

## C H A P. XXI.

*Of the Law of God, and what we are to understand thereby.*

**C**ONCERNING the Law of God, which hath been, and is, the rule both of Faith and Practice throughout all Ages, according to the manner of the ministration thereof, of which it's necessary for Christians to be instructed in. In speaking thereof, I shall endeavour, 1. To shew what it is. 2. How it hath been in several times and manners given and administered since the beginning. 3. The necessariness of believing and obeying thereof, according to the time and manner of the administering thereof. 4. What Law it was that Christ fulfilled in his active and passive obedience; and for what sins it was that he suffered.

1. What the Law of God is; 1. Sometimes, *1. What the Law of God* by Law, we are to understand the whole Word and Will of God revealed, relating *is.* both to Faith and obedience, things to be *1. The whole Word and Will of God.* believed and practised throughout all Ages; the Precepts and Promises comes under this Law: and hence it is, that not only the Law given by *Moses*, is called the Law, that was the Law of Commands; but

the *Psalms* is called the Law; *John* 10. 34. Which relates to *Psal.* 82. 6. and *Psal.* 78. 1. Give ear O people to my Law, &c. And the Prophets are called the Law; *1 Cor.* 14. 21. In the Law it's written, &c. Which relates to *Isa.* 28. 11. All the promises of God in his Word may come under this of Law; 1. As it concerneth us to believe them: this is the Law of Faith, and it's our duty to believe God in all his Word. 2. As it concerneth God, because he hath tied himself to us therein; that as his Precepts tieth us to obedience to him, in matters of Faith and Practice; so his promises is the Law by which he walks towards his people; and he would have his people to know, that as he hath brought them under the Law of the new Covenant to him, and they ought to be obedient to him in all things, *Acts* 3. 22. So he hath obliged himself to his people in the Law of the new Covenant to him, and they ought to be obedient to him in all things, *Acts* 3. 22. So he hath obliged himself to his people in the Law of the new Covenant, to perform all the good things promised therein to his people, that keep Faith to him in that Covenant: and that if we fail not in our duty, he will not, cannot fail in his Word, having bound himself by his own Law, and Covenant of Promise in this matter; and he cannot lie, he cannot break his own Law Covenant, *Rom.* 3. 3, 4. *Tit.* 2. 11, 12, 13. *Tit.* 1. 2. *Heb.* 6. 17, 18.

And



And not only so, but he hath bound himself by promise, to supply the hearts of his people with Grace, till they come to Glory, *Jer. 32. 40. 2 Thes. 3. 3. 1 Pet. 1. 5. Job. 10. 28, 29.*

2. Sometimes (and most frequently in Scripture) by Law is intended the ten Precepts given by *Moses* in tables of Stone, from Mount *Sinai*, *Rom. 7. 7, &c. and 13. 8, 9. Gal. 3. 17, to 22.* Sometimes it intends the whole Law, Moral, Ceremonial, and Judicial, *Eph. 2. 14, 15. Gal. 5. 2, 3, 4.* And the Prophet, *Pf. 119.* So frequently speaking of Law Statutes and Judgments, &c. Intends thereby the whole of the Law.

3. The making known of the Will of God before this Law was given from Mount *Sinai*, (and in some sense without it) is impliedly called the Law; *Rom. 5. 13. For untill the Law sin was in the World, but sin is not imputed when there is no Law: and 4. 15. Where no Law is, there is no transgression.* Thereby clearly implying, that there was no time from the Creation, in which man was left without Law, though God have had his differing waies of bringing it forth.

4. The Will of God made known in the Gospel by Jesus Christ, is called Law; and is (indeed) the only Law Covenant on record for Believers, called *The Law of Faith; Rom. 3. 27. The Law of Liberty; Jam. 1. 25. The Royal (or Kingly) Law; Jam. 2. 8.* Given

to us by the Lord Jesus, *Heb.* 1. 1, 2. *Job.* 12. 49, 50. Unto whom we ought to submit in every thing; *Acts* 3. 22, 23. The Doctrine of the Gospel relating to Faith and Obedience, is the Law of Christ; His Royal Law to Believers.

5. The Law written in the heart.

5. The new Covenant promised, and written in the heart, (that is, an holy disposition and power of Grace to do what God in his Law-Doctrine of the Gospel requireth) is called the Law; *Heb.* 8. 10. *Rom.* 2. 14, 15. *This is the Law of God in the heart; Ps.* 37. 31. *The Law of God is in his heart, his steps shall not slide.*

2. How it hath been delivered, 1. To Adam

2. How the Law of God hath been at several times, and in several waies and methods delivered; *Heb.* 1. 1: The first was given to *Adam* in his state of Innocency; *Gen.* 2. 17. Who by nature was the original (or root) of all mankind; though it be not in them called Law, yet it was a Law Covenant of Command, with the penalty on the breach thereof. *Of the tree of the Knowledg of good and evil thou shalt not eat; for in the day thou eatest thereof, thou shalt surely die; or, in dying, thou shalt die.* Which Law he transgressed, and brought in death on himself, and all mankind.

2. After this fall of man, God had his Law in the World condemning sin, till the Law was given by *Moses*, (though not so clear and plain) else there had been no sin; for *Where no Law is, there is no transgression:* and



and yet before the Law, or untill the Law (given by Moses) sin was in the World: yet not so clear a Law; For the Law was added because of transgression, that sin might appear to be out of measure sinful. It was sinful before, but it did not appear to be so sinful before, as it did after by the Law: they that sinned before the Law, did not sin after the similitude of Adam's transgression, Rom. 5. 14. That is against a plain Precept with a threat, as those since the Law, who received it, and lived under it as their Law Covenant, and voluntarily brake it, and in that respect did sin after the similitude of Adam's transgression; though it's true, in some respects none can sin after the similitude of his transgression. And that first, as he, in a state of innocency, and yet sinned. 2. As a publick person, and so let in sin and death upon all; so none but himself personally could sin; yet sin was in the World till the Law, which argueth that there must be some Law.

So then the question is, what that Law *Quest.* was? and how it was given and administered?

*Ans.* It is the opinion of some, that it was the Law of Nature written in the hearts of all men, which is the Moral Law, or substance of the Law given by Moses. *Ans.*

Now, though I shall not altogether deny this position, yet I think it hath need to be inquired into, and to be considered with other concurring circumstances, with-

without which it will not hold true; for,

1. There is no such thing as a Law written in the hearts of men by nature, to teach them that God is, and is to be worshipped, and to convince of sin against him, distinct from all means without him. And this will appear, if we consider,

1. That all Nations in the World know, and worship according to the traditions and customs received, and judg that to be sin, which by custom and account is so taken to be: and hence it is, that the World generally, in many things, call good evil, and evil good, and make conscience of so doing, having no Law written in their hearts, that convinces them thereof.

2. This appears from the Word of Truth, Rom. 1. 20. *For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead.* Where the Apostle states the way and means of knowing God, where neither Law nor Gospel is, that is, not singly by any Law in the heart, but by the Works and Law of Creation, that preacheth forth God to all Nations, ps. 19. 1, 2, 3.

*Objection.* Obj. The Apostle, Rom. 2. 14, 15. Speaking of the Gentiles, in plain terms saith; That they do by nature the things contained in the Law, which sheweth the work of the Law, written in their hearts, &c.

*Answer.* Answer. It's true; but this Scripture is ve-



ry much mis-understood; for it's evident the Apostle intends not the common and unbelieving Gentiles, of them he had spoken in the first Chapter; but here he speaks of believing Gentiles, thereby to reprove the Jews, who boasted of the Law, and thence opposed the Gospel, and the believing Gentiles that obeyed the Gospel; (and is the same in substance as that, *Rom. 9: 30, 31, 32.*) and did not walk under the Law as a ministration, as the Jews did; and the Apostle to stop the Jews opposite boasting, endeavors to convince them, that the Gentiles who believed, though they had not the Law, neither were circumcised, yet being circumcised in their hearts to God, they were safe, and should judg them that boasted so much of the Law. That this is the true sense and meaning of that Scripture, is evident; 1. From the occasion of the words; It's such a doing of, or living to the Law, as is attended with *Glory, Honour, Immortality, &c. Honour, Glory, and Peace, ver. 7. 10.* And it's the same doing intended throughout the Discourse. 2. It's such a doing of the Law as will justifie before God, *ver. 13.* 3. It's such a doing of the Law as may stand with a good conscience in the day of need; that is, in the day of Judgment, *ver. 15, 16.* 4. It is such a doing as flows from an heart spiritually circumcised to God, and shall have *praise of him, ver. 28, 29.* It's the same Gentiles he

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was speaking of before, and is the result drawn up from the former promises; so that by the Law written in the heart, we must understand the Law of the new Covenant, inclining to believe and obey the Gospel; or that the Apostle held forth another way of Salvation than by Jesus Christ, and the new Covenant, which we may in no case imagine.

I shall return to shew the waies of God in making known himself to men since the fall. And, 1. I grant that there is a capacity left in man by nature, in the use of means, in some measure to know God, and to know many things to be sinful, but not without the concurrency of the use of means. I deny not what God might work miraculously, he could make the Asses to speak, to convince the madness of *Balaam*, but his ordinary way hath been in the use of means. It is with the soul of man, as it is with the body; the eye is called the light of the body, not that there is any light in the eye more than in any other part of the body, but a capacity of seeing, or a seeing faculty; when the light shineth, the eye seeth no more than the hand, if there be no light without: So it is in the souls of men, there is the eyes of the understanding, but it must have something propounded from without, before it understands, or apprehends: if it were possible to keep men from all means of light,  
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either by seeing or hearing, the understanding (which is the eye of the soul) would remain dark, as the eye of the body without light.

Now the Law or Will of God might very probably, 1. Descend something by tradition from *Adam*, who had converse with God, not only before, but after the fall; and could not but retain much of the knowledge of God, and so commend it to Posterity.

2. The discoveries of the Will of God in the matters of Worship, and the manner thereof in offering of sacrifices, which could not (ordinarily) come by nature, but by some way of institution. Some discoveries of his Will by Divine Inspiration, in way of Prophecy, as is plain; *Jude ver. 14. Enoch the seventh from Adam prophesied, &c.* And God spake sometimes immediately to the Fathers, and those discoveries of God were propagated to Posterity, though much corrupted: and doubtless there is at this day much of tradition among some of the Heathens about circumstances and ceremonies corruptly practised by tradition, as offering sacrifice, circumcision, offering their first-born to God, and owning only one God, their Priests and Prayers, &c.

The fourth and most common way of God's teaching mankind throughout all Ages, (especially where other means hath failed)

failed) hath been by his works of Creation, and Preservation, in which was, and is, a sufficiency to teach the knowledg of God, as to his being; and from hence that capacity left in man, might learn the substance of the Moral Law, but not without this means; that the Creation was a sufficient means to teach the knowledg of God, *i. e.* That there was a God infinite in his being, and glorious, the former of all things; and that this was God's way of teaching, the Apostle plainly asserts, *Rom.* 1. 19, 20. And the Prophet, *Psal.* 19. 1, 2, 3.

There was, and is a capacity in man, (by this means and help;) 1. To conclude that there is a God, the Creator and Preserver of all; that he must be infinite in Power, Wisdom, and Goodness. And, 2. From reason conclude, that there is but one God, not a plurality in Essence, Will, and Work; but that there must be unity in so great and glorious a Work. And then, 3. That it's a duty to be subject to this Creator, and that he must be honoured and worshipped according to his own will, as far as understood: that this Invisible, Powerful, Wise God, that made all things, must needs be Holy, as Great, and Wise; and his Will must be the Law to the Creature, and that the transgression thereof must needs be sinful: and from hence must necessarily understand what was for common

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mon good and society of mankind, being capacitated with reason, exercised thus in the use of means, might and did attain much; and I dare not but to think, that in this means God hath from the beginning wrought many souls savingly to himself.

And thus it appears that there was a Law, *i. e.* a means to know God, (and in some measure to know duty, and to know sin) before the Law was given; and the same means do the World yet enjoy, where the Gospel is not preached.

2. God made known himself; and Will, to his Servants, both before and after the Flood, to *Noah*, and especially to *Abraham*, whom he called out from the rest of the World, to whom he gave great and precious promises, with whom he made the Covenants, and gave him circumcision, in which was included the whole Law, *Gal.* 5. 3. And after he appeared to *Isaac* and *Jacob*, and most of all to *Moses*, to and by whom he gave the Law and old Covenant to his people, in which was the Covenant of Life and Peace darkly held forth, *2 Cor.* 3. 13. And in which was contained the duties of his people, till the anointed one promised was come; the great Lord and Law-giver of this new Covenant of Life, unto whom we are to submit our selves in all things.

3. That it was, and is necessary for men  
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to believe and obey God according to the means and ministration throughout all Generations; and the sin of those who lived not up to the means and light of the time and ministration.

1. As given before the Law, and where Law nor Gospel never came; if there be any place or people in the World where its sound hath not been heard, their duty was, and is, to know, believe, and serve God, according to the means afforded, and they shall be thereby accordingly judged, *Rom.* 2. 12, 16. *Acts* 17. 31.

2. As made known in and by the Law; their duty was to believe and obey God according to his Will made known in the Law; and hath been, and shall be judged for their disobedience and sin against the Law, *Rom.* 2. 12, 17, to 24.

3. Those that live under the Gospel, it's their duty to believe and obey God according to the Law of the Gospel, and new Covenant, as it's administred and given forth by Jesus Christ the Son, *Heb.* 1. 1, 2. And such must be judged according to the Gospel; and receive approbation, or condemnation, according to their believing and obeying, or not believing and obeying of Jesus Christ in the Gospel, *2 Thes.* 1. 7, to 10. *Heb.* 2. 2, 3.

*Quest.*

*Quest.* Have we not that which is called the Moral Law, administred to us by Christ in the Gospel, as a rule of Life to Believers?

And



And if so, in what manner are we then to receive it ?

*Ans.* 1. That we have the truth and substance of the Law administred in the Gospel, is without all ground or reason of question or doubt, because that Law was, and is Spiritual, Holy, Just, and Good ; and there can be no better Law than that as a rule of holiness to the Saints ; but in speaking to it, and opening thereof, I shall offer to consideration these four following things.

I. That the Law, as a ministration in the hand of, or as given by *Moses* from Mount *Sinai*, is done away and abolished, as it required righteousness unto Justification, *Rom.* 10. 4, 5. Though of it self it never justified any, but was indeed the ministration of condemnation : for had it not required a righteousness to Justification, it could not have been the ministration of condemnation ; and on both these accounts it's done away to Believers, and abolished, *2 Cor.* 3. 7, to 11. And on this account (as administred from Mount *Sinai*) it's done away as a rule ; for as it was a rule of righteousness, so it became the ministration of condemnation, and so Believers are dead to it by the body of *Christ*, being espoused to him, as the Wife is free from the Law of her Husband, being dead, *Rom.* 7. 4, 6.

Yet, 2. Believers are not without the Law, but it is to them the rule of Holiness,

*Ans.*  
1. That we have the truth and substance of the Law.

Yet, 1. As given by *Moses*, it is done away.

2. Believers are not without the Law.

as given by their Lord and Law-giver; and so is no ministration of condemnation to Believers, being in the hand of their Mediator, he having fulfilled the righteousness thereof for us in his own person, actively in living up perfectly to it, and the penal part thereof for us in his sufferings; but that it is to Believers (as his Law, and given by him) a rule of Holiness, (is without all just ground of question) but not of righteousness unto Justification, but of Conversation, righteousness unto Justification being alone, by, and for the suffering sake of Christ.

Reasons why the Law, as in the hand of Christ, is a rule of Life to Believers.

1. Because it's so stated in the new Testament; 1 Tit. 1. 8, 9, 10, 11. *For we know that the Law is good; if we use it lawfully, &c. For the Law is not made for a righteous man, &c.* That is, righteous men are not under the Law, that is, under the rule and condemnation thereof, as given by Moses, Rom. 6. 14. Because they are espoused to Jesus Christ by Faith; Rom. 7. 4. And so they perform all their obedience to Jesus Christ as their Lord and Law-giver; and that this is it the Apostle intends, 1 Tit. 1. 8, 9, 10, 11. is clear; ver. 10. *If there be any thing else that is contrary to sound Doctrine; that is, the Law condemns what-ever is contrary to the sound Doctrine of the Gospel; as ver. 11. According to the glorious Gospel of the Blessed*



*Blessed God, &c.* That is, the Law of the glorious Gospel of the blessed God condemns what-ever is contrary to it. The Law is brought forth in the glorious Gospel, and is become the rule of the blessed God to Believers; and who-ever walks contrary to it, must be condemned by our blessed Lord Jesus, who is the Lord of this blessed and glorious ministration, *Rom. 13. 8, 9. 10. and 3. 31.* *Do we then make void the Law through Faith? God forbid; yea, we establish the Law.* God forbid that any should have such thoughts; no, it establisheth the Law; and that, 1. In its Righteousness and Justice given in the old ministration, that it must be fulfilled for us, that we might be (through believing) justified from its condemnation, and so that it might be fulfilled in us, and by us, as our Sanctification; *Rom 8. 4.* *That the Righteousness of the Law might be fulfilled in us, &c.* That is, in us by believing and obeying Christ therein: and this the Apostle states in plain words, that he was *under the Law to Ch. iij,* *1 Cor. 9. 21.*

2. The Law in it self, as given by God, *is Spiritual, Holy, Just, and Good,* *Rom. 7. 12, 14.* And we cannot expect a better rule of life for Sanctification, than a *Spiritual, Holy, Just and Good Law*; it's the manner of administering makes the difference, and not the matter in the substance thereof, the manner differs. It's given by Jesus Christ as Mediator, he having fulfilled the righteousness thereof, and

born the penalty, by which means it's become his Law, and he hath it in his hand to give it forth as his Royal Law, as an holy rule for his people to serve him by.

3. It's that Law which in the substance thereof, requires that we should *love the Lord our God with all our hearts, and our neighbours as our selves*, Mat. 22. 37, 38, 39. And this must needs be the Law of the Gospel, if we will have any Law at all; it's true the Law required it, but the Gospel effects it, it effects what the Law required, 2 Cor. 5. 14. *The love of Christ constrains us*, that is, it maketh us willing to love and obey the Lord.

4. The Law in the matter thereof is perpetual, therefore not to be done away in the matter or substance, but in the manner of administring, as administred in the old Testament; that called the Moral Law, was the foundation of the Ceremonial and Judicial, they were both drawn out of the Moral; the Moral in the first part thereof required the worshipping of the one true God; the Ceremonial shews how this one God would be worshipped: the second part relates to the duties of men each to other; the Judicial opens those duties, with the penalty of the breach thereof, relating both to God and men.

And as it is in the hand of Christ, it is the same still; the Moral Law substantially is the foundation of all duty, as to the ordering



dering of the conversation ; for the duty of it was never taken away, as it tends to holiness ; and as it is in the hand of Christ, it calls for Faith in him, and obedience to him ; for the rise of all duty was from the Law, which had its rise from the holy God, and suitable to its being opened, was to be obeyed.

And the perfection required in the holy and just Law of God, will be the perfection of Saints in Glory ; perfection in love and holiness will be the glorious state of Saints ; and (indeed) it was the great design of God in the Gospel, by Jesus Christ, to bring up a people to the spiritual perfection required in the Law, which is begun here by Faith and Holiness, and shall be perfected in Glory.

So then this being the spiritual and perfect rule of Holiness drawn by God Himself, and presented to men as a character of that perfection he designed to bring up his people to by Jesus Christ, it remains in his hand as the foundation of all Law and Spirit working in the heart, for the gradual perfecting of the Saints therein.

To make this clear, that it is as to the matter thereof the same, and must be the same in the substance thereof ; for it requires the owning and worshipping the one true God in Holiness, which is the duty of the Gospel, and will be the eternal duty and work of Saints in Glory. And

Jesus Christ the Lord of this Gospel-ministration, and Mediator of the Gospel-covenant, gives us rules as to the manner how God will and must be worshipped; and to him are we bound to submit in all his Ordinances and Institutions, about the manner and matter of his instituted Worship, and not turn back to the Mosaical Institutions: but now Christ gives rules in the Gospel, as the Ceremonial Law did under that ministration; and if we refuse Christs Institutions, and go back to *Moses*, we must lose our part and interest in Christ and the Gospel, *Gal. 5: 2, 3, 4.* And the Judicial Law we have from Christ, to curb sin and transgression, and to keep order in his Kingdom in this imperfect state: that is, the Order, Offices, and Government in his Church, his House, his Kingdom, and both rules of Worship and Discipline flows originally from the right of the Moral Law, as the Ceremonial and Judicial did, though now as a part of the new Covenant in the hand of Christ our *Law-giver*, or *Statute-maker*, who writes it in the hearts of his people, as in the Word of the Gospel.

The fourth thing mentioned to be considered is, what Law it was that Christ fulfilled in his active and passive obedience; and for what sins it was that he suffered?

To this I answer, 1. That it was the Law given by the hand of *Moses*, and written in Tables of Stone, that Christ fulfilled

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led in his active and passive obedience, for and in behalf of sinners: and then it was for the sins committed against that Law, the truth hereof appears from Scripture; the Scripture speaks not of any other Law, that was the Law which Christ came to fulfil, *Mat. 5. 18.* That was the Covenant and Law, God made with his people, called the first Covenant, and as a Covenant and Ministration, was to be done away, *Jer. 31. 31, 32, 33.* Whether this Law was given to *Adam* before the fall, or written in him, I shall not dispute: It's that in which the Scripture is silent: if we suppose that it was written in him, we must likewise suppose it to be much inferior to the writing of the Law in the hearts of Believers in the new Covenant; for he fell from his estate, and all we in him; but the Law of the new Covenant is so written in the heart, as that *they shall never depart from him*; it shall be their eternal perfection in Glory; and the design of God herein is, not to bring us back to *Adam's* first estate, who in his first and best estate *was of the earth earthly*, *1 Cor. 15. 47.* But to the second man, which is *the Lord from Heaven.* Yet I shall not question but that the whole Law might be included in that one instituted Ordinance, *Gen. 2. 17.* As it was in that instituted Ordinance of Circumcision given to *Abraham*, *Gen. 17. 10, &c.* Compared with *Gal. 5. 3.* And in the Gospel, the

the instituted Ordinance of Baptism includes the whole Law of the Gospel, *Mar. 16. 15, 16. Gal. 3. 27.*

And so that instituted Ordinance being broken, the Law might be the *flaming Sword* in the hand of the Angel, to keep the way of the tree of Life, that none could enter but by the Mediator; for the Law it was which stopped all entrance again to God, but by the Mediator; the Law it was that did curse for sin, and was the fiery administration of death; and this is the Law that Christ did bear the curse thereof for sinners.

2. And then it must necessarily follow, that Christ died for the transgressions that was against this Law ever since the fall of man, and not so properly in a meritorious way; for *Adam's* transgression against that instituted Ordinance, in eating the forbidden fruit, for which death came in upon him and his posterity, and we are all under the execution of that sentence, which was especially the nihilating of the body, with the miseries attending that sentence in order thereunto, and an usher (though not the cause) to eternal misery.

For the eternal state of man is brought in by Jesus Christ, but that sentence past no further than this, *Gen. 3. 19. Dust thou art, and to dust thou shalt return.* There is not a word of eternal death in misery, but the undoing of what God had done, and the eternal estate came in by the death and resurrection



resurrection of Jesus Christ; eternal Life and  
 Glory to such as believe and obey the  
 Gospel, and death and condemnation to  
 unbelievers for their sin against him, and  
 not accepting his Grace, although he came  
 not into the World *until the fulness of time  
 determined was come*, Gal. 4. 4. Till then  
 God accepted of sincerity of Faith and  
 service, according to the time and means  
 both of Jew and Gentile; yet still, as ha-  
 ving respect to Jesus Christ; for God ac-  
 cepted of no man after the fall, but rela-  
 tive to the promised seed; and all saved  
 ones shall know, that their Salvation is by  
 him; and all condemned ones shall know  
 that their condemnation is for sinning a-  
 gainst Jesus Christ, else how shall he be the  
 Judge of all: so that it followeth, that  
 the sins for which Christ died, was the sins  
 committed against the righteous Law and  
 Gospel of God since the fall, and not so  
 properly for *Adam's* particular sin by  
 which he fell, (for that punishment passeth  
 on all,) unless it be, that by his death and  
 resurrection, he recovers all mankind out  
 of that estate into which they fell. And  
 this is a general redemption, by the death  
 and resurrection of Christ the sentence of  
 death past on all men; and Christ Jesus un-  
 derrakes that sentence in behalf of all  
 men, and riseth again, and so conquereth  
 death in behalf of mankind, recovers the  
 Malefactors from the power of death after  
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the execution of the sentence, and so doth no wrong to the Law, nor Justice executed in that sentence. So that it's a truth, that the sins for which Christ suffered, was the sins of mankind since the fall. And this doth further appear *by* *the* *Scriptures* *following*.

1. That sin and transgression of Adam, by which death came into the World, is not mentioned in the Scripture to be the cause, or any part of the cause of Christ's suffering, unless, as was last mentioned.

2. The Scripture frequently expresseth the death and sufferings of Christ to be for the sins of the World, and for our sins, Adam's sins after the fall being included; *Joh. 1. 29. Behold the Lamb of God that taketh away the sins of the World; 1 Cor. 15. 3. How that Jesus Christ died for our sins according to the Scripture; 1 Pet. 3. 18. For Christ also hath once suffered for sins, &c. and Isa. 53. 5.* With multitudes of Scriptures to this purpose that might be produced. And he died for the *sins and transgressions committed against the first Testament, Heb. 9. 15. i.e. the first after the fall; for mankind had done with that before the fall, except being under its execution: ) for all the sins in the World have been in some sense (as hath been before shewed) against that Testament and Holy Law, and against Jesus Christ, by whom all have subsisted since the fall; so that we may come to result in this matter.*

1. That



1. That *Adam's* transgression of an instituted Ordinance, was the cause and way by which sin and death came in upon all men, which should make all men tremble in the thoughts of making light of the instituted Ordinances of *Jesus Christ*.

2. That the Law by which sin hath continued in the World, is the holy and righteous Will of *God* declared, according to the times, waies and means by himself determined; and that men of themselves, in their own wills, have constantly acted contrary thereunto.

3. That *Jesus Christ* died to save men from the condemnation of their own sins against *God*, since the fall; and to recover all men out of that state of death into which they fell by *Adam's* transgression.

4. That the Holy Law of *God* in the hand of *Christ* our Mediator, is the holy rule of life to Believers, and that in which they should grow and increase till they come to Glory: to cleave to *Jesus Christ* in all the Laws of the new Covenant, as administred and given forth by him; in which is contained the essence and substance of the Law, and that in the highest and most glorious way of administring, till we come to Glory.