

CHAP. V.

*Further Additions occasioned by Mr. Caryl's implied
Accusation; About the freedom of Believers from
the curse of the Law.*

SECT. I.

§. 1.

THE next thing wherein I owe satisfaction, it seems, to Mr. Caryl, is, to shew him how far I take *Believers to be presently freed from the curse of the Law*, and how far not: which I shall do in certain *Conclusions*; 1. Affirmative. 2. Negative.

Conclu. 1. The *Curse of the Law*, signifieth either, 1. The Commination of the Law. 2. The sentence of the Judge, according to the Law. 3. The Execution. The first doth oblige to punishment, when the sin is committed. The 2. convinceth the offender, determineth him guilty, adjudgeth him to death, and referreth or delivereth him over to Execution. The 3. inflicteth the punishment, and fulfilleth the former.

Conclu. 2. I have before declared, that I do confess that God hath by his eternal Decree, Immutably determined to free all his Elect (not yet Believers) from the curse of the Law.

Conclu. 3. I have also declared that I maintain that Christ purged away their sins, *quoad meritum vel satisfactionem*, that is, hath perfectly satisfied and merited their freedom.

Conclu. 4. I believe that all men are freed from the necessity of perishing (by suffering what they deserved,) as remediless. And that no man that ever heard the Gospel (at least) doth perish for want of a ransom, or expiatory sacrifice, or a Christ to dye for him, but for want of Faith or a Will to accept a Christ freely offered him.

Conclu. 5. I believe that the Law of Works stands not now as it did to Adam, as the sole Law in force, but that the Promissory

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part of it is void, God being, as we may say, disobliged upon mans sin, and man made utterly incapable of being the subject to whom such a Promise can stand in force : And therefore that it is fitter to say the Covenant of Works is null and void, because it is from the promissory part that the whole was called (if ever so called) a Covenant. (In this point I retract what I delivered in my Aphorisms.) Yea the Law it self hath received so many extrinsick alterations, as in its use, its Administrator, &c. that I will not contend with any about the name, whether it should be called the same or another, as long as we agree of the degree and matter of Change. But the great change is, that it hath now a Remedying Law conjunct, when before it stood alone, and its obligation had no remedy known. Then perfect obedience was the only Condition of Life ; now its neither the sole, nor any condition at all. For where the Promise it self is ceased, there is no condition of it.

Conclu. 6. I believe that by the new Law of Grace, or the Promise, God hath delivered all men (in the Tenor of the Promise, though the promulgation reach not to all) from the guilt of sin, as to the destructive punishment, on condition they will accept of Christ and Life ; and that no man is excepted out of this Promise (till they remedilessly reject it), but it is so general, that whoever will have Christ, may have him, (on his terms) : Though none *will* have him, till Gods special effectual Grace do make them willing. Yet whoever *will*, is called to drink of the water of Life.

Conclu. 7. I believe that this Promise of deliverance to All, is so free, that no price is required of any to procure it : It is but the Acceptance of a free Gift. And therefore no wonder if Christ be said to have taken away the sins of the world, or if God were said to pardon them, when God hath as far as belongeth to him (I say not, as much as belongs to him absolutely and in all respects, but) as the free Donor by Promise, *per Legem Remediantem*, delivered them ; and the stop is only in their not-consenting or accepting : and when among men consent is so naturally implied, that (though it be a true Condition, yet) it is seldom used to be expressed, but where consent only is the Condition of a Gift, it is used to be put in absolute terms.

Conclu. 8. I fully believe that as soon as ever any soul hath sav-

ving Faith, that is, Accepteth of Christ and life as offered, immediately all sin is pardoned actually, which before was pardoned but conditionally, and that their pardon, as to the present time, is not now Conditional, but as Absolute (the Condition being performed) : and I never thought otherwise. And this pardon extendeth to every sin, that is then in being, or ever was on that person, so that as to the sins Remitted, it is as an Absolute Remission.

Conclu. 9. In this Remission God doth Accept them as children into his favour, and discharge them from all guilt of eternal punishment, and of all Destructive punishment in this Life ; yea, from all that is not retained for, and sanctified to a greater good then the evil comes to : having promised them that all shall work together for good to them that love God, *Rom. 8. 28.*

Conclu. 10. If the more illuminated, but censorious Brethren, who have blazed abroad such calumnies, and jealousies of me, for this one word, (in another Book) have the patience to bear it, I will repeat again to them the same Doctrine, (for I am far from recanting it) viz. *It is my strong opinion, and I am confident of it, that no Justified-Sanctified person, shall ever lose his Justification or all his sanctification, and that God hath promised to cause them to persevere, and to perform the Conditions of pardon for the future, that they may infallibly be pardoned. And I am yet more strongly persuaded and confident that God hath promised all this concerning his Elect.* Yet for this very Doctrine, and these terms, have zealous, Godly, tender conscienc't Divines given out, that I wrote against perseverance, yea and have so muttered abroad that my writings are dangerous, that poor Christians are deterred from using them, yea they have engaged some in trouble of conscience not to read that Book, as containing very dangerous matter; with which dealing I am well content, if Christ approve of it, and conscience at last find comfort in it (if they look to find any comfort in their works, and such works) and if Satan gain no more by it then I lose, and if it be no loss to those that need them, (as I think in this bookish age it cannot be much.)

Conclu. 11. I believe that when ever the Justified do commit any sin, they have a present and effectual certain remedy at hand for their pardon, that is, the merit of Christs blood, and his intercession, the Love of God, the promise of pardon, in which they

I desire the angry Brethren to read Musculus, Loc. Com. de Remiss. S. 6. p. (mihi) 620, 621, 622. So the August. Confess. the Lutherans commonly, and the Fathers too commonly say as much. Lege Tertull. cont. Marcion. cap. 23, 24. Euseb. præparatione Evang. lib. 6. c. 11. pag. 290. Ex Origene Macarius, Hom. 26. P. 342. &c.

they have interest, and the Spirit to excite them to Faith and Repentance.

Conclu. 12. I believe that the Mosaical Law, so far as Mosaical, is ceased or abrogated, Christ being come, who is the end of that Law: (and this Law is it that *Paul* usually speaks of, in the question about deliverance from the Law.)

Conclu. 13. I believe that no true Christian ought to look on himself, as continuing under Guilt, or unpardoned sin, and bound over to condemnation, or as under the curse of the Law, as it is thus taken: but contrarily, to rejoyce with greatest thankfulness, that God hath freed him by Christ, from this curse and condemnation: and to strive against all doubtings of his actual deliverance.

Conclu. 14. Much less may any Christian suppose himself to be still under the Law of works, as *Adam* was, and not under the the Covenant of Grace.

Conclu. 15. I believe that it is a haynous sin in any Minister to preach the Law of Works, as it stood to *Adam*, that is, to tell men either that they must perfectly obey, as the Condition of their salvation, or that they must merit Life, or that their misery for sin is Remediless, or yet to tell them of the misery, and not of the Remedy. This is to preach as Legalists, and enemies to Grace.

Conclu. 16. I believe that fears of Hell are not the great motive and predominant affection in the Kingdom of Grace: But thankfulness for Redemption, and Love to God Redeemer, should be the main motive, even to the wicked, to draw them from wickedness; and especially to the Saints, to keep them to Christ; and that Love is the predominant Ruling-affection, and Fear but to supply in some Cases where Love is defective, and will be while we are here.

Conclu. 17. I believe that Humiliation and Brokenness of heart, as it consisteth in humble, self-denial, and mean thoughts of our selves, must be our constant frame: but as it consisteth in anguish of mind, God delighteth not in it, and useth it only to bring us further, and would not have us stick in it, but hasten to a Life of heavenly delights; and that the Life which hath most thanks, praise, glad obedience, and delight in God, is the life most pleasing to him, and not that which hath most doubt, fear and sorrows.

Conclu.

Conclu. 18. I believe that God doth usually give to true Believers, more or less, some sense of their freedom from the curse of the Law, and of his favour to them, and some peace of conscience and joy in the holy-Ghost.

Conclu. 19. I doubt not but a Christian may attain to a certainty of his salvation, much more, of his Sanctification and Justification, and that by ordinary means in this life, (though not without the Spirits supernatural help) and that Ministers should with all possible skill and diligence help on Believers to Assurance, Peace and Joy, and not detain them under doubtings and distress.

Conclu. 20. I fully believe that the departing souls of true Believers go to Christ, and the soul and body at the Resurrection shall be publicly justified by Christ in Judgement, and be perfectly freed from all the fruits of sin for ever.

Thus I have told you my thoughts, how far Believers are freed from the curse of the Law. If Mr. *Caryl* think that I have yet left out any Fundamental, (which Mr. *Cr.* hath vindicated) yet it may be rather my forgetfulness, then my denying it: I have here set down what suddenly came to my memory, and if I have omitted any part of our freedom from the Curse, I shall be ready to assert it, when I am remembred of it. In the mean time, I hope the charity of my Brethren may reach so far without supererrogating, as to believe of me that I have no minde to be cursed any more then they; nor have I a mind that any Believer should be cursed: and therefore that it is not any carnal interest or unwillingness of the truth that makes me differ, if I do differ, which is more then I know. And if God do but thus far, as I have mentioned, save me from the Curse of the Law, I hope I shall find that I miss none of my Fundamentals.

I come next to lay down the Affirmatives, How much I give yet to the Law, or how far I take Believers to be under it? And I will promise you, I will contradict nothing of the Negatives before delivered, so far as I can discern. Only I must intreat such Readers as Mr. *Crandon*, to think it possible that I can reconcile my own words when he cannot; and to know, that if by his blind consequences, fetcht from what follows, he will affirm me to deny all that went before, and make the world believe that I do *interminis*, or sense, disclaim and oppose the same things which I do

do in *terminis* and sense affirm and defend (as he most immodestly useth to do), whomsoever else he perswadeth to believe him, he must excuse me, if I credit him but as he deserves.

SECT. II.

Conclu. 1. §. 2. I do believe that God is our God, King and Governor, and that both on the Right of Creation and of Redemption; and that he governeth us by a Law, which is partly natural, that is revealed, by natural causes, or signs, and partly supernatural and Positive: And that this Law doth command us perfect obedience, and determine of each particular wherein it shall consist; and that nothing is sin, but what is against Gods Law, and all that is a breach of it, is sin: and that this Law is *Norma Actionum moralium, & Judicii*: The Rule of our lives, and Gods Judgement.

Conclu. 2. I believe that this Law doth constitute eternal death, to be the due punishment of every sin, to every sinner: and so obligeth, *ad obedientiam, aut ad poenam*; to obedience absolutely, and to punishment in case of disobedience.

Conclu. 3. I Believe that this Law is not abrogated by Christ, nor did he ever intend such a thing, but contrarily, to attain the ends of it, and satisfy and glorify the Justice of the Legislator, and so to establish the Law.

Conclu. 4. I Believe that this general nature of the Law (to oblige to perfect obedience or to punishment) together with the natural particular precepts in it, are the very Law of nature, that is, resulting from the nature of man in this present station, as related to the sovereignty and the holy nature of God: so that to say that God himself could change these Laws, otherwise then by first changing the nature or natural station and condition of man, is but to say, he can do contradictories, and can take away a Relation, while the subject, Term, and Foundation do continue. Indeed should God turn man into a stone, or bruit, the duty of Loving God would cease: or were it possible that man had a will which should not have *Good* for its object, then God should not be that object.

Conclus. 5. By what names or Titles this Law of God should be called, I resolve not to quarrel about with any, sobeit we be agreed concerning the matter. 1. Some will call it the Covenant of works: which word I used sometime in my Aphorisms, as retaining the name which the whole received from the promissory part. This title upon better consideration, I now think fitter to forbear and disclaim. My reason is (as is said) because the name is given from Gods promise of life in that Law, and that promise is now ceased, and therefore it is not fit to denominate the Law *A Covenant* from that only part which is null. I did acknowledge in my Aphorisms that no man was capable of being justified by this Covenant or promise; but I saw not so clearly as now I do, that the Promise it self is null. (In which point the judicious Animadversions of a very reverend, learned Brother, have been no small help to me, though I am yet forced to dissent in part from his opinion.) Others stand stiff for what I first in terms asserted, *viz.* The continuation of the whole Covenant, Promise and all: But it is clear, that when man first broke Covenant, God was disobliged: and man was quite incapable of having such a promise made to him: For when he was once a sinner it was not only, morally impossible that he should be no sinner (as it was impossible for him to keep the Law for the future) but it was naturally impossible, as being a meer contradiction. To feign a promise of God in force, that he will save men on condition they have no sin, when they have all sin already, is absurd. Yet I say not that God abrogated this promise, by making a better, but that man nulled it by his Covenant breaking, so making the matter impossible, and so it ceased, *cessante materia, vel subjecti capacitate.*

2. Some will yet call this Law in question, *The Law of Works*, though not the Covenant of works: Because the precept and Commination remain (only some Positives ceased which) may well denominate it a Law, and because it still commandeth perfect obedience for the future. I have nothing to say against this.

3. Some will call it *The Law of nature*; against which title neither have I any thing to say.

4. Some call it *The Moral Law*: And here Divines speak very variously: many of them call the meer Decalogue, or preceptive part of the Law of nature, by the name of the Moral Law, without the sanction (either promise, or threatening) others call

call those precepts, together with the Commination, by the name of the Moral Law : Others call those precepts, with the threatening and the promise (supposed to be still in force) even in the same form as it was made to *Adam*, leaving out the positives, by the name of the Moral Law. The first reach not what we now have in question, the last exceed : the second sort I agree with, as to the thing, and dislike not the name.

4. Others think fitter to call this, *The Law of Christ*, as being part of his Law. This I reject not, it being but matter of words; seeing we are agreed, that now Christ, or God-Redeemer, is Lord of All, and that the Moral Law, or Law of nature, is now his Law : Provided always that we keep a clear distinction between, This Law of nature, (obliging to obedience or punishment) and the special Law of the Redeemer, called, The Law of Grace, or the Promise, which is *Lex Remedians*. But whereas the great question is, whether these be now two distinct Laws in force (*quoad speciem*) or only two parts of one Law ? I conceive it but meer strife about words, and therefore will not contend in it : We are agreed that both are in force, and that both are now the Redeemers Laws ; but one he found man under, and the other he made as Redeemer. We are agreed that they must not be looked on dividedly, but as link together ; and all are serviceable to the Mediators Government. So that the form of that Law which stood to *Adam*, was this, *Obey me perfectly, and especially in not eating the Fruit of this Tree, and thou shalt live : but if thou sin, thou shalt Dye* : that is, death shall be thy due. This stood thus alone without a Remedy. The Law that is now in force is this, *Though thou have sinned, and art condemned, yet obey me perfectly for the future, in whatsoever I command thee, and if thou disobey in any thing, for that also death shall be thy due : Yet for the sake of him that Redeemed thee, if thou wilt believe in him and Repent, thou shalt be pardoned and saved ; but if thou wilt not, thou shalt be remedilessly damned*. This is the summe and form of all Gods Law now in force (supposing the particular parts of the matter of the precept) : And while we confess the thing, the matter is small whether we call this one Law or two, or by what name or titles we call them : though we should keep as neer the Scripture as we can. But they that observe not that it is not the Law made to *Adam*, but *Moses* Law, which *Paul* most frequently mentioneth,

and calleth the Law of Works, will hardly understand the meaning of *Paul's* Epistles : But what the difference between these two Laws is, as I take it to be a question of so great difficulty, that I never could yet have full satisfaction in any thing that I have seen upon it, so it is not now to be handled.

Conclu. 6. They that say, The Law of Works is in force to unbelievers, but abrogated to Believers, or to men as soon as they believe, do speak so gross absurdity or contradiction, that any man may discern it, that knows what the Abrogation of a Law is : The whole Law is repealed and thereby nulled, by Abrogation : And if it were so, it could binde none, much less the same man yesterday, and not to day.

Conclu. 7. It is not by any exemption, exception, exposition *на снисхождѣніи*, or any preventive Dispensation (if such a thing may be) by which Believers are freed from the Laws obligation to punishment : But it is properly, by a pardon, granted Conditionally before, for the sake of Christs satisfaction; and Actually Remitting, and thereby relaxing the Law, or Dispensing with it after the guilt.

Conclu. 8. That this Law containing all the foresaid parts, is yet in force, is at large, and most expressly asserted by the Divines of our late Assembly, whose testimony for number and worth, I have reason to prefer before any single persons. In their Confession, cap. 19. they say, *God gave to Adam a Law, as a Covenant of Works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. This Law after his fall, continued to be a perfect rule of Righteousness, and as such was delivered by God upon Mount Sinai, &c. Sect. 5. The moral Law doth for ever binde all, as well justified persons as others, to the obedience thereof, &c. Sect. 6. Although true Believers are not under the Law, as a Covenant of Works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that as a Rule, &c. It is likewise of use to the Regenerate to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to shew, what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the Law.*

And in the larger Catechism they say, *What is the moral Law?*
 Answ.

Ans. The Moral Law is the Declaration of the Will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness, which he oweth to God and man, promising life upon the fulfilling, and threatening death upon the breach of it. The uses to all follow.

Only note what I said before, that the promissory part, I think is now ceased. And therefore I easily confess, that neither the believers nor unbelievers are under the Law as a Covenant of Works, if the word *Covenant* be meant of Gods promise of Life. And as it is a condemning Law, I easily and joyfully acknowledge, that no man is under it as before Christs satisfaction (in moral being) that is, as having no prepared nor offered remedy, but left as the Devils without a Redeemer: And I gladly grant, that it is most proper to say, that no Believer is under the condemnation of the Law, or under its condemning power: because, 1. All the sins of their life past, are actually remitted. 2. And they are in a sure way for the pardon of future sins, when they are committed: Seeing as the Moral Law doth bind them to punishment, so the Remedying-Law of Grace dissolveth that obligation, and pardoneth them when they have sinned, they having Faith and Repentance, which is the Condition. Nor doth any new sin destroy their state of Justification, nor make them cease to be Gods reconciled children, seeing they are still united to Christ, and have his Spirit, and have Faith and Repentance.

Conclu. 9. The Law threateneth or curseth the Elect as well as others, while they are Infidels and unregenerate: For all Christs satisfaction, and Gods Decree, and the certainty of their future pardon when they believe, and for all God hath foretold that he will call and pardon them.

Conclu. 10. God doth execute real punishments on many of the Elect, (yea all) before their conversion: notwithstanding Christ hath satisfied Justice for them.

Conclu. 11. No sins of Believers are actually pardoned before they are committed, or in being.

Conclu. 12. Though all true Believers are under Grace, and as to their state and all their former sins, are delivered Actually from the Condemnation, or Obligation of the Law, being truly forgiven,

forgiven, and so lyable to none of its threatnings, yet when new sins are by these believers committed, this moral Law is so far in force against them, as to make them guilty of Death, till the Promise come in and remove that guilt by a fresh pardon: It makes death their due, though God by his Gospel do presently Remit it.

I cannot well conceive what should make men accuse me for putting Believers under the curse of the Law, unless it be this Conclusion (and that about punishment, which I shall come to anon). And therefore because it is likely that this is it which Mr. Caryl is offended at, I shall endeavour to satisfie him, by giving my reasons.

Conclu. 13. My first is the plain and frequent expressions of Scripture, mentioning both the guilt, punishment and pardon of Believers, which I have sufficiently elsewhere produced.

Conclu. 14. My second proof is from the very nature of the Gospel-promise, and the Saints necessity of daily pardon. Where there is no obligation to punishment, there is no pardon: For pardon is but the dissolving of the obligation to punishment, that is, of guilt: no man can possibly be forgiven that is not first guilty of sin to punishment: *Remissio, est Debiti Remissio, & obligationis dissolutio*: It must be therefore *pœna debita*, that must be remitted: As it is evil it is due to the sinner, as it is a means to the end of Government, so the advantage of it is due to the Commonwealth, that is, to the Church, and so to God. Now for any man to deny his necessity of pardon, when Christ bids us daily pray, Forgive us our trespasses, and when Scripture so often and expressly mentioneth our pardon after believing, and directeth to means for that end, (*If you confess your sins, he is faithful and just to forgive, &c.*) is to deny a plain truth, and I doubt, to disclaim a duty which is of necessity to salvation, that is, believing, for pardon, or flying to Christ for pardon by Faith in Prayer and Confession. I conclude therefore that it is of certain truth, that the Law is still in force against Believers, so far as to make them need a pardon from Christ by the Gospel, for every sin they commit: And this is all that ever I asserted, which is by some men accounted such accursed and dangerous Doctrine, against Christ and free-Grace; when I soberly profess to the world, that I would (if the Lord should strengthen me, according to my present

present purpose) rather suffer death than renounce this Truth, and deny my daily need of pardon by Christ; and I should think to be as good a Martyr (as to my cause) as any that suffered about Transubstantiation, and such like things, from the bloody Papists; whose cause, though clearly good, was yet scarce of such high concernment as this. And I confess, that as wicked and damnable a wretch as Mr. *Crandon* makes me, I would not for all the Treasures on earth, be in that mans case at death and Judgment, who believes that all his sins were so fully pardoned at Christs death, that he hath no need of pardon since, or at least, that all future sins are so pardoned at his first believing, that he hath no need to fly to Christ for daily pardon, nor to pray for it, nor be beholden to God for it, but only for the feeling of it in conscience, supposing that he practically hold this error.

Conclu. 15. My third proof shall be from the necessity of Christs death and satisfaction, for all our sins committed after our believing: Christs satisfaction was by suffering the punishment due to us for our sins, or only instead of it: therefore punishment was considered as such, as would be due to us for them: therefore when we commit them, punishment is due, till God remit it, for the sake of that satisfaction. And if it be due, it must be due by some Law: and it could not be by an abrogated Law, which we were not at all under, and was not in force to us, when we committed them: for *Lex mortua non agit*; no man is made guilty by a Law which is no Law. Therefore it was by a Law which was in force against us, so far as to make us guilty of damnation, till God forgive us. Call this, the Law of Works, or of nature, or the Moral Law, or what you please; surely such a Law there is, or else Christ could not bear the punishment of any one sin, due to us, except only our sin in *Adam*. I presume to tender these Reasons of my Dissent, for Mr. *Caryls* satisfaction, if (as its likely) this be the point that offendeth him. And I desire the compassionate Reader to condole the misery of humane frailty, and what a necessity of condemning one another, we seem to be cast upon, through the darkness of our understandings! When I am published a Subverter of Fundamentals (no lower charge) on one side; and when I am constrained my self to be as confident, that I should subvert the Foundation it self, if I should think otherwise; and that I must deny that Christ dyed for the
sins.

sins of the present world, or ever suffered any punishment that was their due.

Conclu. 16. To these let me add the universal consent of the Church of Christ, till of late ; I think I need not tell any man, that ever was conversant in the Fathers in any considerable measure, how unanimously they agree in this, without any question made of it, that Believers themselves fall under guilt upon renewed sins, and have need of fresh pardon ; yea they thought that many actions must be performed which were *sine quibus non*, to actual pardon : Were it not past all doubt, I could and would quickly give you testimony enough of this : that decantate speech of *Austins* may suffice for all, so commonly approved by Protestant Divines, *Non Remittitur peccatum, nisi Restituatur ablatum*, without Restitution, there is no Remission.

Conclu. 17. Nor have the Reformed Churches forsaken the Ancient Churches of Christ in this Doctrine, as is evident in all their Confessions past doubt. I will cite the words of that most learned and famous Synod of *Dort*, consisting of the Delegates of so many Churches, *Artic. 5. S. 5. Talibus autem enormibus peccatis Deum valde offendunt, Reatum mortis incurrunt, Spiritum S. contristant, fidei exercitium interrumpunt, conscientiam gravissime, vulnerant, sensum gratia ad tempus nonnunquam amittunt : donec per seram Resipiscentiam in viam revertentibus paternus Dei vultus rursus affulgeat.*

Conclu. 18. The Reverend Divines of this Nation, have gone commonly the same way, as is undeniably evident in their Practical Tractates. Instead of troubling you with many particulars, I will give you many in one, *viz.* in the Confession and Catechism of our late Reverend Assembly : *Confes. Ch. 6. S. 6. Every sin, both original and actual, being a transgression of the righteous Law of God, and contrary thereunto, doth in its own nature, bring guilt upon the sinner, whereby he is bound over to the Wrath of God, and Curse of the Law, and so made subject to death, with all miseries spiritual, temporal, and eternal.* Here is as much, if not more, then ever I said : If any object, that they only say, It is the nature of sin to do thus, if Christ did not prevent it ? I answer, No such matter : They say not, *It would do thus*, but *It doth thus* ; and that Christ came only to prevent our guilt and obligation to punishment, and consequently to prevent our need of pardon for any

any sin after Regeneration, and not to give us pardon when we need it, is, as I have shewed, a Doctrine unfit for Christian tongues or ears; *Sin doth (first) in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, &c. say the Assembly; and then, in order of nature, after (whatever it be in time) the Promise in the blood of Christ, dissolveth this Obligation, and Remitteth this guilt and curse.*

So in the larger Catechism, *Every sin, even the least, being against the Sovereignty, Goodness, and Holyness of God, and against his righteous Law, deserveth his wrath and curse, both in this life, and that which is to come, and cannot be expiated but by the blood of Christ. And that we may escape the wrath and curse of God, due to us for sin, he requireth of us Repentance, &c.* There must be then a guilt or obligation by or to the curse, for every sin in order of nature before it is remitted, by the Application of Christs blood. This is as much as ever I said, this way.

Conclu. 19. I am very confident that the very new nature of a Regenerate man, as consisting in his humility, self-denial, Repentance, Hatred of sin, and sense of the need of Christ, and the Grace of God in pardoning, doth contain in it somewhat that is really opposite to the contrary opinion, and that if a true Christian should say, *I am not guilty: or I deserve not the wrath and curse of God for my sin: or no punishment is due to me:* there is something within him that would rise against him, and draw back with abhorrence from consenting hereto. And if he should be drawn by seduction and faction, to hold such opinions speculatively, yet true Grace will not suffer him to hold them practically and prevalently: For so to hold them, I think, is inconsistent with true Grace.

Conclu. 20. I do not know that ever I heard any that were accounted Orthodox, pray to God and confess their sins, but they would confess that they deserved the wrath and curse of God: And he that will deny this, shall never be my mouth to God in prayer, if I can help it. As nature teacheth the poor Infant to cry in the feeling of its hurts or hunger: So truly doth the new nature teach every Christian to cry to God for pardon, and to confess that it deserveth his wrath and curse for sin. If the Antinomians say, that hereby I censure them as Grace-less, and in a damnable state; I *Answ. 1.* Let them see to it, that it be not so.

2. I hope many of them hold not those errors practically and predominantly, but speculatively, which the contrary opinion lyes, though clouded and unobserved, yet most practical in their secret minds. Were it not for this hope, I confels, I would shake off all communion with this sort of men, and look on their case as deplorable. Yet they would make great out-cries against me, if I should allow a Papist or Socinian so charitable thoughts, as if it were possible for them to hold their more desperate errors but speculatively.

Conclu. 21. They that deny that every sin of the Regenerate deserveth Gods wrath and curse, must affirm that Christ hath destroyed the very Law of nature. And they that hold that the Law of nature is not destroyed, must needs hold that we deserve Gods wrath and curse for sin. For this is most legibly written in that Law. If any say, We do deserve it, but yet we are not guilty, or obliged to punishment, I *Answ.* That is a contradiction, if by guilt and obligation, you mean, the first dueness of the punishment, before Remission come in and destroy the guilt. For the *Desert* of punishment, is but *what is due by the Law of nature*. If they say, we only deserve what Christ hath suffered, and not that we should suffer our selves. Now he hath already suffered: I *Answ.* The misunderstanding of the nature of Christs satisfaction is the Root of all these mischievous errors. We first deserve it to our selves, before it can be considered as due to Christ, because due to us: and Christ suffered what would be due to us, upon foresight that it would be due to us: and therefore he did not die to prevent that due, but to remove it. Nor did he take us from under Gods Government by his death: and therefore we are Subjects, and under the Moral Law, which doth still bind us to obey or suffer, till Christ pardon. Remission is not the immediate effect of Christs death, nor comes from his blood as *shed* only: but as *Applied* after it is considered as *shed*. I do not use to find Practical Divines in their Writings or Sermons, perswade Christians only that they deserved that Christ should suffer, or teach only such Confessions to God; But also that themselves have deserved to themselves the Wrath of God, and Curse of his Law: And I do not use to hear Practical Christians in their prayers, only confessing, *Lord, we have deserved the sufferings of Christ*; but also, *Lord, we deserve thy wrath and curse for our sins, our daily sins*. Such observations make

me desirous, to leave it even in Capital letters to posterity, that PRACTICE IS THE EXCELLENT HELP TO BE TRULY ORTHODOX : THE PRACTICAL EXPERIMENTAL PREACHERS AND PEOPLE, DO HOLD FAST THOSE TRUTHS TO SALVATION WHICH OPINIONATISTS AND MEER DISPUTERS ARE EITHER EASILY DRAWN FROM, OR HOLD BUT SPECULATIVELY AND DETAIN IN UNRIGHTEOUSNESS TO THEIR OWN PERDITION. Which makes me perswade young Students still (though I now apprehend it more sensibly then ever) that it is not a loss of time, as some would perswade them, to read much our Practical Divines, but that in such they shall find the truth more soundly, and soberly delivered, then in most Disputers that pretend to be more exact. And especially in the Antinomian points and all others that are against Christian experience, *Hooker, Bolton, Rogers, Hilderham, Fenner*, and such like, are the best Confuters of them, that seem not directly to meddle with the men.

A Practical experienced Defender of the Truth, is highly to be valued and honored by the Church : An unsanctified man, that is Orthodox and of able parts, may be useful to the Church : But if such be possessed with a zeal for their opinions, which they call the Orthodox Doctrine, they usually prove the most unhappy misleaders, especially if it be about those Truths that experience must do much in discovering. And the Godly and learned themselves DO LOSE THAT TRUTH TOO OFTEN IN DISPUTATIONS, WHICH BEFORE THEY HELD IN SOBER PRACTICE. It being next to impossibility for men that are not of extraordinary sobriety, to forbear running into extreams in the heat of opposition. I speak not this to dissuade men from studying to know the truth, or from defending it : But Controversie is not alway the best Teacher of it. And to manage Controversie, it is but here and there a quick-sighted man that is fit for it : (O how rare are they !) Nor must they meddle with it but upon urgent Cause. I speak this in the consciousness of my own unsuitness, however I am drawn to it by others. But I digress.

Conclu. 22. I do believe that Jesus Christ hath a special Law of Grace, which though it have the promise of life for its most eminent part, yet also containeth a peremptory threatning of Remediless destruction to men, if they will not Repent and Believe : And though I know that no Believer is so under this Threatning, as to be guilty by it, and obliged to damnation, yet is he so under it, as every subject is under the Penal Laws, who do not incur the penalty. The threatning of this Law, speaks to Believers as well as to others. God doth not only say to Infidels, if you believe not you shall perish; but also to Believers, If any man shall draw back, my soul shall have no pleasure in him. And if ye forsake him, he also will forsake you.

Conclu. 23. I do fully believe, that when a true Believer is actually Justified, from all his sins past, yet that all the continuance or non-amission of that Justified state, and also the pardon of all following sins and also his final Absolution in Judgement, are all still Conditional. Though I believe that they are certainly and infallibly future, and the event foretold in Scripture, and God, as it were, engaged to accomplish it, and that God hath actually and absolutely Decreed it, (I mean, there is no Condition of the act of his Decree, and also that he hath Decreed immutably the infallible futurition of the event) : and a sober man would think that this were enough to free me, from their charge of Arminianism : Yet still I am certain, the Promise doth give us personally our Right to these benefits on condition. The same God that saw it meet to Decree the event absolutely, did also see it meet to accomplish that Decree, by making a conditional Grant or Promise of the blessing, and to enable his elect to perform the Condition, that so he might lead men to heaven under his Government by a Law, and the force of its motives, and not as bruits, nor as masterless, and Lawless. And they that deny this, shew themselves too brutish or lawless to be Divines; and know not what the Law of the King of Saints is, and therefore are unfit to preach and expound it.

Yea, though a Believer attain to never so great certainty that he shall eventually persevere and be saved, and absolved at last, yet is it nevertheless conditionally given in the Promise; and his assurance is not because there is no Condition, but because he is assured he shall perform the Condition; (which assurance

rance he hath from another Promise, and not from this.)

The text before mentioned proveth this, *Heb. 10. 38. If any man draw back, &c. Col. 1. 21, 22, 23. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable, and unreprouable in his sight. If ye continue in the Faith grounded and settled, and be not moved away from the hope of the Gospel. 2 Tim. 2. 12. If we suffer with him, we shall also reign with him; If we deny him, he also will deny us; Rev. 2. 7. To him that overcometh will I give to eat of the tree of Life, &c. vers. 11. 17. 16. and 3. 5. 12. 21. Joh. 15. 3, 4, 5, 6, 7, 8, 9, 10. Now yee are clean through the Word that I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine, no more can ye except ye abide in me, &c. For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my Disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my Commandments, ye shall abide in my love, even as I have kept my Fathers Commandments and abide in his love. Heb. 3. 6. Whose house are we, if we hold fast the confidence and rejoycing of the hope firm unto the end. 14. For we are made partakers of Christ, if we hold the beginning of our Confidence steadfast unto the end. Heb. 10. 23, 26, 30, 34, 35, 36. Let us hold fast the profession of our Faith without wavering, for he is faithful that promised. For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of Judgement, &c. This the Apostle speaks to them that took joyfully the spoyling of their goods, knowing in themselves that they had in heaven a better and more enduring substance; and that had received confidence, and of whom he expresth his own confidence of them. Yet he saith further, *We know him that hath said, Vengeance belongeth to me, I will recompence, saith the Lord* and again, *The Lord shall Judge his people. It is a fearful thing to fall into the hands of the living God, &c. Cast not away therefore your Confidence, which hath great recompence of reward. For ye have need of Patience, that after ye have done the will of God, ye might receive**

the Promise. 1 Joh. 1. 9. If we confess our sins, he is faithful and just to forgive us our sins. Mark. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. Mat. 6. 12, 14. and 18. 35. So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses. Rom 8. 13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the Deeds of the body, ye shall live. A multitude of such texts might quickly be produced: But the general tenor of the Promise puts all out of doubt, seeing it is made but to Believers and Penitent ones, or to men if they will believe and repent; therefore should they cease to believe and repent, the Promise would cease to justify them, and give them right to Christ and Life. And to put such a supposition by way of dispute is far from being so absurd as Mr. Crandon makes it, when God himself doth put it so oft in his Word, and a Christian must put it to his own heart, to prevent his Apostacy, *What a hainous sin were it! and what a fearful case were I in, if I should Apostatize!*

That I do not leave a Christian unjustified (for all this) till death, as Mr. Crandon frequently chargeth me to do, I have shewed before, and may do further anon. We are not only Conditionally, but Actually Justified when we believe: But it follows not that we are justified from all the sin that is yet uncommitted, any otherwise then Conditionally.

Conclu. 24. I do believe that God Judged Adam, and mankind in him, for the first sin, *Gen. 3.* for all the promise of the Redeemer; and that he Executed, at least, part of the sentence there passed (or rather All, that All being but part of what was deserved.) And it is my opinion that the evils there mentioned, which still lie on Believers, are fruits of that first sin, and of the threatening (or Curse, if you will so call that small part of the Threat) of that Law, which Jesus Christ hath undertaken to remove, but not at once, but by degrees, so that the last shall not be removed till the Resurrection; this Life being the time which Christ as Physician hath taken for the performing of the Cure, that he may then present us spotless and perfectly sound to his Father. And that he did not all this cure on the cross.

Conclu. 25. Certain I am that the sanctified themselves are under Punishment, and that Punishment is the effect of the threatening

ning of some Law, whichsoever it be, or whatever you will call it, and that threat is it in one sense, and the execution in another, that is commonly called the Curse of that Law. But if any will make it a contest, whether it be the Law of works, or of Nature, or the moral Law (which are all one to me) or the Law of Grace, whose Threatning it is that is executed on Believers, I will not contend with him, it being but about notions and words. But I choose to say, that it is partly and originally from the Law of works made to *Adam*, and the sentence following the breach: partly also from the Threat of the Moral or Natural Law, as it is now in the hands of Christ, and partly also by Consequence (though not as to the inflicting, yet as the very non-liberation in such a degree and season, is a punishment) it may be said to be from the Commination of the Law of Grace.

Conclu. 26. It is likely that it is this opinion of mine that may be Mr. *Caryl's* further reason of offence, from whence he supposeth me to leave Believers under that curse of the Law; viz. because I suppose them Punished in some sort, and some Threatning executed in some part upon them. To remove this offence therefore, I shall give some reason of my words. And first, If the Consent of Divines be any satisfaction, I could quickly produce many Protestants that say as much as I. See excellently and fully *Chemnitius Exam. Concil. Trident.* part. 2. de satisfact. page (mibi) 370. 371. *Melancthon Loc. Commun.* page (mibi) 122. shewing what evils the Curse includeth, adds *Nec quisquam est hominum, qui non aliquem insignem & durum morsum Diaboli sentiat, unde discenda est hac sententia, serpens insidiabitur Calcaneo ejus. Et* pag. 297. fully, *sciamus omnes tristes Eventus humanos verè esse Poenas, tum primi lapsus, tum aliorum peccatorum: sicut Psal. 39. propter iniquitatem Corripis hominem,* and so he goes on to prove that even for Fear of Punishment we may do Good, against some that denied this, and he proves that the Godlies afflictions are punishments for sin, and perswades them to acknowledge the wrath of God in their Calamities: page 298.

Paræus on *Genes.* is very plain and exact, in *Cap. 12. 17.* page (mibi) 359, 360, 361. &c. 371. In the former he fully proves against *Socinus*, that Death is to us all a Punishment of sin, and but by Accident a passage to felicity. (the words are too many to cite) In the latter place he saith thus, *Christus nos liberavit*
ab.

ab omni pœna finaliter, hoc est ita ut tandem ab omnibus peccati effectis liberi simus: quando nimirum Deus absterget omnem lachrymam ab oculis nostris: tamen si donec id fiat, aliquid subinde de illis effectis adhuc in nobis sentiamus. Sic morbi, Calamitates, fames, pestis, & infinita incommoda sanctissimos adhuc infestant; quæ effecta & pœnas peccati per se esse etiam Impudentissimi Heretici negare non possunt. Et ratio huius est, quia Christus sic liberavit nos ab omni pœna peccati, sicut ab ipso peccato: (mark this) A peccato autem sic nos liberavit non ut non sit in nobis sed ut non imputetur, & nobis non dominetur, ut Rom. 8. 1. & 6. 14. Manent in sanctis multa peccatorum reliquia, quæ etiam reliquias pœnarum secum trahunt, in quibus, præter alias afflictiones externas est etiam mors Corporalis. Idem dicitur aliis verbis. Christus ab omni pœna peccati nos liberavit quoad Meritum: hoc est ^{ἀπο} suo meritis est nobis Remissionem omnium peccatorum & pœnarum: sed nondum quoad efficaciam: hoc est, nondum effecit in nobis omnia perfectè, quæ est meritis, quia perfectionem Glorificationi nostræ reservat. 1 Joh. 3. 2. Col. 3. 3. Sic nondum effecit, ne moriamur, quia mors est hostis ultime abolendus. (This is as much as I say) And page 372, 373. He proceeds, Omnem ergo mortem peccati pœnam esse, et quotquot moriuntur, propter peccatum mori, hîc scriptum esse Contendimus. Et Ezek. 18. 4. 20. Quicumque moriuntur, Peccant, seu idè moriuntur, quia peccant: huic universali æquipollet, Anima quæ peccaverit morietur Rom. 5. 12. Per peccatum mors introiit in mundum, & in omnes homines transiit, in quo omnes peccaverunt. Quid hoc est nisi peccatum esse scaturiginem vel januam mortis, et quidem universalis mortis. Ad quoscunque igitur mors transiit, per hanc januam transiit: hoc est, Quotquot moriuntur, ex hac Causa moriuntur, quia peccaverunt. Rom. 6. 23. stipendium peccati mors est, stipendium, h. e. meritum, debitum ex Ordine Iustitiæ Divinæ, quæ unicuique tribuit quod suum est, &c. Ergo mortis quasi mater & causa per se est peccatum, Peccati proles et effectus per se, est mors. Posito effectui proprio, necesse est causam propriam, esse, vel fuisse: Ergo quicumque moriuntur, peccati causa, moriuntur, & mors est Peccati Pœna per se universaliter. Hac & similia scripturæ dicta & argumenta Nullis Hereticorum argutiis eludisse patiuntur, &c.

Et page 383. Sunt quidem peccata fidelibus omnia condonata per Christum, nempe quoad pœnas æternas, non autem quoad Castigationes temporales, aut mortem corporalem. His enim manent ab-