

The LAW Established  
BY THE  
G O S P E L

O . R ,

A Brief DISCOURSE, wherein is  
Asserted and Declared, the Great  
Honour which is put upon the Law  
of .GOD, in the Gospel way of  
JUSTIFICATION by Faith alone.

Being

The Substance of A

S E R M O N

Preached on the Lecture in  
Boston, September 20. 1694.

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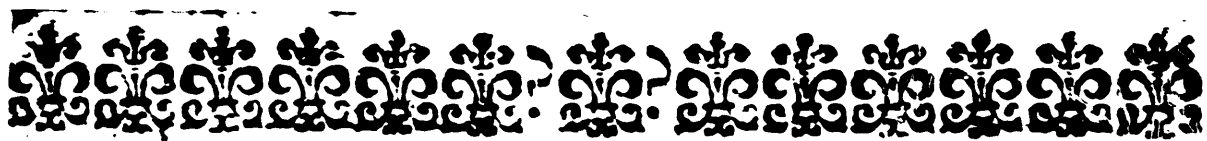
By SAMUEL WILLARD,  
Teacher of a Church there.

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Math. 5. 17. *Think not that I am come to  
destroy the Law or the Prophets; I  
am not come to destroy, but fulfill.*

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## Christian Readers.

**T**HE Case handled in the following Discourse is of as great Moment as almost any thing that I know of; a right understanding of this Truth is necessary, & the disputes of the present times call unto a more accurate and distinct enquiry into it. The danger is great, whilst some in pretence of honouring free Grace, despise the Command, and open a door of Licentiousness; and others to avoid this, verge as much to the Contrary extream, and bring in a New-Covenant of Works: the keeping a due distance between both of these is a Christians wisdom: which is done, when we give to the LAW what is it's due, and to GRACE that which belongs to it. If what is here offered, may Contribute any thing to the Information, or Establishment of any so as to help them to steer steady between these Rocks; the Publication of it will not be unseasonable: which that it may, I Commend it to the Divine Blessing,

who am,

Your Servant for CHRIST'S sake,

S. WILLARD.



# The LAW Established by the GOSPEL.

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Rom. 3. 31.

*Do we then make the Law void through Faith?  
God forbid? Yea, we Establish the Law.*

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**T**HE Principal Sense of the Doctrinal part of this *Epistle*, is to assert, prove, and vindicate the great *Article* of the Christian Religion, *Viz. Justification by Faith in Jesus Christ*; in Opposition to the Heterodox Doctrine of Justification by the works of the Law: Though, in the prosecution of this, the other Fundamentals of the Gospel are excellently introduced and handled. Among other things he removes those blocks out of the way, at which men were apt to stumble, by an-

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swering of those Objections that seemed to cast Reflexion on this Truth, and were accordingly improved by the false Teacher. Calumniate it withall, thereby to prejudice the newly Converted Christians at it. One of these Cavils our Apostle obviates in our *Text*; where it is briefly proposed and replied unto. The question he starts is, *Do we then make the Law void through Faith?* The great offense which the Jews took at Christ and his Evangelical Doctrine, was an Opinion they had imbibed, that it was subversive of the Law, under which they were born and Educated, and this they were not able to bear: and because they expected, according to the received erroneous Opinion that had then gotten footing among them, their *Justification* by the works of the Law personally performed, they could not endure to hear of Justification by Faith alone in Christ, because it did directly militate against that Tenent: for which cause they resolutely rejected Christ, and bitterly Persecuted his followers. Hereupon, many Judaizing Christians, partly in a mistaken zeal, for want of a right understanding of this point, partly to avoid *Persecution*, which was raised principally on this account, were very much unsettled in respect of this Article. From hence the false Teachers took Occasion to insinuate their Pernicious Doctrines, tending to the subversion of the Gospel, and grievous Scandalizing of the Apostles,

apostles, not only among the *Jews*, but the *Gentiles* too, as Paul makes his complaint in the *Epistle to the Galatians*. He therefore starts the question, that so he may reply upon it, and remove the Scandal with which the Doctrine of Justification had been injuriously aspersed. The word here Translated to *make void*, signifies to render a thing *idle, unprofitable, vain, or of no use*; and this must needs be an heavy charge, if true, with respect to the Law which was given by God Himself unto men, and must carry in it an high reflection upon his both *Wisdom* and *Goodness*, in bringing man-kind under a Law that is vain and unprofitable. Our Apostle therefore makes a double reply to it. ( 1. ) By way of greatest detestation; *God forbid*: in the *Greek*, it is, *Let it not be*; and is affirmed to be an usual form of speech then in custome, by which men were wont to express their abhorrence of a thing as most vile, and accounting it most injurious to be charged with it. *q. d.* I detest the very mention of such a thing, and look upon it to be no less than *Blasphemy*. ( 2. ) By asserting the contrary to this as a Truth, *Yea, we establish the Law*. The *Greek* word signifies *to make a thing to stand, to ratify or confirm it, to set it upon its basis*: *q. d.* we give the Law the greatest honour that may be. The only thing here to be enquired after, is, what *Law* the Apostle intends in our *Text*: and out of doubt one of these two must needs

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be designed, Viz. either the *Moral Law*, or else the *Mosaical Pedagogy*, in which there were adjoined to the Law Moral, the *Ceremonial* and the *Judicial*, which was given by God to the Nation of *Israel*, to be observed by them. In which latter sense *Paul* most frequently useth it in his Epistles, though sometimes with a more particular aim at the *Moral*, and else where at the *Ceremonial* part of it: and it may without danger be thus understood in our Text; though I shall have a more especial respect to that which is *Moral* in the following Discourse: and we may hence Observe this,

### DOCTRINE.

**The Doctrine of Justification by Faith in Christ, doth not make void the Law of God, but Establish it.**

This Observation is not a merely *Theoretical* point; for indeed there are no such in *Divinity*; but highly practical, the right ordering of our Conversation being very eminently concerned in it. Nor is the Calumny at an end, but the ... our still continues, and invectives from time to time spread abroad against us, as if, because we are not professedly *Arminians*, we must needs therefore be *Antinomians*; or as if we did cast great contempt upon the Command,  
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because we deny our Obedience to it to have any ingrediency into our *Justification*: and thereby open a door not of Gospel *Liberty*, but to all manner of *Licentiousness*; and not only give men leave, but offer them the greatest encouragement to live as they list. Nor is it less on the other side, as if because we give to the *Law* its Authority and usefulness in Gospel times, we went about to undermine the Gospel, and bring the Children of God under a *Yoke of bondage* from which *Christ hath freed them*: for the removal of both these, and clearing up of the Gospel Truth in this respect, there may this Case of Conscience be briefly discussed, Viz.

Quest. *Wherein the Doctrine of Justification by Faith alone doth Establish the Law?*

Ans. In the resolution of this, I shall briefly pass over the Consideration of the *Pædago*gy of *Moses*, in which the Cerimonial Law was added to the Moral: Of the Abrogation of which *Pædago*gy, with respect to the Cerimonial part of it, I know not that there is now any dispute among understanding Christians; the Gospel being so full and clear in the asserting and proving of it. Yet notwithstanding, the Doctrine of Justification by *Faith* in *Christ*, doth in no wise declare that to have been a vain Law, and of none effect; but acknowledgeth to it the whole honour

honour that God hath put upon it. We read in, *Rom. 10.4. Christ is the end of the Law, for Righteousness, to every one that believeth*; and this refers to the Law given by *Moses*; from whence we infer, *That that Law had a proper aim at Christ, and Justification through his Righteousness, by faith in him.* Christ was directly and intentionally the design of it. It was given on purpose to point out a *CHRIST* to his People. As soon as mans *Apostasy* had brought him into a necessity of a Saviour, without whom he must perish for ever; there was a Gracious discovery made of one to fallen man, in that Precious Promise, *Gen. 3.15.* But there was a long tract of time to pass between the Promise of this Saviour, and his coming in the flesh to accomplish the work he was designed for: and lest this *hope deferred* should make them to *faint*, God would that his People should, in the mean time, have something to shadow him out to them, for the help of their Faith, and among other means, this Law was one. It was therefore unto them *a veiled Gospel, in which the Person, Natures, Offices, and Work of Christ were represented.* Here then let us Observe.

1. *That Law was to shew them their absolute need of an Expiatory Sacrifice to take away the guilt of sin from them.* It was to convince them of sin; hence we read, *Heb. 10.3. In these Sacrifices there is a remembrance of sins.* There were hereupon in  
that



that Law many *Ceremonial* uncleannesses by a positive Command, added unto such as were, in themselves *Moral*, which was to give them a deeper Conviction of sin : and this Law requiring an Offering upon the breach of any Precept Moral or Ceremonial, under a severe threatening of being *cut off from their People*, in case of the Omission, told them, that the wrath of God certainly abode on them, except they obtained an Interest in, and applied themselves accordingly unto another who might make an Atonement unto God for them. It said that they could not satisfy the Justice of God for their own sins, so as to obtain a discharge from the guilt of them, by any righteousness of their own, but must have a *Sacrifice* to do it for them, else the Condemnation must abide upon them. The Sacrifice was to be presented, their sins must be laid on the head of it, they must be confessed over it, it must then be slain, and its blood sprinkled and poured out, and we are told *Heb. 9.22. Without shedding of blood there is no remission.*

2. It was also to give them good hope of obtaining pardon through the offering of another. It was to encourage them not to despair of Pardon of sin, and peace with God, notwithstanding the guilt of sin, and sense of Gods wrath lying heavy upon them. The *Moral Law* was given with *Thundrings and Lightnings* very terribly ; but the *Law of Sacrifices* came in to relieve them against

those amazing terrors : It told them indeed that their hope was not, could not be in any righteousness of their own ; it had a direct aim at driving them out of themselves, and letting them know that if ever they were pardoned, it must be in the vertue and efficacy of the *Sacrifice* that was offered for them ; but it gave them all encouragement to look for it in that way : it said that God had found out a way in which they might escape his wrath ; that he had provided a *Ransom* for them, that they need not *die* : we shall find that whatever Confessions they made of their sins, and what ever repentance they testified, there must be a Sacrifice added thereto, and it was upon that, and not before it or without it that God accepted of them, and witnessed to his forgiving them. We therefore find, that when God appointed the Sacrifice for this or that Transgression, he annexeth the promise of pardon to the performance of these rites ; that then is the burden of all, *Lev 4.26,--- 31--- ult. & 5.10,13,16,18. And it shall be forgiven them* This was to convince men of there own inability to make satisfaction to God for sin, of the indispensable necessity of such a Satisfaction ; and withall to tell them, that there was such an one provided for them.

3. *That the whole vertue of all this flowed from Christ.* It was not any innate vertue in the Ceremonies and Sacrifices themselves that did profit those

those who used them : they had no saving virtue, *ex opere operato*, they that meerly relied on them, and looked no further for their help, Offered *vain Oblations* ; and on that account God so often, in the Prophets, blows upon their Sacrifices. They did not of themselves *purge away sin*, or remove the guilt of it ; for it was not in them to do ; they had not that in them which could appease the Justice of God, or answer the sentence of the Law which was out against sin. *Heb. 10.* The Law can never with these Sacrifices make the comers thereto perfect. And Verse 4. it is not possible that the blood of bulls and of goats should take away sins ; and Chap. 9.9. Were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the Conscience. All the vertue in them then was, as they were Ordinances of God, and had a reference to him that was to come, whom they did represent, and were dark signes of ; for this reason, they that offered them were to exercise faith on him, that so they might become influential after a Sacramental manner ; upon which account they are called *the shadow of things to come*, *Heb. 10.1.* And Christ was the substance : their whole Efficacy depended upon his institution and blessing.

4. Hence, by believing on Christ alone for Justification, the aim and end of that Law is attained. For this was the very ultimate Scope and design of it. God gave it to his People for the time

merely with an eye to this : and they, and onely they who were by it helped to and in the Faith of Christ, complied with the mind of God in it. Now, because that Law was only to serve to this end and purpose, till Christ himself should come in the flesh, and offer up the real Sacrifice for the appeasing of Gods anger, whereof these were but the Types and Representations ; hence, though this Law be now laid aside, as being of no further Service for the People of God, yet it is with an honourable remembrance of it, as having been an excellent instrument in the hand of the Spirit of God, for the Salvation of *Old Testament believers* by Jesus Christ. Though since he hath taken away the *Vail*, it be now antiquated, and because the Sun is risen, the shadows are fled ; and there being no need of any more representative offerings, since he hath offered up that which is the substance of them ; which is every way sufficient for our Salvation ; yet it still retains the memory of having once been a precious Ordinance of God.

But I pass from this to the Consideration of the *Law Moral* ; which was given to man at the beginning, as soon as God had Created him, to be a Rule of Righteousness unto him ; and according as he behaved himself towards it, by Obedience or Disobedience, so was he to stand or fall : and that which is here to be made evident is,

is That the Doctrine of Evangelical Justification is so far from vacating this Law, that it defers to it the greatest Honour that can be thought of : And whiles we deny our works at the best, whether of Morality, or of true Sanctification to have any ingrediency into our Justification before God, we are so far from undervaluing the Law herein, that we do indeed acknowledge it in its dignity : yea that in no way do we undervalue the Law, but acknowledge it with all its due respect. For the more distinct clearing up of this Assertion, and thereby giving a satisfactory resolution of the case in hand, let us Observe, that *there is a threefold usefulness of the Law Moral*, two whereof relate to man under the Consideration of that Relation which he bare to the *Special Government* of God at the first, and when he was in his uprightnes; the other hath respect to him Considered as in his Apostate condition, and we shall find all these to be ratified and established by the *Doctrine of Gospel Justification by Faith*, and that which is acknowledged to be usefull, is not made in vain : vanity is the losse of the end which a thing is designed for, but the Law attains all its ends in this way. Let us then take the account of them, and how they are hereby complied withall.

1. *The Law was at first given to man in a Covenant way with its Sanctions.* God not only gave it to be *mans Rule*, of which we may take notice

anon ; but also to be the *Rule of his own Relative Justice*, in his proceeding with man, in his *Government* over him. It was therefore the *Law of Special Government* : and that it might be adapted to this purpose, there was annexed to it, a promise of a constant life of happiness in case of mans perfect Obedience to it ; and a threatening of all miseries on the supposal of his disobeying it : and accordingly there was a double *Sacrament* added in the Ratification of it, *Viz. The tree of Life, and of Knowledge*, these were set as Seals to the Covenant, to signify that God would undoubtedly stand to the terms of it ; that he was in earnest, and had obliged himself to see to the accomplishment of the terms of it. Now the Doctrine of Justification by Faith fully Answers this end of the Law to the utmost extent of it, as will be manifest by the following Conclusions.

1. *That fallen man hath by sin forfeited the good of the promise, and procured to himself the evil of the threatening in the first Covenant.* The life that was therein promised was engaged to perfect Obedience to the whole Law, but man hath not obeyed at all, and on that account his claim to life is gone ; he can make no challenge at all of it, the threatened death was against all disobedience, even the least defect in the performance of it therein required ; and he hath disobeyed, and on that account is fallen under the efficacy of the threatening.

threatning. Hereupon, for fallen man to be personally under the Law, and under the Curse of it are inseparable, *Gal. 3. 10. Whosoever is of the works of the Law, is under the Curse.* And this is the true state of every one of Adams Posterity as they come into the World, and as long as they abide in their natural state, and now the Justice of God stands armed against them with vengeance, and is ready to fall upon them, and execute on them all that wrath unto which they are sentenced by the Law.

2. Hence there is a double Righteousness requisite for the Justification of fallen man. There are two things requisite for the entire Justification of one who stands upon his trial, *Viz. The acquittance of him from Condemnation, and the declaring of him to be a Righteous Person*; that so he may both escape the misery he was in hazard of, and be invested with happiness according to the Law: and in the declaration of both these, the Law of Righteousness must be regarded, otherwise the sentence cannot be righteous; to this end there must be a perfect *active Obedience to it*, every way Commensurate to all the Commands of it, or else he is not righteous: and there must be a *full Satisfaction* given for all the Offense that hath been given by any Prevarication or departure from it, else he remains under the Condemnation of it: and if there be not both of these found for him, and belonging to him, before,

fore, or in order to his being Justified, the Law is superseded, and trampled upon; it is neglected and so made void, which must not be, for so Justice would suffer, which it ought not to do. We shall therefore find both of these put together; *Rom. 3. 26. That he may be just, and be justifier of him that believeth in Jesus Christ.*

3. That fallen man cannot personally answer either of these two, much less both. He cannot perform, for the future that perfect Obedience which is required by the Command; and this by reason of the *Impotency*, and the *Enmity* that he is under the efficacy of. He hath lost all his strength; and is not now able to perform any one duty as it ought to be done, and therefore is said to be *without strength*, *Rom. 5. 6.* which is the condition of every man in his natural state. He is also acted by a Spirit of malignity against the Law, *Rom. 8. 7. The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be:* and although in Conversion the man is renewed again, yet it is but in part, and he hath not attained to be sinless, nor ever will in this life; *1 Job. 1. 8. If we say we are without sin, we lie, and the truth is not in us.* So that if the best duties of the most holy meer man upon earth, should be accepted for his Justification, the Law must so far depart from its rigour, as to abate him these great imperfections



perfections that it allows not ; and thus it must not do, for, *Matt. 5. 18. Till heaven and earth pass, one jot or tittle shall no wise pass from the Law, till all be fulfilled.* Nor yet can he make Satisfaction to the Justice of God for his sin, the guilt whereof he hath contracted to himself, not by his *active Obedience* to the Law, in as much as he cannot come up to, much less can he ever do that which the Law requires, besides, *the transgression of the Law is not satisfied for by doing, but by suffering.* Not by *passive Obedience*, or undergoing the penalties denounced, because sin is against an Infinite Object, and hence eternal sufferings are in the threatening, according to the Language of the word of God : and the reason is because the sufferings of a meer Creature are not sufficient to discharge the debt : otherwise, *Eternity of the duration is not Essential to the punishment,* for the Son of God undertook it, discharged it, and is delivered from it.

4. That faith in Jesus Christ, fully answers all this Righteousness thus required in the Law of us. We read, *Rom. 3. 21, 22. The Righteousness of God without the Law is manifested, even the righteousness of God which is by faith in Jesus Christ, unto all, and upon all that believe.* Justice in this way hath all the Satisfaction that it doth or can demand, whilst the Grace of God is without fail taken in the Justifying of a sinner, according to, *Psal. 85. 10. Mercy and Truth are met together, righteousness*

*righteousness and peace have kissed each other.*

This may be opened and confirmed in these four Conclusions.

I. *That the righteousness of Christ fully answers the Law in its demands.* He hath fulfilled all righteousness, for he tells us that it behooved him so to do, *Matt. 3. 15.* Upon this account he is called *Jesus the Righteous, 1 Job. 2. 2.* He was in his *Incarnation made under the Law,* to that end that he might be capable of paying all that Obedience to it which it required, *Gal. 4. 4.* He therefore not only assumed an Humane nature, but *the seed of Abraham, Heb. 2. 16.* i. e. He became one of the stock or lineage who were concerned in the first Covenant, and unto whom the Law of it did extend: and in this nature thus Considered did he pay a double Obedience to the Law under the which he had submitted himself; and both of them were compleat. In his *active Obedience* he did whatsoever the Law required, he had no *Spot of Original sin* in him, nor had he any *Blemish* upon him, contracted by *Actual sin*; he therefore fully pleased his Father in every thing; which he not only attested to when he entered upon his Publick Ministry at his *Baptism, Matt. 3. 17.* But also in his *Transfiguration,* when he was at the latter end of it, and ready to lay down his life, *Chap. 17. 5.* We have a character given of him, *Heb. 7. 26. Holy, Harmless,*

*harmless, Undeiled, ſeparate from ſinners, and he answered it in all reſpects, for He did no ſin, neither was guile found in his mouth, 1 Pet. 2. 22. And in his Paſſive Obedience, he ſuffered whatſoever Juſtice denounced againſt man for ſin; he underwent the whole eſſence of the puniſhment which the Law had Ordained; he bare the wrath of God, he was made a curſe, Gal 3. 13. He made his Soul a Sacrifice for ſin, Iſa. 53. 10. And in theſe two, he compleatly answered all the demands of the Law.*

2. *That this Righteouſneſs of Chriſt was not for Himſelf but his People. He did not accompliſh it on his own perſonal account, but in their ſtead. We read, Dan. 9. 26. Meſſiah ſhall be cut off, but not for himſelf. And the Prophet fully Obſerves that all that he went through was with regard to us, in, Iſai. 53. He hath born our griefs, and carried our ſorrows, Verſe, 3. He was wounded for our Tranſgreſſions, &c. Verſe, 5. By his knowledge ſhall my righteous Servant Juſtify many: for he ſhall bear their iniquities, Verſe, 11. As for his Active Obedience, although, being a man and under the Law, humane Obedience was due to it from him; and indeed, if he had not been ſo, he could not have answered the Law; yet the Manhood of Chriſt was not a diſtinct Perſon from his Godhead, in which he differed from other men, but it was the Manhood of the*

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Son of God the second Person in the sacred Trinity, and was accordingly swallowed up in his Person, who owed no Obedience to the Law, as being above it ; nor to take a nature upon him in which he might so obey ; he therefore did it in our stead, who were not able to do it for our selves. And as to his *Passive Obedience*, He could not deserve to suffer the wrath of God, as the penalty of the Law, in a way of Justice, upon his own account ; for that pronounceth the threatening against none but delinquents or transgressors ; but he, having neither Original sin, nor Actual transgression wherewith he might be charged ; yea, having actually Obeyed, and thereby compleatly answered the condition of the Covenant promise, so the reward of Life was due to him, and then he could not deserve to suffer upon his own score ; for, for the same Person on his own account to fulfill the condition of the promise, and to come under the condition of the threatening are incompatible. It was therefore for his People that he went through all this ; Gal. 2. 20. *Who loved me, and gave himself for me.* 2 Cor. 5. 21. *Who was made sin for us, who knew no sin.* And in this regard he is called our Surety, Heb. 7. 22.

3. That this Righteousness of Christ is sufficient to satisfy the Law for them in all respects. It was not only enough to have done for himself, had he needed

needed it, but there is vertue and value enough in it to procure for us all that is requisite to our entire Justification; even for as many as he shall see meet to apply it unto, the efficacy of it is vastly extensive; nor is it exhausted by all that is laid out upon all the Elect. As to the Condition upon which the good and happiness which was exhibited in the Promise of that Covenant, he hath fulfilled it perfectly, as hath been already evidenced; he hath done that which had ~~the~~ engaged to man upon his doing of it: and as to the other Condition on which death was threatened, he hath suffered for sin, as our surety, till he was discharged. Justice it self which had him in durance, and under the sentence, hath set him at liberty, and his Resurrection was a glorious testimony of it, in that it was after he had stood to answer for us, and born the penalty which was due to us, according to, *Rom 4. 25. Who was delivered for our Offenses, and raised again for our Justification.* Now the sufficiency of this to respond for us appears in the value of it, and that is *Infinite*; it being the Obedience of an Infinite Person, though in a finite nature; it is therefore called the *Blood of God*, *Acts 20. 28.* And that is asserted of his thus offering up of himself; *Heb. 10. 14. By one Offering he hath perfected for ever them that are Sanctified.* And indeed, there was no other way in which the Law could possibly be so magnified as in this. The Justice of

God never sat in such state and Majesty, as when it Arraigned, Condemned and did Execution upon the Lord of life and glory standing in our stead, and taking on him to answer the Law for us. God herein shewed what a precious value he put upon his own Law ; in that he spared his fellow, spared not his own only begotten Son, when he stood Obnoxious to it by becoming our surety. All the sufferings of all the damned do not put such a lustre upon it as this doth : needs then must it have enough in it altogether to justify as many as come to partake of an interest in it.

4. *That Faith entitleth us to this Righteousness.* The New-Covenant tenure, on which all that Christ did and suffered becomes ours, is by believing on the Son of God. This indeed is no Article in the first Covenant, nor needs it to our being benefited by it ; Christ as surety for us, responded that in our name, and so it is in his hands for us ; but there must be a way of Conveyance by which we may be actually benefited by it ; and thus is it. Jesus Christ is the next and immediate Object of that Faith which is in the Gospel required for our Justification ; and one great design of his offering himself in our stead, was that he might have this benefit to convey to us, on which account he is said to be *our Justification*, 1 Cor. 1. 30. And that he may be  
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So unto us, his Righteousness is exhibited for us to embrace that so we may have it made ours ; for, without a righteousness there can be no Justification ; for that must be that upon which such a sentence proceeds ; now we have none of our own that will do, our best is ragged, and polluted ; it will not bear a Law tryal ; whereas that of Christ is perfect, and the Law hath no exceptions to make against it : but it will not stand to Justify any but those whose it is. It is not its meer sufficiency, but the Application of it, that will benefit the person. Now the Gospel invites us to accept of Christ on the terms proposed in it, and tells us that so his Righteousness shall be ours ; and this is done by believing on him ; and for this Reason, we are told, *Rom 4 5. That to him that worketh not, but believeth on him that Justifieth the ungodly, his faith is accounted for Righteousness.* Not that faith it self doth answer the Law, for there is no such case in the whole Law that engageth the life of that Covenant to believing ; but because in and by believing we accept of Christs Righteousness on Gods offer, and thus it becomes ours by imputation, and is every whit as pleadable by us at Gods Bar, for our Justification, as if it had been our own personal, performed by us, it being that of our surety for us, and done in our name ; and this is called *the Righteousness of God by faith,* *Phil. 3 9.* It is of God both because it is of his providing,

providing, and because he who wrought it out is a Livine Person : and it is said to be *by Faith*, because so it comes to be applied to us. So that though God Justifies us *freely by his Grace*, in as much as he reckons the Righteousness of his Son to us on our believing, without any merit in our faith : yet he doth it in such a way as the Law hath its compleat Satisfaction, and the Justice as well as the Mercy of God is made to shine forth in it Illustriously, because he doth it with a regard to the Righteousness of Christ which he performed in our stead, according to the tenour of the eternal compact ; we are therefore told, *1. Feb. 1.9. I. we confess our sins, be as faithfull & just to forgive us our sins.* Thus Justification by faith in Christ, establisheth the Law considered as a Covenant in respect to its Sanctions.

2. *The Law was given to man at first to be the Rule of his whole Life* This also refers to the Consideration of *Special Government*, in the which God set before man a way in which he should serve to his end. If we consider the Law by it self, abstracted from the Sanctions added to it, by which it passeth into a Covenant of works, so it was accommodated to the Humane nature, being every way suited to his frame and constitution : and God gave it to man to be an everlasting Rule to direct him in all things ; and it is



man both duty and wisdom to conform to it accordingly; Job 28.28: To man be said, the fear of God is wisdom, and to depart from evil is understanding. Now though the Apostasy, having robbed man of Gods Image, of those created Graces of Sanctification, by which he was furnished for conformity to this Law, hath rendered him unable to perform by himself the Obedience required; so as to answer it as a Covenant, and to stand for his Justification in the sight of God; and on this account God hath provided another for him; which can only be his by Imputation; else his Salvation had been a thing desperate, and never to have been hoped for; yet this faith doth not make void the Law as a Rule to men, according to which they ought to order their whole Conversation in this world; nor doth it discharge them from the duty of Obedience which they owe to it, but it requires it. God hath not repealed the Command, although he hath provided to take off the Curse from men, in the way before pointed; and though the Gospel encourageth men to believe for Gods acceptance of that Obedience which is sincere, notwithstanding all its adherent imperfections; yet it enjoyns him to practice conformity thereto; and thus also it establisheth the Law. For,

1. *The Gospel, which is the Rule of our Faith, requires our Obedience to God, as we hope for eternal life*

life. I might here be endless in counting up New Testament instances for this. See, Rom. 8 13. *If ye live after the flesh ye shall die.* Heb. 12. 14. *Follow holiness, without which no man shall see God.* 1 Joh. 3. 2. *He that hath this hope in him, purifieth himself as he is pure.* Yea, this is the very teaching of the Gospel, exprest in, Tit 2, 11, 12. *The grace of, &c. i. e. the Gospel of Grace, teaching us that denying ungodliness and worldly lust, we shou'd live soberly, righteously and Godly in this present world.* The Gospel no where encourageth men to neglect themselves, to take no heed to their ways, but live as they list, and indulge themselves in the sins whereby their fleshly lusts are gratified, upon the account of their believing in Christ for his Righteousness to Justify them, but it every where disclaims it, as a thing contrary to the design of it, and the Apostle looks upon the very mentioning of such a thing with utmost detestation, Rom. 6 1, 2. *What shall we say then? shall we continue in sin that grace may abound? God forbid.*

2. *All the duties of the Moral Law are of the nature of the Obedience required by the Gospel.* It is true, *Repentance towards God, and Faith in Jesus Christ,* considered as they are terms of the New Covenant, unto which the promise of special mercy is annexed, are purely Evangelical; and how far they are, as Commanded by God, referrible to the Moral Law, I now dispute not:  
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But this is observable, that the whole Decalogue is reinforced in the *New Testament*, not merely to shew men their impotency, but to direct them in their present duty ; and all the several Precepts of it are there urged upon believers, and they are Commanded to obey them, as they are the Subjects of the Gospel dispensation. This needs not to be particularly exemplified, being obvious to all such as are Conversant in the Scriptures, and particularly in the Hortatory part of the *Apostolical Epistles*, in the which we shall find all the duties of the Law, both towards God and our Neighbour inculcated ; and we read, *Jam. 1. 25.* *Whosoever looketh into the perfect Law of liberty, and continueth therein, &c. this man shall be blessed in his deed.*

3. That Jesus Christ, as our Redeemer, hath bought us for this Obedience. True, the last end of Redemption is for the Exaltation of the glory of the riches of free Grace ; but this also is a subordinate design which was aimed at by it. Christ purchased his people, that he might have a Seed to serve him, when the world lay in wickedness. Hence, not only our eternal Salvation, but also our holy living is frequently made mention of as that which he had an eye at, when he came to lay down his life for us. See for this, *Luke 1. 74, 75.* *That being delivered out of the hands of our enemies, we might serve him without fear, in holiness and righteousness, all the dayes of our life.* *Tit.*

**2.14.** Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. 1 Pet. 1. 18. Ye were redeemed from your vain conversation. And upon this account, holiness is prest upon us, from the Consideration of the price which was paid for us, 1 Cor. 6. 28. Ye are bought with a price, therefore glorify God in your body, and in your spirit.

4. Jesus Christ is to this end made our Sanctification. These two therefore are put together, 1 Cor. 1. 20. Who is of God made to us, our Righteousness, our Sanctification: and they are evermore inseparable, wherever Christ is one he is also the other: he therefore not only came to save us from Hell, but from our Sins two; hence he is said to take them away, Job. 1. 29. Behold the Lamb of God, who taketh away the sins of the world. And this is the reason rendered why he was called Jesus, Matt. 1. 21. Thou shalt call his name Jesus, for he shall save his People from their sins. He is not our Sanctification by way of imputation, as he is our Righteousness, but as he is the Author of our Holiness in us, and the Subject in whom all those graces are laid up which are requisite for our Sanctification, as in a Treasury, from whom they are to derive unto us, that so we may be Sanctified by them; so that vertue proceeds from him to us for this end, hence that, Job. 1. 16. Of his fulness we have all received, and grace for grace. And what is this Com-

Communicated unto us for, but that we may hereby be enabled again to perform true Obedience to the Law or Command of God, which we were before altogether incapable of doing? And this is by restoring of the Image of God again to us, which we had forfeited and lost in the Apostasy. This is called the new man, because it contains in it a whole body of grace; and it is said to be renewed after God, *Eph. 4. 24.* Now if God had not designed to have Obedience to his Law paid him, by those who are redeemed by Christ, this had not been necessary; the restoring of it then evidently declares what it is that he expects of us, *Viz.* that we should regulate our lives according to this principle.

5. *The Spirit as our Sanctifier, together with faith, puts all the Sanctifying graces into us.* That faith by which we believe unto Justification, is in it self one of the graces of Sanctification; and all saving graces are infused into us at once. Sanctification is an entire work as to parts, though it be at first imperfect in respect of degrees; in which regard it is called a new man, and a new creature; and in it the whole is said to be renewed, *2 Cor. 5. 17.* *If any man be in Christ Jesus, he is a new Creature, old things are past away, behold all things are become new.* We are also said to be Sanctified throughout, in Soul, Body, and Spirit, *1 Thes. 5. 23.* And what are all

these graces for, but to empower us for the discharge of the duties which are required of us; it is because without them we cannot serve God according to the Command. It was by the loss of them at first that man lost his strength, and became unable to serve God: this strength is again restored to us, when these graces are recovered in us: and of what use or service would they be to us, but that we may thereby be helped to serve God in newness of life? the being of them in us, needs then must inter this to be our duty.

6. *Faith is to carry us to Christ for grace and strength to help us in our work.* This is certainly one service about which it is to be employed, as well as to rely upon him for Righteousness: in which regard we are directed to him for strength also, *Isas. 45. 24. In the Lord have I Righteousness, and strength.* There is a new life which we are to live, and this is to be done by the Exercise of Faith, *Gal. 2. 20. I live by the faith of the Son of God.* And we are told, *Heb. 10. 38. The Just shall live by faith,* which points, not only to the life of dependence, but also to that of Obedience. And the Apostle dares not to presume upon himself, but upon the strength of Christ, *Phil. 4. 13. I can do all things through Christ strengthning of me.* And the reason why our faith is thus to depend on him for his Assistance in helping of us so to doe, is because there is a love in which

## By the Gospel.

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which it is so exert it self, Gal. 5.6. *Faith which works by love.* It is not an idle but a working faith which is in the Children of God, now that it may thus work, it is not sufficient in it self; for though it be an active principle, and disposed to such a manner of operation, yet it is dependent, not only for the maintaining of it in being, but also that it may exert it self, Job. 15. 5. *Without me ye can do nothing*; and for this it is to be always going forth to Christ for the fetching in of fresh supplies. And what is this love about which faith is so to be conversant, but the *fulfilling of the Law*? Rom. 13. 10. It therefore saith, that the Law is its Rule.

7. Hence, the Spirit, together with faith, puts a holy fear into us; and offers motives to excite it, Faith is frequently in the Scriptures of the Old Testament expressed by the fear of God: and the reason is, because of the inseparable concomitancy of this fear, it being a genuine fruit of faith; and the very things which it credits do serve to excite and maintain this fear in us; and we are told that it is a new Covenant blessing, for God to put his fear into the hearts of his People, Jer. 32. 40. *I will make an everlasting Covenant, &c. I will put my fear in their hearts, that they shall not depart from me*: here then we have the end or design of his putting it into them, *Viz.* to keep them from disobedience; and what need of that, except this Obedience were required

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ed of, and expected from them? It is to keep them in awe, that so the corrupt part in them may not prevail, or take advantage by their carnal security, to draw them into such things as would be displeasing to God: and to promote this God gives solemn Gospel warnings to his Children, of the danger they will certainly expose themselves to, in case by their self neglect they should be drawn away from their duty, into the transgression of his Commands. Here are also the sharp rebukes of Providence which sometimes Gods own Children do meet with in this regard; and they are exemplary, that all Israel may here and fear, and avoid doing the like.

8. *And the Gospel directs us to renewed acts of Repentance and Faith upon our short comings.* The Children of God, being renewed but in part, can do no duty entirely perfect, according to the tenour of the first Covenant; and having the remainders of sin in them, which is a Law in their members, and a body of death, often takes advantage to make Captives of them, and draw them to acts of disobedience: now all the defects in the Obedience of the Children of God are hidden under the Robe of Christs Righteousness; and there is a pardon out upon his account, to be applied to them for all their follies: but yet, as faith tells us that there is an Advocate with the Father for us if we sin, so it tells us that



we ought not to sin; 1 Job. 2. 1. And besides, we are acquainted, that all the sins of believers themselves, which have boldness or presumption attending upon them, do make a breach between God and them, though not to their rejection, yet to their feeling of his holy displeasure, by some manifest discoveries of it: and the way to have this breach made up again is thus prescribed. And we are told, 2 Cor. 7. 10. *That Godly sorrow worketh repentance unto Salvation not to be repented of.* Yea the very daily unavoidable imperfections of Gods Children, call for the continued exercise of Repentance and Faith: In which Repentance we acknowledge our sins, and our just deservings by them, and do with grief and hatred renounce them; and in which Faith, we go to Christ for the pardon of these, the covering of them under his Robe, and the new witnessing in us to our Justification, and for more strength to be given us to withstand the Suggestions of Satan and Solicitations of the carnal part in us. All of these things most plainly discover what a value the Doctrine of faith in Christ puts upon the Law of God as a Rule.

3. *The Law is, since the fall of man, made use of by God to be an help to bring men to Christ, and faith in him.* The Apostle saith, Gal. 3. 23, 24. *Before faith came, we were kept under the Law, shut up unto the faith; where the Law was our*

*School master, to bring us to Christ, that we might be justified by faith.* God improves the Law, to drive sinners to a Saviour; to make a Christ welcome, and readily accepted by them: and this is done in the work of Conviction, which the Spirit of God produceth in men, in order to their accepting of Christ, and thus also *Faith doth not make void the Law, but establish it.*

Observe then,

1. *The Spirit of God by the Law convinceth men of sin.* And indeed there is no other way to convince them of it: for sin in its very nature bears a relation to the Law, and is accordingly described from this relation, *1 Job. 3. 4 Sin is the Transgression of the Law.* There is therefore no other light but that which can make such a discovery in the Consciences of men, hence, that in, *Rom. 7. 7. I had not known sin but by the Law.* So that if we should make void the Law, we thereby wholly take away all the distinction between sin and holiness, for that is a certain truth, *Rom. 4. 15. Where there is no Law, there is no transgression.* It must be by a Law that a difference is made between right and wrong. The way therefore by which the Spirit of God brings men to know themselves to be sinners, is by shewing them the Law, making them to see and know that they are under the Command of it, owing Obedience to it; and making them to see the face of their Souls and of their lives

lives in it, as in a glass; and when they are made to compare the one with the other, they hereby come to see their own sintull condition, which, for the want of such an Application, they were before strangers to.

2. *By the Law he convinceth them of their great misery by sin.* The Spirit of God, when he comes to apply himself powerfully to the Souls of men, is wont, not only to make them see, and confess themselves to be sinners, *i. e.* transgressors of the Precept to which they owed Obedience; but to be rendred *Guilty* by their sin; which that he may do, he shews them the misery which sin hath expci'd them to, and brought them under the doom of, hence that, *Jer. 2. 19. Know & see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God:* not only that they have so done, but that it hath made them miserable. And this he doth by discovering to them the Law in its *Sanctions*. He sets before them the *curse* that there is in it, the *death* that it meriteth against all the breakers of it; and makes them feelingly to confess that all this belongs to them, because they are guilty of the sin against which it is denounced, and are under the Law as a Covenant in their natural estate, in as much as they are not under grace, by which only they can be freed from the Dominion of the Law. Thus *Guilt* comes to be festared upon their Consciences, according to, *Rom. 3. 19. What-*

soever things the Law saith, it saith to them that are under the Law; that every mouth may be stoppt, and all the world become guilty, before God.

3. By the Law he convinceth them of the necessity of their perishing, unless this guilt be removed from them. And this is consequent upon the two former: for, having made him to see his sin, and the Curse of God which is out against him for it; he now shews him the righteous severity of the Law, and thereby how strongly it holds him bound over unto death, unless the Law have its full Satisfaction for him. Next to the Conviction of sin, wrought by the Spirit of God in the man, is that of Righteousness, *Job. 16.8.* He shall convince the world of sin, of righteousness. And there is a double Righteousness here designed, one is the righteousness of his *Condemnation*, the other is the righteousness necessary for his *deliverance*. He causeth him to see that the sentence declared in the Law is *just*, and no more than his sin deserves, that God is righteous in denouncing of it, *Rom. 7.12.* The Law is holy and just, and that the Justice of God stands engaged to see to the Execution of this sentence, according to the tenour of it, except there be such a Righteousness interposed as may fully answer it, and be every way as large as the Law demands; for though the Law had not this exception expressly inserted in it, yet the whole tenour of the Gospel declares that it did not exclude it, for so it had put a bar to the possibility

of fallen mans Salvation, which it did not, but was a medium to the Exaltation of Gods rich Grace in it. He shews man the positiveness of the threatning, Gen. 2. 17. *In the day thou eatest thereof, thou shalt surely dy.* Ezek. 18. 4. *The soul that sinneth, it shall die.*

4. By the Law he shews them their utter insufficiency to offer to the Justice of God, such a Righteousness of their own, as shall answer its demands. The Apostle tells us, Rom. 7. 9. *When the Commandment came, sin revived, and I died. i. e. I found my self to be but a dead man; that all my righteousness would not save me from the death therein threatned. The Law discovers the nature of the Righteousness required in it to be Spiritual, and the man himself to be carnal, and so no ways able to comport with it, Rom. 7. 14. The Law is Spiritual, but I am carnal, sold under sin.* And thus he is convinced that he can do nothing spiritually, so as the Law requires; yea that in every thing he comes short of legal perfection; Verse 15. and so he concludes that it is but a vain attempt for him to go about to seek the reparation of his condition by any strength of his own; and that if he have not a better righteousness than this to stand for him, he is of necessity undone for ever.

5. By this means he makes a Saviour welcome. It is true, that all this will not of it self recover the heart, which is full of enmity, to the Gospel

way of Salvation by Christ; there must therefore be something else done; but the Spirit of God treats with men in a way accommodated to their nature, and to that end he sets home these Convictions for this purpose: hear how the Apostle expresseth it, 1 Tim. 1. 15. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came to save sinners, of whom I am Chief.* This right sense of Sin, drove him to admire and embrace the Doctrine of Salvation by Christ. Now,

1. *As if there were no sin, there would be no need of a Saviour, so without the sight of it, this necessity cannot be apprehended.* What saith Christ himself? *Matt. 9. 12. The whole have no need of a Physician, but they that are sick.* Hence, whiles men feel not the sin, they enquire not after a Christ, nor is the glad tidings of the Gospel at all welcome to them: whereupon all the urgent pleadings with them to be reconciled to God which are used, are disregarded, and they can say unto Christ *depart from us; and tell him they have no Occasion for him.*

2. *If there be no danger by sin, there would be no want to be saved from it.* If men were not under wrath and a Curse for sin, they could see no necessity of seeking a deliverance from it: and hence so long as men live in a fearlessness of this, thinking that all is well, and that there is no controversy between God and them, they do not seek

seek to fly from the wrath to come. Secure sinners, who think God to be one like themselves, and to approve of their ways, can have no regard to a *Christ*, whose business is to bring Salvation to them : whereas they know no need of *Salvation*, who were never touched with the fear of *Damnation*.

3. *If there were help any where else, Christ would not be regarded.* Proud men will never repair to *Christ*, till they know that relief is to be had no where else, and are made to say as, *Jer. 3. 23. Truly in vain is Salvation hoped for from the hills ; truly in the Lord our God is the Salvation of Israel.* Every natural man would fain be his own Saviour ; and hence, *Slight Convictions do but drive men to legal Reforms, & to rest there* none but they that feel themselves perishing will cry out to him. *Now in all this the Law is acknowledged, Justified, magnified ;* and by this way it reacheth the glorious end for which it was designed in the Everlasting purpose of God, referring to his chosen in *Christ*. Labour we then to get this right apprehension of the Gospel, and the Faith therein discovered unto us ; and let us carefully practice according to it, endeavouring always to pay this respect to the Law of God. So shall we not be justly charged either with *NEO-NOMIANISM* or *ANTINOMIANISM*.

**F I N I S.**