in *mercy*, and must be kept in *judgement*: you ought to use the judgement of discretion in rejecting and embracing doctrines, yet without discretion; wee must neither *subject* ourselves to the doctrines and determinations of men, though learned and holy men, with *blind* judgement, nor are we to reject them with a perverse will: And this is all I shall speake to the second branch of this exhortation, and of maintaining of our Christian liberty. Wee come to a third, which is no lesse necessary: and that is,

*De iudicio  
privatorum  
et publicorum  
iudiciorum  
et iudiciorum  
iudiciorum*

3 Beware of *abusing* of it. Christian liberty is a *precious* thing; and the more precious, the more care not to abuse it; precious things doe use to be commended to us with words of Caution; Christian liberty is a *precious* thing, you see it was *dearly* purchased, and mercifully bestowed upon us, and therefore let me *subject* this Caution, and so conclude. Beware of abusing of it. Now that I may not speake

in the ayre, there are sixe wayes where-  
by Christian liberty is abused.

1 Wee abuse Christian liberty, when in the use of it we *scandall* others: liberty was purchased for the *comfote* of ourselves, not for the affliction of others; they abuse it indeed, who so use it, as to others *affliction*. We reade of some young Christians of *Cerinth* would eat meat offered to Idols, to that end onely to *show* their liberty: But the Apostle tells them, 1 Cor. 10. 24. *All things are lawfull for us, but all things are not expedient.* And *Saint Paul* is frequent in instructing them, how to exercise Christian liberty in case of *scandall*, Gal. 5. 13. *Brethren, you have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another.* Christ hath taken off our former yoke of bondage, not that wee should be more *wanton*, but more *carefull*: Indeed for the *comfote* of ourselves, but not to *destroy* another, as the Apostle argues, 1 Cor. 8. 11. *Through thy knowledge shall thy weak brother perish for whom Christ dyed, &c.*

But I shall hasten to a conclusion, and therefore will *shut up* all in a word.

1 There

350 *Christian liberty abused.*

2 There is a second way, whereby we doe *abuse* our Christian liberty : and that is when we *use* it to *superstition*, many will say they have Christian liberty : and therefore dare *venture* upon any *observations*, *customes* and *gestures*, although never *warranted* by the Word : this indeed is Christian licentiousnesse, not Christian liberty ; Christian liberty is yet a bounded liberty, bounded with Laws and Rules, but these are men within no bounds, and therefore Libertines.

3 We doe *abuse* it when wee make void the Law of God, as I have shewed you at large, when wee shall judge it our liberty to be *exempted* from duty : which indeed is true *bondage*, no Christian liberty. The liberty of a Christian lies not in *exemption* from service, but in *service* and surely that man is yet in *bondage*, who doth not judge *service* his liberty.

4 When wee give too much scope to our selves in things that are *lawfull*. It is an easie thing to runne from use to abuse of such men Jude speakes in the 4 verse of that Epistle : *There are certaine men which turne the grace of God into wantonnesse.*

5 When wee doe use it *unduly* denying

*Christian liberty abused.* 351

denying the obedience to *lawfull Authority* in things *lawfull* upon pretence of Christian liberty : which is indeed to make the world leuell, and throw downe all *lawfull Authority*.

6 When wee will be *tyed* to nothing, bound to nothing but what our owne spirits *incline* us to : of which I have spoken at large : and therefore I shall conclude all with the words of the Apostle, in the 1 Pet. 2 16. *You are free, yet use not your liberty for a cloake of maliciousnesse, but as the servants of God.*

F I N I S.



A Preface to the ensuing Dis-  
course of the Learned  
John Cameron;

Christian Reader,

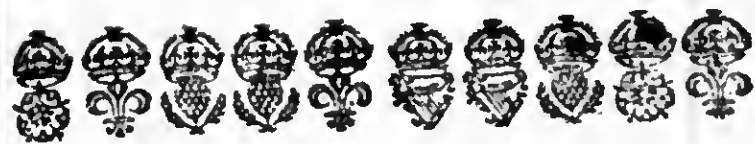


Goodnesse and light are of a <sup>Bonum est</sup>  
diffusive nature; Birds when <sup>diffusum</sup>  
they come to a full heape of <sup>invidendo</sup>  
corne, will chirp and call in <sup>alienum bo-</sup>  
for their fellows; After much <sup>num, suum</sup>  
search I think I have found <sup>faciunt</sup>  
a full floore, and have unlock't the doores; <sup>supplicium,</sup>  
and brought it forth to invite others to feed <sup>qui gau-</sup>  
upon it. It is a Discourse of that Learned <sup>dendo se-</sup>  
and famous Divine, Mr. JOHN CAMERON, <sup>cissent suū</sup>  
Concerning the three-fold Covenant of God <sup>peculium:</sup>  
with man. It is the Key to the Gospel, and <sup>nam tolle</sup>  
the best resolver that I have met with all of <sup>invidiam;</sup>  
those intricate Controversies, and Disputes <sup>& tunc est</sup>  
concerning the Law; we reade often in <sup>quod ha-</sup>  
Scripture that the Law was a Covenant, <sup>beo; tolle</sup>  
and more frequently among Divines, that <sup>invidiam,</sup>  
we are free from the Law as a Covenant; <sup>& meum</sup>  
but to tell us what Covenant this was, hath <sup>est quod</sup>  
been the worke of many; that it was <sup>habes. Aug.</sup>  
not a Covenant of works, I have shewed <sup>Charitas</sup>  
at large in the foregoing Discourse; and if <sup>est sur fide-</sup>  
proximum sua facit, neque; tamen illi <sup>ligimus et</sup>  
adimit. Paris. <sup>inocentis-</sup>  
<sup>simus, quid</sup>  
<sup>omnia bona</sup>

a Covenant of Grace, how are we said to be freed from it ; in this ensuing Discourse this doubt is resolved ; and being thereby in some good measure satisfied my selfe, I have here annexed it to do the like for thee. It was first written in Latine, and for their sakes who understand not that Language, I thought good not onely with Sampson, to impart the sweetnesse, but, which was more then he would do, unfold the Riddle also ; and to render to you these excellent labours (too precious to be any longer concealed, or hid under the shell of an unknown tongue) in your own native language. In which (so farre as that restraint would not darken the sense) I have kept me to the propriety of the Language. I will keepe thee no longer off, but shall now give thee leave to feast thy selfe upon his plenty, by which (as by all the labours of the Saints) that thou mayest grow up in light, and love; Grace and life is the earnest prayer of him.

Who is not his own, if not thine  
in the service of Christ,

S. B.



# CERTAIN THESE,

or,

Positions of the Learned JOHN  
CAMERON, Concerning the three-  
fold Covenant of God with  
Man.

## I Thesis.



Covenant in Scripture, doth <sup>Two fold</sup> sometimes signifie the ab- <sup>(Covenant,</sup> solute Promise of God, <sup>Absolute.</sup> without any restipulation ; as was that Covenant which God made with <sup>a</sup> Noah presently after <sup>a Gen 9.</sup> the Flood, freely promising never to de- <sup>11.</sup>stroy the world againe by water ; of this kinde <sup>b</sup> is that Covenant, in which God <sup>b Heb. 8. 10</sup> promiseth to give unto his Elect, faith and perseverance : to which promise there cannot be conceived any condition to be annexed, which is not comprehended in the promise it selfe.

## 2 Thesis.

But it often falls out that the name of <sup>2</sup> Condition <sup>or all.</sup> Covenant

A a 2

Gods love *Covenant* is so used in holy Scriptures, as is to be told, it is *evident* thereby is signified the free promise of God; yet with the *restipulation* of our duty, which otherwise, though there were no such *intervening* promise, it might both be required of God, and also (if it so pleased God) ought to be performed of the creature.

## 3 Thesis.

This distinction of the Covenant, doth depend upon the distinction of the love of God, and for there is love of God to the creature; from whence every thing that is good in the creature hath wholly flowed, and there is the *acquiescent* love of God in the creature; and this the creature hath received; not for any thing from itselfe, but from God, as it was loved with that first love of God; that love, for better understanding, wee call Gods *primary* or antecedent; this, Gods *secondary* or consequent love: from that wee say, doth depend both the *passion* and fulfilling of the absolute Covenant, from this depends the fulfilling of that Covenant, to which is annexed a restipulation, not so the passion, for that we say, depends on the first love.

## 4 Thesis.

## 4 Thesis.

For in the *absolute* Covenant, there is nothing in the creature that doth impell God either to promise, or to performe what he hath promised; But in that Covenant to which a restipulation is annexed, God doth fulfill what hee hath promised, because the creature hath rendered what is required; And although God hath made such a Covenant, wherein he hath promised so great things, upon condition of mans performance, yet all this proceeds from the antecedent love of God.

## 5 Thesis.

So great things, I say, because to prescribe a measure of reward, is an action of a most free will not of Gods nature. 15. when yet d to render any thing in reward of due service from the creature, and to promise that, doth altogether belong to the consequent love of God, which is not onely voluntary love, but a naturall property in God, who of his owne proper nature doth incline to the reward of good, as to the punishment of evil: vvhien the antecedent love of God is altogether voluntary.

## A a 3

## 6 Thesis.



## 6. Thesis.

WVe are here to treat of this Covenant, to which is annexed a restipulation; and because it is not one simple Covenant, we shal distribute it into its severall kinds, and we shall strictly examine what doth agree to every kinde, and in what manner they differ among themselves.

## 7 Thesis.

WVe say therefore there is a Covenant of Nature, another Covenant of Grace, and another Subservient to the Covenant of Grace; (which is called in Scripture, the Old Covenant) and therefore wee will deale with that in the last place; giving the first place to the Covenant of Nature, and of Grace; because they are the chiefe, and because they have no respect to any other Covenant, although we doe not deny the Covenant of Nature, in this corruption of our nature, to be subservient to the Covenant of Grace, as it doth inflame the minds of men with the desire of it: vvhich thing yet it doth by accident: Seeing this is not the Scope of that Covenant, of which we shall speak more largely hereafter.

Conditionall Covenant is threefold,

e Heb. 3. 13.

f 48 Thesis. &c.

## 8 Thesis.

The Covenant of Nature, and the Covenant of Grace doe agree.

1 In the generall end; Gods glory being the end of both.

2 They agree in the persons Covenanting, who are God and Man.

3 They agree in the externall form, in that a restipulation is annexed to the both.

4 They agree in the Nature, in that both are unchangeable.

## 9 Thesis.

They differ, 1 In the speciall end; for the end of the Covenant of Nature, is the declaration of Gods justice, but the end of the Covenant of grace, is the declaration of his mercy.

2 They differ in the foundation; for the foundation of the Covenant of Nature, is the creation of Man, and integrity of mans nature; but the foundation of the Covenant of Grace, is the redemption of man by Christ.

3 They differ in the Quality, and manner of the Persons covenanting; for in the Covenant of Nature, God the Creator doth require his due, or right, of man pure and perfect; but in the Covenant of Grace, God as a mercifull Father doth offer himselfe to a sinner, wounded

The agreement between the Covenant of Grace and Nature.

The difference,

exterior.

ded

358 *Certain Positions of*

ded with the conscience of sinne.

4 They differ in the *Stipulation*; In the *Covenant of Nature*, naturall righteousness is required, but in the *Covenant of Grace*, faith alone is required.

5 They differ in the *Promise*; In the *Covenant of Nature*, eternall and blessed life is promised, but yet an *animal life*, to be lived in *Paradise*: but in the *Covenant of Grace* a heavenly and spirituall life is promised.

6 They differ in the *manner of Sanction* or ratification. In the *Covenant of Nature* there was no *Mediatour*; hence the *Covenant of Nature* was not promised before it was published. But the *Covenant of Grace* was first promised, and long after was published and ratified in the blood of the Sonne of God.

10 *Thesis.*

The difference between justice and faith. Justice and Faith doe differ; as giving, and receiving, for Justice gives to God (his due), Faith receives (from God) what is not our due; Justice is placed in the mutuell Love of God, Faith in the persuasion of the love of God. But yet these are joynd in an unseparable tye; yet so, as Faith doth precede, Love doth follow, Faith is the Cause, Love the effect.

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Initial and weake Faith, begets love, though lesse fervent: Perfect and com-  
eat faith, begets burning affections; therefore righteousness, or justice presupposeth (as they say) faith: and on the contrary, faith doth necessarily conclude or presuppose ) love, as the consequence of it.

11 *Thesis.*

VVhence there ariseth a threefold question, neither unprofitable, nor difficult to unfold. 1 Why in the *covenant of Nature* God doth not in expresse termes require faith, but obedience and love? 2 By what right faith and justice, or righteousness are opposed in the *covenant of Grace*, seeing they cannot be separated? 3 Whether, and how that faith which exact justice doth presuppose in the *covenant of Nature*, doth differ from that faith which God requires in the *covenant of Grace*?

12 *Thesis.*

To the first *Question* we answer. That Why God never did require faith of man, save doth not require faith from Adam.  
only by consequence. First of all, because there was not any so much as probable cause given unto man, of distrusting, in the least, the love (and

And why  
he exact-  
eth it of  
us.

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[and favour] of God; for as much as *sin* had not as yet set *footing* in the world quite otherwise it falls out in the Covenant of Grace, vvhich is made with a *conscience* terrified with the sense of *sin*, and which is able no otherwise to raise up her selfe, then by *hearing* that there is nothing at all that is *required* of her, but onely *faith*; that is, onely to *perswade* her selfe, that she is *precious* unto God, and accepted of him.

\* γὰρ τὸ  
ἀνθρώπου  
δίκαιον.

Secondly, in the Covenant of Nature is considered vvhhat it is that man is indebted unto God, and that is *exacted* of him\* according to the *strictnesse* and *rigour* of justice (for it is *Justice* and *Holinesse*, that he oweth.) But now in the Covenant of Grace [is considered onely what God *reconciled* in his Sonne, is willing to make tender of to man, and that he *tenders* freely.]

13 *Thesis.*

How faith and righteousness (or justice) are opposed in justification.

To the second *Question* wee answer that *faith* in the Covenant of Grace is therefore *opposed* to the *righteousnesse* man; Because formerly they were able to *consist* together; or for that they could not be together (yea verily as beene said, they mutually grant

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yeach other) but because in one and same *Court* (as wee may so speake) cannot *concur* together to the *justification*, or acquitting of a man; for in the *Court* of Justice, in which it is so called *Justice*, from the Covenant of Nature; whether the *just* man is *acquitted*, or the *just* man is *condemned*: Neither is it directly questioned, vvhether hast thou *believed* that thou art *precious* unto God; but whether hast thou *loved* God? whereas in the *Court* of Mercy this is not [primarily] and properly *demanded*, whether hast thou *loved* God? but, whether or no, hast thou *believed*? and if thou hast *believed*, thou shalt thereupon be *acquitted*; and if not, thou art then immediately *bound* over to the *Court* of justice there to answer it.]

14 *Thesis.*

To the third *Question* wee answer: (The a-  
That *faith*, which the exact *Justice* of agreement  
man in the Covenant of Nature presup- of the faith  
poseth, in this agreeth with the *faith* of Adam,  
which is *required* in the Covenant of ours. The  
Grace, in that both are from God; both disagree-  
ment.  
are a *perswasion* of the love of God, both  
doe beget in man the *mutuall* love of God;  
because *faith* abounding, love also abound-  
eth,



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eth; and *faith* languishing, Love doth languish; and *faith* extinguished, Love also is extinguished. But they differ, first in the *foundation*; for the *faith* which the justice of Nature doth presuppose, is founded upon the title of a perfect Creature; and therefore, now it hath no place since the fall of *Adam*; for although God doth love the creature in itself; yet as it is corrupted with sin, so he hateth it: no one therefore is able to persuade himselfe that he is beloved of God, upon this title as hee is creature, (for as much as all have sinned) and so (by consequence) neither can he truly, nor yet so persuade himselfe that he loves God. But the *faith* of which mention is made in the covenant of Grace, is founded upon the promise made in Christ. Secondly, notwithstanding both are from God, yet the *faith* which exact justice in the covenant of Nature presupposes, is from God (as the Schooles speakes) by way of Nature: whereas the *faith* which is required in the Covenant of grace, is from God too; but so as by way of supernaturall grace. Thirdly, the *justice* which the *faith* of Nature doth beget, was mutable; because the *faith* from whence that Justice or Righteousness

*the threefold Covenant.* 363

did depend upon a principle of nature, mutable: But the holinesse which the *faith* of the covenant of Grace doth beget, is eternall and immutable, as proceeding from an eternall and immutable principle; to wit, the Spirit of Grace. Fourthly, the justice which the *faith* of Nature doth beget, notwithstanding it was perfect in its kind; yet in the nobility and excellency of it, it fell much below that holinesse which is begotten by the *faith* in Christ. And whereas even the most holy in this life doe fall farre short of that original justice (or righteousness,) this so comes to passe from the penury and wantnesse of *faith*; but here in this place, we doe understand *faith* in the most eminent (and superlative degrees of *faith*; such as it shall be hereafter) in the life to come.

15 *Thesis.*

Here againe two *Queries* may be propounded, the first is this: 1 If the holinesse and *faith* of *Adam* was mutable, how might he be said to be secure? And then in the second place: 2 After what manner holinesse may be said to be the effect of *faith* so united to it, that it can be by no meanes separated from *faith*; seeing that

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that [ hereafter ] in the *life* to come, there is no place for faith, in which yet there is the greatest holinesse.

16 Thesis.

To the first *Query* we answer. It was not possible that any thoughts of that kind should once steale into the minde of *Adam*, who was wholly taken up with the sense and admiration of the Divine goodness,

17 Thesis.

To the second *Query* we answer. The persuasion of the love of God (which in this place we call *faith*) was either founded upon a *Promise*, but such as was not yet fulfilled; or else it was founded upon the sense of a *Promise* that was fulfilled already: This latter hath its place chiefly in the *life* to come; the former in this *life* also; which therefore the Apostle calls <sup>a</sup> the <sup>b</sup> substance of things hoped for; the <sup>c</sup> evidence of things not seen; and this is properly called *faith*, and is that which is required in justification.

18 Thesis.

Although that be true which we have said concerning the difference of the *promise* annexed to the Covenant of *Nature*, and the Covenant of *Grace*, yet

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some obscurity that is in it, there is need that we explain it.

19 Thesis.

We doe therefore define *heavenly life* The difference betweene be-  
to be that, which Christ now liveth in the *heavens*; which is therefore called *Heavenly*, because the first author of it is a *Heavenly man*: and that (on the other hand) we call an *animall life*, which *Adam* lived before his fall, in *Paradise*; 47: 48.

not differing at all in intension. but in extension onely, and duration from that *life* which was to be perpetuated according to the perpetuating of his obedience; and would have redounded unto all his posterity; like as that *Heavenly life*, the possession whereof Christ is now entered into, shall belong, by right of adoption, unto all us who believe in Christ.

20 Thesis.

The covenant of *Grace* either is considered as being *promised*, or as being *openly* and fully promulged and confirmed; it was promised to the Fathers; first, to *Adam*, then to the Patriarchs, and afterwards to the people of *Israel*; but it was openly and fully promulged, Now when the fulnesse of time was come, Gal. 4. 4. f Pet. 1. 12.

21 Thesis.

<sup>a</sup> Heb. 11. 1  
<sup>b</sup> ὑπόστασις  
<sup>c</sup> ἐλεγχος  
χθ.

The Covenant of Grace is considered two manner of wayes. e Gen. 3. 15. f Gen. 12. 15.

21 *Thesis.*

How  
Christ was  
a Mediator  
under the  
old Testa-  
ment.

g Acts 14.  
12.  
h Heb. 13.  
8.

The differ-  
ence of  
the Medi-  
ation of  
Christ un-  
der the  
Old Te-  
stament,  
from that  
under the  
New.

Which we do [thus explaine] : 1 The  
*foundation* and the *Mediatour* of the Co-  
*venant* of Grace is our Lord Jesus Christ  
but either as one to be *incarnate*, to be  
crucified, and to be raised from the dead  
or as one *being incarnate*, *being crucified*  
and *being truly raised* from the dead  
8 for never any had his sinnes remitted, but  
in him *alone*, who is yesterday, and to day  
and for ever, *Jesus Christ*, *true God* and  
*true man*. Therefore although hee was  
God *only* before his *incarnation*, not  
withstanding *hitherto* hee was no other  
wise a *Mediatour*, then as God *absolutely*  
to take upon him *our flesh*, and in it to  
performe the *vvhole mystery* of our Re-  
*demption*; and hence it is, he is called the  
*Lambe of God*, *slaine from before the founda-*  
*tions of the world*; and the Father  
vvhere *saved* by his *Grace*, even as  
*our selves* are.

22 *Thesis.*

But although the *Sonne* of God, before  
he *manifested* himselfe in the *flesh*, was  
Gods account ( *to whom future things are*  
*present* ) therefore a *Mediatour* because  
*come*, and therefore *truly* through his  
were sinnes remitted; By his Spirit

men both *teach*, and were *taught*; the  
*Church* by him vvvas rightly governed;  
howbeit, the way and manner of his me-  
*diation* was propounded at the first more  
*darkly*; afterwards the force and effica-  
cy of it became yet lesse: and *lastly*, it  
redounded but to *very few*.

23 *Thesis.*

To these we will speake severally. Be-  
fore the first coming of *Christ*. That the  
way and manner of his *mediation* was  
propounded more *obscurely*, doth appeare  
from hence, viz. The reading of the  
Bookes of the Sacred Volume, called the  
Old Testament; in which are handled  
[those things] concerning the person of  
*Christ*, concerning the way and manner  
of his execution of his office of *Mediator-*  
*ship*; and herein also is handled concerning  
the Office it selfe of *Mediator-ship*, and the  
benefits that flow from thence.

24 *Thesis.*

That his person is described *obscurely*,  
appeares herein: that although it was  
clearly signified, that hee should be *true*  
*man*, and that also he is *true God*; yet the  
conjunction of these two *Natures*, into a  
unity of *Person*, and the speciall designa-  
tion of him from the *circumstances*, is not

B b

The way  
of it under  
the Old  
Testa-  
ment,  
was most  
obscure.

For his  
Person is  
described  
more ob-  
scurely.

so



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so openly propounded, as that it could be an easie matter for the faithfull, hereby to be able to attaine to such a [distinct] knowledge of Christ, as we, who live under the New Covenant, now promulgated and ratified in the death and resurrection of Christ, doe now attaine unto; hereto belongs it, that his Person is so frequently shadowed out unto us under Types and Figures. Neither is it held forth to be look't upon, but as through a vail.

25 Thesis.

The way of his Mediation.

So also, the way and manner of his Mediation; wee have it sometimes laid downe, onely in generall termes, seldome have we it described more particularly; we have it very often shadowed [out unto us] but in Types and Figures.

26 Thesis.

The offices and the benefits.

The same course hath the Spirit of God taken, in describing his benefits and his office; often are they signified by words, but [then] more darkly, often are they shadowed out unto us, but by Types.

27 Thesis.

The Types vvh whereby the Person of Christ is described unto us, are either men or things; but those whereby the manner of his Mediation is described, are the Sacrifices;

Sacrifices; and the Benefits, they are signified out unto us by earthly benefits, [as namely] by freedome from the Egyptian bondage; by entrance into the Land of Canaan [and the like] and so the Prophets by the shadowes of earthly blessings did expresse all things; yea verily our Lord Jesus Christ himself to his Sermons made an addition of miracles, (that they might serve) not onely to the confirmation of his Doctrine<sup>h</sup>, but also to the figuring out<sup>h</sup> of those things unto us, in the cures that he wrought upon the body, which he was ready to confer upon us, in the procuring the welfare of our soules.

<sup>h</sup> Mat. 8: 17.

28 Thesis.

But in that obscurity, it will be behovefull for us to observe the severall and distinct gradations. Before the Law given by Moses, the promise was more obscure; and when the Law was given, unto the times of the Prophets, it was somewhat clearer: from the times of the Prophets, unto John the Baptist, clearer yet; upon the preaching of John the Baptist, it was now manifest; and most of all manifest, vvhhen once our Lord Jesus Christ succeeded John [in prison] who did both execute and promulge the counsell of the Father

The divers degrees in this obscurity.

Father, concerning the *restauration* of his Church; whilst hee was in the *ex-ecuting* of it, lesse clearely; after he had *executed* it, most clearely: first, to his Apostles after his resurrection, and then after his *ascension* into Heaven by the *solemne* mission of the Holy Ghost, of which in its place.

1 Tim. 3. 16.  
Thy. 3. 6.  
1 Cor. 12. 13.

29 Thesis.

But here it will be *demanded*, In the first place, why those things were *propounded* more obscurely: secondly, why so much the more *obscurely*; by how much the times were farthest *distant* from the *coming* of Christ. Thirdly, in what sense the *faith* of the Fathers might be said to be *saving* faith, seeing that Christ was more unknowne to them, then unto us.

30 Thesis.

Why that  
Mediation  
was pro-  
pounded  
more ob-  
scurely.

To the first we Answer; That those things were *propounded* more obscurely. First, because they *were* to come; and *prophecies*, before the completion of them, ought to be more *obscure*, at least as *respecting* their *manner* of fulfilling, especially when it is done *amongst* those by whom they were to be *fulfilled*. Secondly, the Church was then *raw* and in her *infancy*; she had not as yet attained

to

to her ripe age, God so *ordering* the *matter* as best seemed him, in his great *Wisdom*. Thirdly, for that it was meet to *referre* the cleare *manifestation* of this *Mysterie*, for Christ the great *prophet*. Fourthly, for that their *minds* were to be held up in *expectation* of Christ: but *now* the hope which is seen is not hope: in a way not much unlike to this, is our condition in the life to come, *propounded* to us here more obscurely.

31 Thesis.

To the second we Answer: This *mysterie* was by so much the more *obscurely* *propounded*, by how much the time was *farthest* distant from the *coming* of Christ. First, because by how much *nearer* the *coming* of Christ was at hand, by so much the more *earnestly* ought the *minds* of men be *stirred* up in *expectation* of his *coming*. Secondly, because by how much those *times* were *farthest* off from the *coming* of Christ; by so much was God pleased more *clearely* to *manifest* himselfe for others reasons also: he called upon them from Heaven, he *spake* unto them by his *Angels*, &c. And by how much *nearer* yet the times *approached* to the *comming* of Messiah, by so much the

lesse clearly for those very reasons, was he pleased to manifest himselfe to men, and therefore they were to make up this defect (as I may so speake) after some other manner. Thirdly, the Church, looke by how much she is the nearer to her beginnings, so much the more imperfect is she; and therefore to be instructed after a more imperfect manner. Fourthly, before the Law given, the sense of sin was not so sharpe; the Law once given, it became now sharper, yet so as it was to be most of all sharpe and piercing then at length, when the Law was to be expounded by the Prophets; and when the truth of those threats annexed to the Law, should by experience it selfe, be more evidently made good upon them by so many calamities. Fifthly, for that, before the Law given, the people had not as yet undergone the yoke of the law; (which, what it is, we shall afterwards declare in Thes. 60. and those following.) After that the Law being given, they had undergone it, being but as yet newly entered into the Covenant, they were not sensible of the burden of it, [on the sudden;] untill, in process of time, having by experience learned, as also having beene warned by the Sermons of the Prophets, at length, when it vvas late first,

they felt the weight and burden of it; whence wee conclude, that the Doctrine concerning the mystery of our Redemption, as much as concerns the perspicuity and clearness of it, was not so necessary before the Law given, as now that the Law was given; nor now the Law was given, as in the times of the Prophets; and neither yet so necessary was it; in the times of the Prophets, as it was in the time of John the Baptist. Sixtly, in as much as it was but agreeable [unto Nature] that those times should be so much the more obscure, and darke, by how much farther they appeared at distance from the rising of the Sunne of Righteousness.

32 Thes.

To the third we answer. The measure of faith to be the Word of God: and so, that to be true and saving faith, which beleeves all those things, that have beene revealed, and in the same manner as they have beene revealed, and therefore the faith of the Fathers to have been saving faith, as being that which did believe all those things, which in those times it pleased God should be revealed; and it did believe them also after the same manner, wherein they were by God revealed unto them



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them, and we count [not that faith, but] a sacrilegious audaciousnesse, for any man to be wise above the Word of God; and to attempt to know those things which God on set purpose hath propounded to us more hidden and obscurely.

#### 33 Thesis.

The efficacy of Christ promised, was lesse then of Christ exhibited by many degrees. First, remission of sinnes although it was certaine with God, yet it was lesse perceived by reason of the cloud of the law, hanging [as it were] between. Secondly, though it was perceived, it afforded lesse comfort, by reason of the weak sense of sinne (which needs must be supposed to be in them, to whom there doth not as yet appeare so great a necessity of hearing of it exipated by the death of the Son of God) I say, lesse comfort by reason of the weak sense of sinne, and the dimmer knowledge of that glory and life which doth attend upon remission of sins. Thirdly, the Spirit was poured forth in scant measure on the faithfull [of old,] as being a benefit to be referred till the times of Christ, in who, it was meet, should first of all receive into his humane nature all that boundlesse measure of the Spirit,

m Iohn 3,  
34.

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spirit<sup>n</sup>, and should from thence derive<sup>n</sup> Iohn 1. unto all us. Moreover, seeing the benefit of Christ, was in those times lesse known unto them; needs, by so much the lesse inflamed must they be with the love of God and Christ. Fourthly, the spirit of bondage then reigned, because the yoke of the law was yet untaken off. Fifthly, they were not carried on in a direct course to remission of sinnes, as appears by the forme of the Covenant, first entered into at the Mount Sinai; afterwards frequently rehearsed in the Sermons of the Prophets. Sixthly, then the sense of life to come was more obscure; as is evident, from the more obscure mention that is made of it in the old Testament, and from the horreur of Death, which seemeth to have reigned in them who lived before the sanction of the New Covenant in the blood of Christ. Seventhly, seemed not the Fathers had attained to that same pitch of glory wee doe now attain unto who dye in Christ. First, for it was behovefull, that Christ should himselfe first enter in thereat. Secondly, because while the first Tabernacle vvas standing, the second was not yet unlocked. Thirdly, for that there ought a certaine proportion

Heb. 10.

20.

Heb. 9.8.

proportion and respect to be had, between the *sense* of the life to come, in this life in those that are grown up; and between the *fruition* of the same in the life to come; but this *sense* now in them very *weaker*, and much more *obscure*, than

α Heb. 11.  
39, 40.

this day it is under the New Testament  
Fourthly, <sup>a</sup> they vvere not to be made  
*perfect* without us : even as wee our selve  
are not to be made *perfect* before the  
blessed day of the *second coming* of Christ

(wherein the *body* of Christ, that is, the Church, shall be all over *absolutely* perfect) although wee doe *constantly* affirm that the *Fathers*, now that they are set liberty, out of this *prison* of the body, do now *participate* of a blessed life; yet the

6. we <sup>b</sup> doe affirme moreover, it to be far lesse excellent, then was that, where our Lord *Iesus* Christ himselfe did *participate*.

Those that  
were par-  
takers of  
Christ in  
the old Te-  
stament,  
were fewer  
then those  
under the  
New.

The efficacy of the mediation of Christ extended unto fewer, being at the first restrained, and shut up in the family of Patriarchs, afterwards, as that grew to enlarged. It was shut up in the people the Jewes, this we conceive was done, many reasons. First, that thereby

com

ing of Christ might appear the more And why  
 ellent and conspicuous, in the calling  
 the Gentiles. Secondly, that God might  
 a mercy upon all, <sup>a</sup> for hee hath *conclu-* a Rom. II.  
 all under sin, therefore that he might <sup>32</sup>.

the *mercy* upon all. Thirdly, that hee  
ht *stand* forth a most famous Type of  
*etion* in the Jewes, and *rejection* [ or re-  
bation ] in the Gentiles, to wit, of the  
rch of God, and of Satan.

35 Thesis.

But yet as our Lord *Iesus* Christ, by  
 ing upon him at times *mans* shape, was  
 ased to *appear* unto the Fathers, that  
 hereby he might as it were fore-act his  
*incarnation*: so in like manner, but  
 of the *Gentiles*, before the coming of  
 Christ, were *received* into the Church of  
 God, that hereby hee might stand forth a  
*saludum* also, of the future calling of the  
 Gentiles.

26 Thesis.

Thus much concerning the *Covenant* At what  
promised. The beginning of the Cove-time the  
ant *promulged* is to be fetch'd from that *Covenant*  
me, vvherein Christ hath *fulfilled* all of Grace  
ings, which either in the Law were *sha-* mulgated.  
med out, or had in the *Prophets* beene  
re-told concerning him, that is to say,  
from

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from the *time* of his Ascension; at w<sup>h</sup> time, being *lifted up* to Heaven, he en<sup>ter</sup>ed with his *body* thereinto, and *declar'd* that he had sent into the *hearts* of his Apostles his Spirit, the Comforter, at the *feast* of Pentecost, in a *visible* shape with *fiery* tongues.

#### 37 Thesis.

This will plainly *appear* to him that *serveth* the *matter* and *forme* of the *promulgation*.

#### 38 Thesis.

This is declared.

1.

For seeing this is the *summe* of *Gospel*, or *New Covenant*, that all *Mosaicall* law giving of *Ceremonies* is *ceased*, and so the *use* of the law, (under whose *custody* wee were detained even *the Faith*, which should afterwards be *revealed*) was abolished: Christ being *crucified*, dead and buried, and after *received* into Heaven. First, that *remission* of sinnes in his blood should be *cleared* and openly propounded; offered, and *flowed* upon all, as many as by *true* faith beleeve that this Christ is both Lord and Saviour. Secondly, that the *Spirit* of adoption should be sent into their hearts who doe this, with firme confidence *repose* in and *rest* upon this *deem*

### *the threefold Covenant.* 379

er, that they no more now *stand* in of the *Pedagogie* of the Law, seeing are \* *taught* of God: certainly that *line* concerning faith in Christ, could properly be called *Gospel* (though called by that name) the *Mosaicall* worship *ending*, and that too by the *allowance*, and *probation* of Christ, and those things yet *fulfilled*, which are declared in the *Gospel*,

#### 39 Thesis.

This very thing *appeareth* so to be in the *forme* of the *promulgation*; For as that *Old Covenant* (of vvhich wee *speake* somewhat by and by) <sup>a</sup> was *promulgated*, not without great *pomp* in *Mount Sinai*, the people of Israel both *seeing* and *beholding* it, <sup>b</sup> and *swearing* <sup>c</sup> so this *New Covenant* also fell out *promulgated* upon a set and *solemn* *convention* of almost all nations, with great *splendour*, so as it was, upon the *feast* day of Pentecost.

#### 40 Thesis.

3. And certainly, before that day, the *Doctrine* of faith was such, as men seeme rather to be *called* to the *Kingdome* of God which *should* come, then *commanded* to *rest* satisfied in the *present* state of things: that wee *ascend* no



<sup>a</sup> John 1.  
26, 27.

Luke 3. 17.

Mar. 1. 7, 8.

Mar. 3. 11,  
12.

<sup>b</sup> Mar. 4.

Mar. 1. 15.

<sup>c</sup> Mar. 28.  
18.

<sup>d</sup> Luke 24.  
49.

no higher (for the thing is clearly with-  
all controversie) <sup>a</sup> John the Baptist sent  
his hearers unto Christ, <sup>b</sup> Christ invi-  
men unto the Kingdome of heaven (the  
is, the Evangelicall administration of  
Church,) as being that, that vvas e-  
now at hand, and should shortly be, but  
yet was not present; yea verily, seeing  
was even now raised from the dead,  
though you heare him openly profess  
to his Apostles, <sup>c</sup> That all power was  
ven him both in Heaven and in Earth,  
commanding them to preach the Gospel  
unto every creature, yet he doth so  
mand this, <sup>d</sup> as he biddeth them to  
peet at Jerusalem, the fulfilling of the  
mise concerning the *solemne Mission*  
the holy Ghost [unto them] as being  
deed designed already, but then at length  
be install'd and publikely receiv'd v-  
extraordinary signes, whilst many sh-  
both heare it, and stand lookers on.

#### 41 Thesis.

Here [now] vould be a fit  
wherein to speake more at large conc-  
ing the excellency of this Covenant,  
seeing the matter otherwise in it self  
not obscure; and in comparing it v-  
the Covenant of Nature, we have already  
touch

touched many things belonging to this  
place, wee will for so long defer the mat-  
ter, untill we shall undertake to shew you  
the comparison betweene this and the Old  
Covenant, (which we call by this name  
subservient Covenant) of which I am  
now purposed to speake.

#### 42 Thesis.

The Old Covenant, or the *subservient* The old  
Covenant, we call that, which God entered Covenant  
to vvith the people of Israel in the what it is,  
Mount Sinai, that he might prepare them  
for faith, and that he might inflame them,  
with a desire of the promise, and of the  
Gospel-Covenant, vvich otherwise had  
aged and languished in their mindes,  
hearts,] and that withall he might, as  
with a curb restraine them from their  
impieties, even untill that very time:  
wherein he was purposed to send his Spi-  
rit of Adoption into their hearts, and to  
gverne them by the law of liberty.

#### 43 Thesis.

Hence we suppose, that it is not obscure, Why it is  
why it is by us called a *subservient* Cove- called sub-  
nant, wel-neer in the same sense, wherein servient.  
it is called by the Holy Ghost, the Old Co-  
venant, not because it is the first (as some  
doe surmise) but in that it ought to max  
old,

*b* Heb. 8. 13. *old*, <sup>b</sup> and to give place to a better Covenant, which is to succeed it, and so it selfe at length to be abolished.

## 44 Thesis.

The nature and condition of this Covenant, cannot be more certainly sought, or more easily found [out,] then by comparing it, first with the Covenant of Nature; and after that, with the Covenant of Grace: for it will so come to passe, by this search, that all those things being weighed, wherein it doth agree with those other covenants; all its properties will be brought forth to light.

## 45 Thesis.

The agree-  
ment of  
the subservient  
Covenant,  
and the  
Covenant  
of Nature.  
It agrees with the Covenant of Nature. First, for that in both [these Covenants] the one part contracting, [or Covenanting] is God, the other is man: Secondly, that both have their stipulation or condition annexed. Thirdly, that the stipulation is the same, as touching the Morall law. Fourthly, that the promise is the same in the generall. Fifthly, for that both of them doe lead us unto Christ.

## 46 Thesis.

The difference,  
But they differ. First, in that the Covenant of Nature was made altogether with all men, this onely with the Israelites. Secondly,

Secondly, in that the Covenant of Nature was presently made with man, at the instant of his Creation, and had no preparatories at all unto it; the Old Covenant long after, and had many preparatories. Thirdly, that the Covenant of Nature doth onely binde us by the Law of Nature unto due obedience. The Old Covenant doth oblige us farther, unto ceremonies. Fourthly, seeing life is promised in both Covenants, in this, it is designed us, by the fruition of the land of Canaan, in that of Paradise. Fifthly, seeing both covenants doe lead us unto Christ, the covenant of nature doth not this by it self, but by accident, the old Covenant doth this by it self; for it is its true and proper scope: For God made not the Covenant of Nature with men, for this end, that being oppressed with the weight of it, they should breathe after Christ, but the last and main end of it is this, that men should render up unto God that which is due; but in the subservient Covenant, God requires not his right, for any other end then this, that men, upon conviction of their owne weakness, should flye into the armes of Christ. Sixthly, the Covenant of Nature, is founded upon the Creation and generall Conservation, the subservient Covenant is founded upon the Election of the people of Israel,

*Israel*. And lastly, upon their *freedom* out of Egypt, and their *conservation* in the land of Canaan. Seventhly, the *Covenant* of Nature was therefore made, that by it men might be *drawn sweetly*, for it was written in their hearts, but the *subservient* Covenant for this end, to *compell* men, <sup>a</sup>Gal. 4. 24. <sup>a</sup> for it did *beget* unto *bondage*. Eighthly, the *Covenant* of Nature is *eternall*, the *old* covenant is but *temporary*. Ninthly, the *Covenant* of Nature had no regard unto *restraint* from outward impieties, neither as touching the *principall* scope of it, nor yet as touching the *less principall*. <sup>b</sup> The *old* Covenant as touching its *lesse principall* scope hereunto hath regard. Tenthly, the *covenant* of Nature was *engraven in the heart*, whereas the *old* Covenant only *in tables of stone*. Eleventhly, the *Covenant* of Nature was made in *Paradise*, the *subservient* Covenant in the *Mount Sinai*. Twelfthly, there was no *Mediatour* of the *Covenant* of Nature; the *subservient* Covenant had a *Mediatour*, that is to say, *Moses*. Thirteenthly, the *Covenant* of Nature was made with man, *perfect* and in *innocency*, the *Subservient* Covenant, onely with *some part* of mankind being *lapsed*.

## 47 Thesis.

Here may be asked, first of all, how we are *drawn* by the *Covenant* of nature unto Christ, by *accident*, for we said, but now, that it was not ordained *mainly* for this end. Secondly, how the *Covenant* of Nature may be said to *draw men sweetly*, since it doth *compell* rather? Thirdly, seeing then it doth *compell*, in what sense or consideration, as touching this part of it, it may be *distinguished* from the *Subservient* Covenant.

## 48 Thesis.

To the first I Answer. The *Covenant* The *Covenant* of Nature *brings* men by *accident* unto *Christ*, in that it shewed what *man* is *indebted* unto God, and how *severe punishment* abideth him, who doth not *pay* this debt; whence it *compels* a man to look to the *Mediatour*, seeing hee beholds himselfe both *unable* to *discharge* the debt, and as *unable* every whit to *undergoe* the punishment.

## 49 Thesis.

Nevertheless, it doth not this *alike* in all men, for in those who are *guided* onely by the *light of Nature*, by reason of that *ignorance* which is ingenerated in the *mind* of man; it *performs* this more *superficially*.



386 *Certaine Positions of*

perſciously and ſlightly: but thoſe now who in the word of God doe read this due of Nature; or hear it deciphered; it doth urge more ſtrongly: But *m. ſ. at all ſtrongly*, thoſe, whole minds it doth \* beſprinkle or enlighten with a ſingular and extraordinary light, to diſcerne clearly how much it is they owe, and how little they have payed; as alſo how ſore a puniſhment they have, upon that account, demerited.

50 Theſis.

By the Co-  
venant of  
Nature,  
men are  
reſtrained  
from ſinne.

Yet this was not the end of this Covenant; nevertheſſe, in that the knowledge thereof was not wholly blotted out of the mind of laſed men, it was ſo ordained of God for this end, that thereto it might be ſerviceable, both to reſtaine men, and to lead them unto Chriſt.

51 Theſis.

And alſo thoſe very things, which by accident the Covenant of Nature doth effect, yet it doth effect them after another manner, then the Subſervient Covenant doth.

52 Theſis.

And by the  
ſubſervient  
Covenant.

For firſt, in that the Covenant of Nature doth reſtaine men from external vices, this it doth, not for any want of the Spirits being powred forth, under the New Teſtament

*the threefold Covenant.*

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Teſtament, (wherein the reſtraint, that flowes from the ſubſervient Covenant did reſerre) but this it did, before that fulneſſe of times, for want of the Spirit, which thoſe times did partake of, and ſince the promulgation of the Goſpel, it doth the ſame thing alſo, for want of the Spirit, which was promiſed in the New Covenant. But in what the ſubſervient Covenant did reſtraine, that it did, becauſe the time was not as yet come: wherein God would ſend the Spirit of Adoption into the hearts of his faithfull ones.

53 Theſis.

For like as under the New Teſtament, the meaſure of the Spirit is one in this life, another in the life to come; ſo under the Old Teſtament, the meaſure of the Spirit was farre different then from what now it is under the New: and like as in that meaſure of the Spirit, which is beſtowed under the New Teſtament, ſeeing in this life it is not beſtowed perfect, there is need of a curbe whereby the fleſh might be reſtrained, which is the Covenant of Nature; ſo that meaſure which could be afforded us in the Old Covenant, for as

much as it was never afforded us perfect, had need also of a like curb.

## 54 Thesis.

For this cause the Jews, both by the Covenant of Nature, like unto us, and also by the subservient Covenant, different from us, were restrained from externall sinnes.

## 55 Thesis.

Men are otherwise drawn on to Christ by the Covenant of Nature, otherwise by the subservient Covenant. In like manner also doth the covenant of Nature lead us unto Christ one way, the subservient Covenant another; for the covenant of Nature begets and stirres up thirst in men; which by Christ applyed, either in the promise or the Gospel, is asswaged; but the thirst which the subservient Covenant did excite, could be no otherwise asswaged, then by the coming of Christ himself in the flesh.

## 56 Thesis.

Therefore men, so farre forth as being pressed on by the covenant of Nature, they are disquieted with the desire of a Mediator; yet before hee was exhibited, they desire onely an Application of Christ promised, but after hee was exhibited, they desire the bestowing of him exhibited. But the subservient Covenant did

did not suffer men to rest satisfied in Christ, as one that was promised, but further it did enflame them with a marvellous desire of his comming in the flesh. Just thus under the Gospel, the Covenant of Grace doth cast in a desire, not only of that measure of Jesus Christ, which will be afforded us in this life, but it doth also excite and stirre up, in the minds of the godly, a marvellous desire of the dissolution of this body, and of the second comming of Christ.

## 57 Thesis.

Therefore the Jews were brought unto Christ by the Covenant of Nature, after another manner from what they were by the subservient Covenant.

## 58 Thesis.

To the second, I answer, that we consider the covenant of Nature, according to its first institution, when it was instituted with man, entire, and uncorrupt, and not according to its accidentary use, the nature of man being now wholly corrupted and depraved.

## 59 Thesis.

To the third wee have already answered, (above, in Thesis 52, 53.) where wee explained how men might one vway be

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restrained from sinne, by the *Covenant of Grace*, and an other way by the *subservient Covenant*.

60 Thesis.

But because wee have already spoken somewhat of the *Coaction*, that doth proceed, both from the *Covenant of Nature*, as also from the *subservient Covenant*; it will, not unlikely, quit the labour, to explain vvhhat and how manifold that *coaction* is.

61 Thesis.

*Coaction* what it is. By *Coaction* here wee understand, not that whereby the members of man are hurried on impetuously to the doing of those things, which by no meanes willingly they would doe, but such a kinde of *Coaction* [to] which there doth concur some consent of will, indeed that consent not absolute, and perfect, neither yet such as is compelled, for as much as to assent, and yet to be compelled, are repugnant.

62 Thesis.

This so comes to passe, when what wee hate in it selfe, our wils doe yet embrace, either for the avoydance of something: which wee more hate; or for the achievement of something, the love of vvhich doth

the threefold Covenant. 391

both more earnestly enslave us, then did the hatred of that; which we yet desire, for the achievement of this.

63 Thesis.

This kinde of *Coaction* they feel who ever are restrained, by the *covenant of Nature*, or of that which is *subservient*, another in from their outward impieties; yet so, as different sorts of men, after a diverse, and a different manner; for verily wicked men, are only scared from evill, by the feare of punishment, denounced in the *Covenant* against them, whereas the godly are also drawn by the love of God *Covenanting* with them; notwithstanding, of themselves they are enclining unto evill: now that, a man may call a servile, this a son-like filiall action.

64 Thesis.

But the diversity of this *Coaction* hath its dependance not so much upon the *Covenant* it selfe, either of *Nature*, or of that, that is *subservient*, as it hath upon the conditions of the persons concerned in the *Covenant*. Whence that diversity proceeds.

65 Thesis.

For the very *Covenant* it selfe, in this corruption of nature, inforceth, yet so, as it doth it by a servil coaction, in them who



392 *Certaine Positions of*  
 who are *destitute* of faith ; but by a *filiall*,  
 in them who are *indued* with faith.

66 Thesis.

It now remaines, that we compare  
 the *subservient* Covenant (vvhich is  
 the *Old Testament*) with the Covenant  
 of Grace.

67 Thesis.

The agree-  
 ment of  
 the Sub-  
 servient  
 Covenant,  
 with the  
 Covenant  
 of Grace.

They agree first of all in this, That God  
 is the *Authour* of them both. Second-  
 ly, that *both* of them are made vwith  
 man considered as hee is a *sinner*. Third-  
 ly, that *both* of them doe *reueale* sinne.  
 Fourthly, that *both* of them doe *restraine*  
 from sinne. Fifthly, that they *both* do lead  
 to Christ. Sixthly, that *either* is a *badge* of  
 the *Church* of God. Seventhly, that *both*  
 of them were made through the *Media-*  
*tour*. Eighthly, that in *both* of them life is  
 promised.

68 Thesis.

The disa-  
 greement

\* τὸ ἀχ-  
 ρισ.

But they differ. First, in the *quality*  
 \* and condition of the *Authour* ; for God  
 in the *subservient* Covenant is consider-  
 ed as *reproving* sinne, and as one *appro-*  
*ving* onely *Righteousnesse* : but here now  
 hee is *otherwise* considered in the Cove-  
 nant of Grace, as one *remitting* sinne, and  
*repairing* a new *righteousnesse* in man.

Secondly

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Secondly, they differ in the *stipulation*,  
 for this is the *stipulation* [ or condition ] of  
 the *old Covenant*, <sup>a</sup> *Do this and live* ; of *a Gal. 3. 12.*  
 the *New*, <sup>b</sup> *Believe, and thou shalt not come* <sup>b</sup> *John 3.*  
*into judgment*. Thirdly, they differ in 18.  
 their *antiquity* ; for the *subservient* Cove-  
 nant was added <sup>c</sup> to the *Promises* of <sup>c</sup> *Gal. 3.*  
*Grace*, which preceded Fourthly, they <sup>17, 19.</sup>  
 differ in the manner of *discovering* sinne,  
 for the *subservient* Covenant doth not  
 discover sinne *primarily* <sup>d</sup>, but by expe- <sup>d</sup> *Rom 7.*  
*rience* of mans *weakness* in the keeping through-  
 of that *Covenant* ; but the *Covenant* of out-  
 Grace doth it *primarily* ; <sup>e</sup> for it doth <sup>e</sup> *Rom. 3. 9.*  
*teach* \* *expresly* that man is a *sinner* <sup>f</sup>, and *et seq. v. 23.*  
 that his *happinesse* is placed in *remission* \* *ἀπα-*  
*ρτησιν*. Fifthly, the *subservient* Cove- <sup>g</sup>  
 nant doth *restraine* from *sin* <sup>g</sup>, but by <sup>h</sup> *Rom. 4. 6.*  
*coaction* <sup>h</sup>, the *Covenant* of Grace, by <sup>a</sup> *et seq.*  
*spontaneous* and *voluntary* inclination of <sup>g</sup> *Rom. 7.*  
 the *mindes* of men. Sixthly, in that *either* <sup>h</sup> *Rom. 6.*  
 doth lead unto Christ : the *Covenant* of  
 Grace, doth this *directly* ; the *subservient*  
 Covenant, *indirectly*. Seventhly, where-  
 as *both* are a *badge* of the *Church* : the  
*Old Covenant* is a *carnall* or outward  
 badge onely of the *Jewish Church* ; but  
 the *Covenant* of Grace is a *spirituall*  
 badge of the *Church* of the *Jews*, and al-  
 so

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so of the *Gentiles*. Eighthly, whereas either *Covenant* was made by a *Mediatour*; the *Mediatour* of the *Old* covenant is the *man Moses*, but the *Mediatour* of the *New*, is not a *weak man*, but Christ *God man*. Ninthly, <sup>1</sup> in the *old* Covenant the spirit of *bondage* is given; but in the *Covenant* <sup>2</sup> of Grace, the spirit of *Adeption*. Tenthly, the *Old* Covenant was the *meane* unto, to the *end*; but the *Covenant* of Grace, the *end* it self. Eleventhly, the *old* Covenant did *terrifie* the consciences; the *New* doth *comfort* them. Twelfthly, the *object* of the *old* Covenant is *man dead in sinne*; of the *New*, a conscience *terrified* for sinne. Thirteenthly, the *Old* Covenant did indeed declare the *manner* how to worship God in, but *performed* nothing: the *New* Covenant doth *performe* both. Fourteenthly, the *Old* Covenant is a *hand-writing against us*, <sup>1</sup> but the *New* <sup>2</sup> is a *burden cast off*. Fifteenthly, <sup>3</sup> the *Old* Covenant is from *Mount Sinai* *trembling*; <sup>4</sup> the *New* from *Sion*, which is *heavenly, delectable, lovely*. Sixteenthly, the *Old* Covenant doth *shut out* the *Gentiles*: but the *New* receives them in. And last of all, by some this difference is further added; that whereas in either life

\* *ἰσχυρὸς*  
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life is promised, in that it seemes that life is onely promised to be lived in the *Land of Canaan*; but in this is promised a life to be lived in *Heaven*,

### 69 Thesis.

Furthermore, the *Old* Covenant was <sup>The Old</sup> [a *meane*] unto Christ; considered either <sup>Covenant</sup> as it did *redargue* and *reprove* men of <sup>is a meane</sup> sinne; or as it did *restraine* men from <sup>to the</sup> sinne, or as being a *Type*; and a *similitude* <sup>New</sup> of the *New* Covenant; the *two* former have beene *explained* already, the *latter* yet *remaines*.

### 70 Thesis.

There are two parts of the *Old* Cove- <sup>The use of</sup> <sup>the Law,</sup> <sup>Morall-</sup> <sup>and Cere-</sup> <sup>moniall.</sup> <sup>Polity:</sup> <sup>these, if</sup> <sup>considered in themselves,</sup> <sup>did redar-</sup> <sup>gue and reprove</sup> <sup>man of sinne:</sup> <sup>and in-</sup> <sup>deed the</sup> <sup>Morall Law,</sup> <sup>as through the</sup> <sup>weakness of the flesh</sup> <sup>it is impossible;</sup> <sup>so it</sup> <sup>declares a man</sup> <sup>not to be</sup> <sup>spirituall,</sup> <sup>and it</sup> <sup>doth restraine</sup> <sup>him from</sup> <sup>outward impie-</sup> <sup>ties, through the</sup> <sup>intervening of the</sup> <sup>spirit</sup> <sup>of bondage</sup>; but now the *Ceremonies*, <sup>Heb. 10.</sup> <sup>did set forth</sup> <sup>mans</sup> <sup>impurity</sup> <sup>contracted</sup> <sup>by sinne.</sup> But, and if we consider them as *Types*, so the *Morall Law* was the *Copy* of

of our holinesse : the Sacrifices some of them, did set forth the death of Christ as *expiatory* ; the rest of them did figure out the *reasonable sacrifice of our body and mind*, in respect whereof, wee are called *Priests* : and those other cleansings did note out unto us the reall sanctification of our souls in the blood and Spirit of Christ,

9 Rom. 12. 5.  
1 Rev. 1. 6, & 5. 10. & 20. 6.

71 Thesis.

Here two things will be demanded : First, how *Moses* could be said to be a *Mediatour* of that *Covenant*, seeing hee himselve was one included in the party on the one side covenanting. Secondly, why the *Sacrifices*, [*Sacraments*] and *Ceremonies* of the *Old Covenant*, are called carnall<sup>r</sup>, the *Sacraments* of the *New Covenant* not so ; whereas Christ, or the benefits of Christ were represented as well in those, [*of the Old Covenant*] as in these they are.

1 Heb. 9. 10.

72 Thesis.

To the first, I answer. It is not absurd, that both one and the same, under a divers consideration, may be both a *Mediatour*, and may yet be one included in party of the one side, *Covenanting*. For in the *New Covenant*, Christ, though he

How *Moses* could be a *Mediatour*.

be a *Mediatour* ; yet as God, hee likewise is the other party covenanting ; so in the *Old Covenant*, *Moses*, seeing hee was an *Israelite*, and a part of that people with whom God did enter into *covenant*, after hee had taken upon him the *Office* of *Mediatour*, appointed him by God ; hee is no longer now simply to be considered as an *Israelite*, but as a *Mediatour* ; making *intercession* betweene God and the people of *Israel* ; and this wee conceive was done, that so he might appeare to be a clearer and more manifest Type of Christ.

73 Thesis.

But from hence a greater and more weighty difficulty seemeth to arise ; for seeing God is infinite, it may not absurdly be demanded. In what respect could *Moses* be a *Mediatour* between God and man, seeing he himself was but a man ? To this wee answer : that *Mediation* is twofold. The one, by the benefit whereof men are truly and effectually united unto God ; and this *Mediation* wee confesse, belongeth to no other then to a person indued with infinite vertue and power ; and so that the *New Covenant*, could admit of no other *Mediatour* then of one, who



who must be God, we constantly affirme; but then wee say, againe, there is *another Mediation*, whereof *this* onely is the use; to shew vvhhat the way and manner is, how God is to be worshipped in, and not to inspire into men a strength and power to perform it; nor to reconcile men unto God; but onely it propounds *those things* whereby it easily appeares what need they have of reconciliation: This is the *Mediation* of the Old Covenant: wherefore we say not that the *Mediator* of it ought to have beene of infinite power, seeing those things are not of a power infinite, but finite, and such, as may belong unto a creature.

## 74 Thesis.

To the second, we Answer: That the *Sacrifices* and *Sacraments* of the Old Testament are deservedly called carnall, &c. Those of the New Covenant not so; because, notwithstanding *these* as well as *those*, as respecting the matter, may both be called carnall, and spirituall, both in respect of the signification; yet here falls in a two-fold difference whereby they are distinguished each from other.

## 75 Thesis.

## 75 Thesis.

The first difference is this, for that the *Sacrifices, Sacraments, and Ceremonies* of the Ancients had their carnall use, over and besides the spirituall signification. But the *Sacraments* of the New Covenant have, by Gods appointment, no carnall use at all, now, but meerly spirituall.

## 76 Thesis.

1 Nevertheless wee deny not, but even the *Sacraments* of the New Covenant, by the institution and custome of man, may have a carnall use, but not any such prescribed them by any Word of God.

## 77 Thesis.

2 The second difference is placed in this: That the *Sacraments, Sacrifices, and Ceremonies* of the Old Testament did set forth Christ, and the Benefits by Christ; not primarily, but secondarily, and that too but darkely; but the *Sacraments* of the New Covenant do shew forth Christ primarily, and that clearly.

## 78 Thesis.

So Circumcision, primarily, did separate betweene the seeds of Abraham and the rest of the Nations; it did seale unto them

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them

Why the Sacraments of the Ancients are called Carnall.

them the *earthly* promise : *secondarily*, it did signifie our *sanctification*. In like manner the *Passover*, *primarily*, the *passing over of the destroying Angel* : *secondarily*, Christ : so also the *sacrifices*, and the *cleansings*, they represented, *primarily*, a certaine *carnall holinesse* : *secondarily*, they figured out Christ, and the benefit of the *New Covenant*.

## 79 Thesis.

The definition.

And now I conceive *lastly*, it will not be amisse in the place of a *conclusion*, to subjoyne *here*, the *Definitions*, of those three *Covenants*, concerning which we have raised this *dispute*.

## 80 Thesis.

Of the Covenant of Nature,

The *Covenant of Nature* is that whereby God, by right of Creation, doth require a *perfect obedience* of all mankind, and promises a most *blessed life* to as many as doe give it him, to be lived in *Paradise* : but against those that deny him this *perfect obedience*, he doth denounce *eternall death* ; and that for this *end*, that it may appeare to all, how greatly hee is in love with *virtue*, and how infinitely hee hateth *vice*.

## 81 Thesis.

The *Old Covenant* is that, whereby

God

who own them, every one is *skie* to receive them, and as ready to *reject* them ; But when once the *wayes* of God come to be *thriving*, enriching and ennobling *wayes*, and that *religion* comes to be of *common reception*, and reputation, then every one is ready to give entertainment to it ; It is *something* for a man to owne the Arke when none will own it ; indeed many will own a prospering truth, a blessing Arke ; but hee is an *Obed-Edom* indeed, that will own a persecuted, a tossed, banished Arke,

My Lord, you are this *Obed-Edom*, who have owned the Arke, when few would owne it, that have esteemed it a blessing, when others have apprehended it a curse, that have looked upon it as your greatest honour, when others have eyed it as their disgrace, that have sided with religion not when you might live on it, but when it was to live on you, and upon the best of your *interests* and enjoyments. None that knows your Honour, but knows this, that in the *worst* of times, when Religion was under most contempt, and it seemed crime enough to be godly, when your Honour was not onely a *carefull*

### *The Epistle Dedicatory.*

*practiser*, but a *zealous promoter* of the wayes of God, a *faithfull contender* for purity of doctrine and worship, a *shelter* to the Godly, a *refuge* to the oppressed, a *fence* to religion, and counted *godlinesse* great *gaine*, when there was (if we looke downward) no *gaine* to be made of *godlinesse*. And for the *publique* they are strangers in our Israel, that doe not know your *constant* and *unwearied labours* and *layings out* for it: And before ever the *publique* was *thought upon* in *publique* even as one, *resolved* to run that *hazzard* either to *live in* the *publique*, or to *dye for* the *publique*. And *how* God hath *carried on* your spirit, and made you *servicible* to these times of common calamity, not *Epistles*, but *Chronicles*, without *suſpition of partiality* shall report to *future generations*, when all *clouds of miserie* shall vanish, and nothing but *impartiall truth* shall be revealed.

To you my honoured Lord, as to one who hath been so *zealous* an *Aſſertor* of *liberties*, this small *Treatise of Christian Liberty* flies for protection, not that it *fears injury*, if *innocency* may secure it, but *desires Patronage* of them who are worthy

### *The Epistle Dedicatory.*

worthy: It contains chiefly some friendly *debates* of some opinions, which have been *maintained* against the Law, wherein I have so *endeavoured* to hold up the Law, as not to *intrench* upon the liberties of Grace, and so to *establiſh* Grace, as not to *make void* the Law, nor to *discharge* beleevers of any *dutie* they *owe* to God or man. And this *discourse* though weak, yet such as it is, I make bold to *present* to your Honour with your *vertuous* and noble Lady, and should onely *convey* it into your bosomes by prayer, did not my *native Countrey* and place to which your Honour is related, *ingage* me to adde a *Manchester* few words. A place it is which above many others God hath *honoured*, both in *strengthening* them to doe their duty, and *preserving* them in it, making them not onely a *Rock* against their enemies, but a *refuge* for their friends, the *relievers* of many places in danger, and the *recoverers* of many lost; It is my earnest *request* to your Honour as bearing relation to them, that *while* they are in *conflict*, they may be *eyed* and *relieved*; And when it shall please God the *storme* is over, your Honour would *looke upon* that place, in helping



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ing to add to the *honour* of your name upon it, some further *name* of honour to it; And the God of all *grace* and mercy be still a *tower* of protection to them, and a *starre* of direction to you, that you may *know* how to *walke* in wisdom under all the *changes* of his providence to you, and make your *Honour* yet further *instrumentall*, to advance his cause, and promote his glory, and when you have *served* him in your *generation* here, take you to his *glory* hereafter; which is the *earnest* and hearty prayer of him,

*Whose all is but to serve  
you in Christ,*

SAMUEL BOLTON.

*the threefold Covenant.* 401

God doth require from the people of *Israel*, obedience of the *Morall*, *Ceremoni-  
all* and *Judiciall* Law; and to as many as doe give it him, he promises all sorts of  *blessings* in the possession of the land of *Canaan*; on the contrary, to as many as deny it him, he *denounces*, most severely, curses and death; and that for this end, that he might bring them to the *Messias* which was for to come.

82 *Thesis.*

The *Covenant* of Grace is that whereby God, upon the *Condition* propounded of *faith* in *Christ*, promises *remission* of *sinnes* in his blood, and a *Heavenly* life; and that for this end, that he might shew forth the riches of his *Mercy*. And thus much concerning the *Covenant*.

*Glory be to thee, O Lord Jesus.*

F I N I S.