

N O T E S

O N

SCRIPTURE-TEXTS.

N U M B E R III.

The Fall of the Angels.		The Flesh and Spirit.
The Fall of Man.		The Righteousness of God by
Observes on the Sermon on the		Faith.
Mount.		Salvation to a Believer's House.

By J O H N G L A S.

Thy righteousness is an everlasting righteousness, and thy law is the truth, Psal. cxix. 142.

The righteousness of thy testimonies is everlasting, y 144.

E D I N B U R G H :

Printed by W. SANDS, A. MURRAY, and J. COCHRAN. 1748.

[Price Sixpence.]

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SCRIPTURE-TEXTS.

N U M B E R III.

The Fall of the Angels.

J O H N viii. 40. 44. 45.

But now ye seek to kill me, a man that hath told you the truth which I have heard of God.—Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth; because the truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell the truth, ye believe me not.

THE Truth that the Man Jesus heard of God was, *Thou art my beloved Son, in thee I am well pleased*, Luke iii. 22. He heard this from the Father at the Baptism of John, who was sent to manifest him to Israel, and who bare record that this is the Son of God, and pointed him out as *the Lamb of God that taketh away the sin of the world*. This Truth was immediately called in question, and the Faith of Jesus tried by Satan in the Temptation. And Jesus, when he had overcome him by the Word of God, preached this Truth; and manifested it, by the Prophecies of the Old Testament, by the Testimony of John Baptist, by the divine Works that he wrought even as the Father, and by the Father's Testimony: And he at last died upon it; referring to his Resurrection, and the Glory following his Sufferings, as the full Proof of it. His Disciples, who believed this Truth, worshipped him; while it was the great Point of Religion with them, as with every Jew at that Time, to worship God only:

And this Point was strongly held, against Satan, by Jesus, who received Worship from the Believers of this Truth. And the Jews, who believed it not, sought to kill him for it; as we see from John v. 16. 17. 18. *And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him; because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God. John viii. 58. 59. Jesus said unto them, Before Abraham was, I AM. Then took they up stones to cast at him. John x. 30.—33. I and my Father are one. Then the Jews took up stones again to stone him.—For a good work we stone thee not; but for blasphemy, and because thou, being a man, makest thyself God. And they at last passed a solemn Sentence of death on him, as a Blasphemer, for asserting this Truth; which was soon after demonstrated by his Resurrection from the Dead, and by the Descent of the Holy Ghost.*

While the Jews were opposing this Truth, they pleaded a peculiar Relation to God, as his Children by their Father *Abraham*. But they knew not that this Privilege, wherein they boasted, was founded in their fleshly Relation to Christ, that *Seed* promised to *Abraham*, who is the Son of God. And *Jesus* signified to them, that, while they were guilty of opposing this Truth, they could be no otherwise in the Family of God, than as *Ishmael* the Servant, the Son of the Bond-woman, was in *Abraham's* House, who was cast out for persecuting *Isaac* the Son and Heir; and that the true and everlasting Freedom of Children in God's House, in distinction from Bond-men, is only through him who is the true Son of God. And he shewed them the Vanity of their boasting in *Abraham* as their Father, when they did not the Works of *Abraham*, who rejoiced to see his Day afar off; but did the Deeds of another Father, even the *Devil*, who abode not in the Truth, and was a Murderer: For they shewed themselves to be his *Seed*, by seeking to kill him who told them the Truth.

The *Truth*, then, wherein the *Devil* abode not, must be that same which *Abraham* believed and rejoiced in, and which this spurious *Seed* of *Abraham* disbelieved and hated. And so we have here an Account of the *Devil's* Fall from his first Estate. He is here distinguished from the Angels that stood, by this: He *stood not in the Truth*. This plainly imports, that this same Truth was made known to him, and some way acknowledged by him, before he fell; and that he fell by Apostasy from it.

All the Angels are represented as harmoniously praising God
when

when the Earth began to be formed, *Job xxxviii. 4.—7. Where wast thou when I laid the foundations of the earth? —when the morning stars sang together, and all the sons of God shouted for joy.* As they were Witnesses, from the Beginning, to the Formation of this visible World out of the Earth without Form and void, with the Darkness covering the Face of it; they could not be Strangers to the Solemnity wherewith it was finished in Man, whom they saw made in the image of *Elohim*. And this was a very proper Occasion for their having Notice of this great Truth, That the Son of God was to be united with his Creatures in Man, and in this Creature have Dominion over all Things that were created by him, in Heaven and Earth, visible and invisible, whether Thrones, or Dominions, or Principalities or Powers. Whereas the elect holy Angels stand in the humble Acknowledgment and Love of this Truth; the Devil, with his Angels, fell by a proud Disaffection to it. And so he became a Liar, and a Murderer; as he was to the Parents of Mankind, and, after the Truth was revealed to them, stirred up *Cain* his Child to murder *Abel*, a Believer and Lover of it.

The Devil, when he fell from the Truth, changed the Word of God, concerning *the Tree of Knowledge of Good and Evil*, into a Lie, by a false Gloss; and so deceived our first Parents, and murdered Mankind, in his Enmity to this Truth. And his Children the *Jews*, under his Influence, turned the Revelation of the Old Testament, concerning that *Seed*, the *Messiah*, into a Lie; and so killed the *Messiah* for the Truth, which they condemned as Blasphemy.

They boast in vain of the Sincerity of their Inquiries, and of their Love to Truth in general, who have this Truth revealed to them as it is in the Gospel, and yet cannot submit to it: For this Truth never was, nor can be opposed, without that Deceit and proud Enmity, which came to be the Devil's Character, through his not standing in this same Truth.

The Apostle gives this Reason why a *Novice*, or one newly planted in the Church, should not be put in the Bishop's Office, however he may appear otherwise qualified for it, *lest, being lifted up with pride, he fall into the condemnation of the devil*, 1 Tim. iii. 6. And this lets us see, that the Devil fell by being lifted up with Pride: For he, finding himself a glorious Chief among Angels, the highest Order of Creatures, and far excelling Man, could not submit to the Truth, could not bear the Thought, that the Son of God, condescending to unite himself with the Creatures, should not take on him the Nature of Angels, but become that lower Creature Man; and, being made lower than the Angels for the suffering of Death, should, in his human Nature,

ture, rule over Angels, as Servants to him, and his redeemed Church of Mankind. Jesus opposes his own Character to this Pride in the Devil, and in those who are under his Influence, when he says, *I have not a devil; but I honour my Father;—and I seek not mine own glory.* The Opposition made by Men to the Truth, as it is revealed among them, flows also from their Pride, despising the Son of God, in whom the Father is well pleased; while they value themselves by those Things wherein they glory over one another, judging that it becomes God to be well pleased in them, beyond others whom he has not made so fit for Acceptance with him. For thus we see the Pharisee is represented applying for the Favour of God, *God, I thank thee, I am not as other men,—or even as this publican.* It was this Pride that moved the *Jews* to hate the Lord Jesus; because he testified, that their Works of Righteousness were evil, and could not please God; and that he was well pleased in him, his beloved Son, who came to fulfil the law, which none of them were keeping, and who came down from Heaven to give his Flesh and Blood for the Life of the World. They could not bear the Truth, by which, not the Righteous, but Sinners, were called to Repentance, and the Publicans and Harlots went into the Kingdom of God before the Pharisees. *Paul* points out this Pride as the Spring of their Opposition to the Gospel, when he says, *Rom. x. 3. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* We cannot enter into the Kingdom of Heaven, except we be converted from this Pride, that will not submit to the Righteousness of God; and become as little Children, receiving it as they who can do nothing to intitle themselves to it. And, by converting us from this Pride, God translates us from the Power of Darkness, or the Kingdom of Satan, into the Kingdom of the Son of his Love, *in whom we have redemption through his blood, even the forgiveness of sins.*

The Opposition that Judaising Christians made to the Truth, flowed also from this Pride, whereby they would glory in something beside Christ's Cross. And this same Pride is the Root of the Antichristian Departure from the Faith, and of all that Opposition to Christ in the Name of Christ that we see in the World called *Christian*. The Apostles *Peter* and *Jude* compare this Apostasy of *Antichrist* to the Fall of the Angels, *2 Pet. ii. 4. Jude, v. 6.* *Jude* describes the Sin of these Angels, for which they are reserved in everlasting chains under darkness, unto the judgment of the great day, in this Manner, *The angels which kept not their beginning, but left their own habitation.* This makes their Sin to be Apostasy like that by which *Israel* fell in the Wilderness,

ness, ψ 5. And that from which they apostatized, was, says *Jude*, their own *Beginning*, and their proper *Habitation*. The *Beginning*, $\alpha\rho\chi\eta$, is a Title of the Son of God, frequent in the New Testament, taken, as would seem, from *Prov.* viii. 22. where *Wisdom* says, *The Lord possessed me, the Beginning, his Way, before his works from thence.* We see him also called God's *Way* by *Moses*, *Exod.* xxxiii. 13. And *Jesus*, referring to this, calls himself the *Way*, *John* xiv. 4. 5. 6. Now, this is the *Beginning*, God's *Way* to his Works, that these Angels kept not when they abode not in the Truth. And we may see from the following Scriptures, what was their native *Habitation* which they left when they stood not in the Truth, *Deut.* xxxiii. 27. *The eternal God thy refuge.* Heb. *Habitation.* *Psal.* xc. 1. *Lord, thou hast been our dwelling-place.* *Psal.* xci. 1. *He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty;* and ψ 9. *Because thou hast made the Lord which is my refuge, even the Most High, thy habitation.* *Psal.* lxxi. 3. *Be thou to me for a rock of habitation.* And the Apostle *John*, speaking of the Love of that Truth for the sake of which Christians love one another, even the Truth wherein the Devil abode not, says, *1 John* iv. 15. 16. *He that dwelleth in love, dwelleth in God.*

The Devil kept not his *Beginning*, but left his own *Habitation*, by seeking his own *Glory* aside from him who was his *Beginning*. And so, envying *Man* for the sake of that Truth, which he looked on as debasing to himself, he went about to deceive him, and sought his *Death*, if thereby he might overthrow the Truth. Yet this same *Opposition* made *Way* for the *Revelation* of the Truth among fallen *Mankind* to his *Destruction*. And when the *Jews*, under his *Influence*, killed *Jesus* for the Truth, this also served to discover it more gloriously, to the *Destruction* of the *Jewish Nation*, and the *Salvation* of the whole *Seed of the Woman*. And the *Son of God*, through his *Death*, destroys the Devil, and delivers his own *People* of all sorts of *Mankind*.

And so shall the Truth always triumph over all the *Deceit* and *Violence* wherewith it can be opposed, to the *Ruin* of its *Opposers*, the *Serpent* and *his Seed*.

The Fall of Man.

G E N. iii. 1.—6.

ψ 1. **N**OW the serpent was more subtil than any beast of the field which the Lord God had made : —

It appeared so in the Fact here narrated. And the New Testament lets us understand how it came to be so, by pointing to this Passage in describing the Devil as the Deceiver of Mankind, *Rev. xii. 9. That old serpent, called the Devil and Satan, which deceiveth the whole world. Rev. xx. 2. 3. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years,—that he should deceive the nations no more, till the thousand years should be fulfilled. 2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. See ψ 4. 13. 14. 15.* This great Subtilty of the Serpent was owing to the Possession of the Devil. It was he that opened its Mouth to speak. And the less it had of natural Capacity for Speech and Reasoning upon what passed betwixt God and Man, it was the more fit to be his Instrument in this Temptation.

— *And said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

The Serpent's speaking and talking on this Subject proper to Man, could not but surprize the Woman, considering its natural Unfitness, and call in all her Attention and Thought to the Cause of an Effect so extraordinary. And if we shall suppose the Serpent first eating of the Fruit of that Tree in the Woman's Sight, and then speaking as it did; this would lead her to think of a Virtue in the Tree to enlarge the Capacity of a living Creature exceedingly in the Point of Wisdom and Knowledge: For she had a Proof of it before her, if she saw a Creature, which was so far below her naturally, becoming capable to converse with her by no other perceivable Means but the eating of that Fruit. And this would serve much to give Credit to the following bold Assertion of the Serpent, *In the day ye eat thereof, ye shall be as God;* and prepare her Mind to receive it. The Beginning of the Serpent's Speech is abrupt: For it has been observed, that the *Hebrew* Phrase, here translated *yea*, or *yea because*, does not usually begin a *Hebrew* Sentence, but seems to refer to something going before. And what should it refer to, rather than the Serpent's eating of the Tree of which it speaks to the Woman? *Yea*, we have the very Words of *Moses* for it, that

that the Woman was induced to eat of this Fruit, not only by what she heard the Serpent say, but by what she *saw*: *γ* 6. *And when the woman saw, that the tree was good for food,—pleasant to the eyes, and—to be desired to make wise, she took of the fruit thereof, and did eat.* She could see the Fruit laid open to her, and behold it within as well as without, by the Serpent's eating; she could observe the Serpent eating it with Signs of Pleasure and Refreshment; and she could behold the Mouth of the Serpent opened to speak to her as Man, upon its eating of the Fruit: And how otherwise could she now see, more than before, that it was pleasant to the Eyes, good for Food, and to be desired to make wise? Thus the Serpent was more subtil than any living Creature of the Ground; beguiling the Woman, first by Action, and then by Words, both well fitted to deceive.

The Devil, possessing the Serpent, knew well where to make the Impression in this Attack. He applied himself to the Woman, as most easily impressed through the Delicacy of her Constitution; that by her, whom God had made a Help meet for the Man, and amiable above all Creatures to him, the whole Temptation might come home upon him with the greatest Force, through the Tenderness of his Affection to the Bone of his Bone, and Flesh of his Flesh. And so we find *Adam* acknowledging to God, that he was prevailed on by this to eat of the Tree whereof he commanded him that he should not eat: *ψ* 11. 12. *The woman whom thou gavest with me, she gave me of the tree, and I did eat.*

Man was made to live by his Food; yet not by that alone, nor independent of the Author and Lord of his Life, who gave him his Meat whereby he should live, *Gen.* i. 27. 29. and chap. ii. 7. 8. 9. 15. And this was the Tenor of the Grant, chap. ii. 16. 17. *And the Lord God commanded the man, saying, Of every tree of the garden thou mayst freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.* This declared Man's Dependence on God, of whom he held his Life and his Food. And it was highly proper, that he should live, not by his Meat alone, but by the Word of God, that granted him Food for his Life with a Limitation and Reserve, shewing his Dependence on the Author and Lord of his Life: So that his breaking through this Limitation, and eating the forbidden Meat, was renouncing his Dependence, and forfeited his Life. We see, in like manner, the Grant of Flesh for Food to fallen Man reserves the Blood, to shew his Dependence on the Atonement which is by Blood: And the eating of it was cutting off,

or Death, by the Law of *Moses*; even as the New Testament makes it a Term of Communion in the Christian Church.

And here it is to be observed, that God dealt with Man, from the very first, by Revelation, and what is called *positive Institution*; and did not, even then, leave him to what was manifest in him without Revelation, as the sole Rule of his Obedience and Subjection to God, upon which his Life depended. He naturally knew God by the Things that are made, and had a natural Sense of Right and Wrong in his Conscience without Revelation. But his Life depended not wholly on this. Nor was it laid upon his Conduct, regulated by his own Reasoning, when his Reason was yet right. It depended on a Word of God spoken to him. And the Devil, as he himself *stood not in the Truth* that was revealed to him, tempted Man upon the Word that God spake to him, and not upon what was manifest in him without Revelation. His Business was, to work upon his Sense and natural Knowledge, and to turn his Reasoning against the Revelation upon which he knew his Life depended. So we find him taking occasion from the Hunger of Jesus, to tempt him upon the Truth which he heard of the Father, the Revelation made to him at his Baptism. But he stood firm against the Tempter, and foiled him, holding the Point that our first Parents had let go, *viz. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

The Question that the Devil put in the Mouth of the Serpent to the Woman, together with what she saw, served to raise a Doubt in her Mind, and make her hesitate about the Goodness of God in the Revelation of his Will concerning the Food of their Lives, and that Tree; and likewise about the Truth of God in that Revelation, as they had been made to understand it. In like manner, he moved a Question to Jesus, and sought to raise a Doubt, from the Situation wherein he found him, about the Truth that he had heard from the Father, desiring him to seek a Proof of it in his present Condition: *Matth. iv. 2. 3. Jesus—was—an hungred. And when the tempter came to him, he said, IF THOU BE THE SON OF GOD, command that these stones be made bread; and y 6. If thou be the Son of God, cast thyself down.* And whatever Length his Temptations may come, they ordinarily begin with a Question, and a Doubt moved, to draw our Attention to Reasonings against Revelation.

y 2. 3. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

This

This Answer to the Devil's Question has the Air of a Vindication of the divine Goodness in his Word with respect to her Food, which she declares; but, at the same time, it betrays some Beginnings of a Doubt about it taking place in her Mind. For, 1. She shuns to call the forbidden Tree by the Name given it in the Prohibition, *The tree of the knowledge of good and evil*; as suspecting, from what she saw, that it was so called, not because it served as the Test to prove Good or Evil in Man, but on account of some Virtue in it to make wise; which she could not reconcile with God's denying the Use of it on Pain of Death to Man, whom he had made for Knowledge. 2. She expresses the Threatening softly, and smooths it: *Lest ye die*, (says she), in place of *In the day thou eatest thereof, thou shalt surely die*. And this shews some Hesitation in her Mind about Severity in the Threatening, which, if executed as it was said, she could not reconcile to the Goodness of God. This she had by applying her Mind to inquire into hidden Causes; which was none of her Business. It belonged not to her to reason about the declared Will of her Creator, to reconcile it with Appearances; but to know and do her Duty, according to the plain Command which she here confesses.

Gen. 4. 5. *And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as God, knowing good and evil.*

Here the Tempter pursues his Advantage, and presses upon that Place where the Woman's Mind began to waver and give ground: For whereas she halted at the Consistency of the Threatening, in its full Force, with the divine Goodness; he boldly denies the necessary Connexion betwixt Disobedience and Death, and says, *Ye shall not surely die*. And then, to support this, he gives such a Meaning to the Name that God gave the forbidden Tree, as agreed with what she saw. And from that Appearance, as a Fact, he affirms, that God gave it that Name, because he knew, that, in place of dying in the Day they did eat thereof, they would become wise as God.

If we take *knowing good and evil* in the Devil's Sense here, where he commences Interpreter of Revelation to Man, he must be saying something like this: "Ye shall be moral Philosophers, excellent Reasoners, and Judges upon the eternal Fitness of Things: And, in place of being subject, as you are now without asking Questions, to the Will of God notified to you in the simple Dictates of your Conscience, or in Revelation, as not knowing like him what is fit for you, you

“ you shall be able to know by your own Reasoning, what is
 “ good and what is evil ; and to judge for yourselves, inde-
 “ pendently of God, and from your own Insight into the Na-
 “ ture of Things, what is fit or unfit, and what is good and
 “ bad : And so you shall be wise enough to conduct yourselves
 “ in this Matter, even supposing there were no God to com-
 “ mand or direct you. And you shall be no less capable to
 “ know and to judge how it is proper the Deity should deal
 “ with you, what he should in Reason expect from you, and
 “ how he ought to treat you as to happiness or misery.” If
 all this was not intended at first by the Devil, one Thing is
 certain, it has appeared at last among Mankind whom he de-
 ceives, especially among some who look on themselves as the
 wisest.

But, whatever he intended by *being as God, knowing good and evil*, it is manifest, that his wresting the Word of God to Man, as he did, served to corrupt Man's natural Inclination to Knowledge, and to the Imitation of God ; and tended to possess his Mind with such Thoughts of God, as would make him a Sinner after the Devil's own Likeness. For, 1. He represents God as dealing deceitfully with Man in his Word to him, which he perverts, and changes into a Lie. And when the divine Veracity was questioned in Man's Mind, it lost Truth, and he became deceitful in conceiving of God as dealing deceitfully with him. 2. He represents God to our first Parents, as denying them the Use of that Tree which he knew would be more beneficial to them than any thing he had bestowed on them. And when this took with them, they became alienated from God ; Enmity took place in their Souls, and they became evil and malignant, by allowing of a Thought against the divine Goodness in forbidding them the Use of that Tree on Pain of Death. 3. He presents to them *Nature* aside from God, and points out the Power of Nature in that forbidden Tree, as able to raise them, without God, to a State far excelling that wherein God had placed them, even to make them wise as God. And when they hearkened to this, then atheistical Pride took possession of their Souls. They came short of the Glory of God, and began to seek their own Glory, aside from their Creator, relying on Nature to make them as God, knowing good and evil. In this Manner did the Devil draw his own Image on Man ; and Man became like him in *Deceit*, and *Enmity*, and *Pride*, as much as he could be without knowing that *Truth* from which the Devil apostatized ; and so very fit to resist and oppose that Truth, when it should be revealed to him.

¶ 6. *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make wise, she took of the fruit thereof, and did eat; —*

These three Things, which were set before her Eyes by the Action of the Serpent that spake to her, moved her to eat of the forbidden Tree, when she was persuaded, by what it said, that Death would not be the certain Consequence of her eating. And these Motives affected her *Heart*, her *Soul*, and her *Mind*, or her *Soul*, *Body*, and *Spirit*; and tainted all the three *Lives* with Enmity to God, that plainly shewed itself in eating of the Tree whereof he commanded that they should not eat. See *Rom. viii. 7.* And, by being thus moved to eat of that forbidden Tree, *the lust of the flesh, the lust of the eyes, and the pride of life*, took the Place of that *Love* which God requires in the *whole Heart*, the *whole Soul*, and the *whole Mind*. Love to any Thing more than God, and without him, is *Lust*. And our inclining to gratify any of our Appetites in any Point beyond the Limits set to them in the divine Law, is *Concupiscence*, and Enmity against God; though these Appetites be in themselves good, and the Gratification of them, within the Bounds of God's Law, be lawful, and right, and consistent with the Love of God. The Corruption that is in the World is through Lust in these three Branches, all springing from this first Transgression. The forbidden Tree was thought *good for Food*; and here began the *Lust of the Flesh*, or the Love of all sensual Pleasures more than God. It was a *Desire to the Eyes*; and here the *Lust of the Eyes*, or Covetousness, entered the human Soul. And it was *to be desired to make wise*; here *Pride* and *Ambition* took place: For though there were not yet these many Things in the Life of fallen Men wherein they seek to glory and boast themselves; yet there is none of these Things more boasted in than Wisdom, and there is no Pride of Life greater than the Pride of Knowledge. Men hardly bear Contempt as ignorant and foolish, and resent nothing more than a Reflexion on their Wisdom. And a Man's saying to his Brother, *Thou Fool*, is a Transgression of the Law that says, *Thou shalt not kill.*

— *And gave also unto her husband with her, and he did eat.*

His eating was from the same Motives, but enforced to him by the Affection betwixt him and the Woman, which was corrupted, and turned against God, by becoming subservient to this Disobedience. For when the Woman was deceived and in the Transgression, her Affection to her Husband shewed itself to be corrupted, in setting her on to make him partake with her, and so tempt him to Disobedience. And his Affection to her

her was the Channel by which the Temptation was conveyed to his Mind; and by it the Motives to the eating of the Fruit of the Tree found Access to him, and prevailed on him to eat of it. And hence came that *Shame*, which they knew not while that Passion was not corrupted, and before it served, as it now did, to make them Transgressors of the divine Law. See *Gen.* ii. 25. & chap. iii. 6. 7. While they were innocent, they had no Cause of Shame or Fear. And therefore, when *Adam* hid himself from the Presence of the Lord, being afraid because he was naked, the Lord said, *Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldst not eat?* This Shame flowed from the Consciousness of Guilt, which they knew not before they sinned. The Punishment of Sin is called in Scripture *everlasting Shame*. And Christ, bearing our Sins, suffered *Shame*. But this *Shame* of our first Parents pointed to the Organs of that Connexion betwixt them, which served to make *Adam* a Sinner; so they sought a Covering to these: For as the Woman gave the Fruit to her Husband *with her*; so he said, *The woman, whom thou gavest WITH ME, she gave me, and I did eat.*

The Apostle gives this Influence of the deceived Woman upon the Man in the first Transgression, as a Reason why he commands the Christian Woman to learn in Silence with all Subjection, and suffers her not to teach or dictate to the Man, *I Tim.* ii. 11. 12. 13. 14.

And as we have a divine Revelation that serves to recover us from all the dismal Consequences of that first Transgression; let us learn from this Passage, to take heed of Temptations, arising from our Bread, or from our Inclination to the other Sex, moving us to question any thing of the Truth of that Revelation, or to venture upon the Transgression or Neglect of the least Command or Institution of that Revelation, with Hopes of Impunity. Let us be jealous over ourselves, lest by any means, as the Serpent beguiled *Eve* through his Subtilty, our Minds should be corrupted from the Simplicity that is in Christ: And, instead of philosophising upon the Revelation, or seeking any Way to be wise above what is written, let us believe and obey the plain simple Word of God, which is our greatest Wisdom.

G E N E S I S iii. 22. 23.

And Jehovah Elchim said, Behold, the man is become as one of us, to know good and evil. And now, lest he should put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore Jehovah Elchim sent him forth from the garden of Eden, to till the ground from whence he was taken.

P A R A P H R A S E.

Behold Man has renounced his Dependence, and is become independent, as a divine Person, to know Good and Evil of himself, and to be his own Director by his Wisdom and Reasoning. With this View he ate of the forbidden Tree; and, having entered upon this Course, he will pursue it. And now, lest, by doing what seems good to him, he should presume, that the Life forfeited by renouncing his Subjection, is due to him; and so take and eat of that Tree, which served once as a Sign to assure him of Life by his Obedience, and think to live for ever by it, even as he thought to be wise as God by eating of the other Tree: Therefore let him be sent forth from the Garden, where he was to live happy by his Obedience, to till the Ground from whence he was taken, till he return to his original Dust, and so to feel the Effects of his Disobedience, according to the Sentence passed on him.

Observes on the Sermon on the Mount.

M A T T H. v. vi. and vii.

Obs. I. **T**HE Law of which our Lord here speaks, saying, *he came to fulfil it*, and calling his Disciples to obey it, is the same that his Apostle Paul speaks of, in his Epistle to the Romans, even the Law that said, *Thou shalt not covet*. And it is the same that his Apostle James also speaks of, when he says, *Whosoever shall keep the whole Law, and yet offend in one, he is guilty of all: for he that said, Do not commit adultery, said also, Do not kill*. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. He calls this *the royal law, the perfect law of liberty, and the law of liberty* whereby we shall be judged. This is the Law that was contained in the *ten Words* that God spake to Israel from Sinai; and that is summed up in these two by our Lord, *Thou shalt love the Lord thy God with all thy heart, soul and mind, and, Thou shalt*

shalt love thy neighbour as thyself. And he says, *On these two commandments hang all the law and the prophets.* His Discourse here goes upon this Law, even the Law that said to the ancients, *Thou shalt not kill,* and, *Thou shalt not commit adultery.*

When he makes mention of *the Judgment,* and *the Council,* and of *the Judge,* the *Adversary,* the *Officer,* and the *Prison,* he refers to the Judgment in the Nation of *Israel,* and to what is called the *judicial Law.* But he only takes a Similitude from this, and uses it as a Figure of the eternal Judgment that belongs to the Law as he here gives it. And he, at the same time, refers in the same way to the Service of the Tabernacle, when he speaks of bringing the *Gift to the Altar:* For he uses that only as the Type of the heavenly Altar, and heavenly Worship of the New Testament Church, or *Kingdom of Heaven;* which is insinuated to us in this Sermon on the Mount, by what he says of directing our Prayers to *our Father in Heaven,* and of *servng God,* in opposition to *Mammon,* by *laying up Treasures in Heaven,* and of looking for that *great Reward in Heaven.*

So we must conceive the Law, in this Sermon, as standing quite abstracted from its particular Application to the peculiar State of the Nation of *Israel,* in the *Precepts* and *Judgments* of the Covenant made with that Nation at *Sinai.*

II. It was far more easy to keep the Law, as it stood in the Covenant of *Sinai,* to be obeyed by the Nation of *Israel,* with the Promise of national Happiness, and the Threatening of temporal Evils and Death, to be executed by the Judges, than it is to keep it according to the Account that the Lord gives of it in this Sermon.

For, in his Account, he that is angry with his Brother without a Cause, is liable to the Judgment as a Murderer; he that looks on a Woman to lust after her, commits Adultery; and he that swears by any Oath in common Conversation, is a Taker of God's Name in vain; he that, in place of patiently bearing Wrongs, studies to redress and defend himself by revenging Evil on his Enemy, and shews hatred to him, by neglecting to do him all the Good in his Power, transgresses the Law of Love to his Neighbour; he that gives Alms, and that prays and fasts, otherwise than as in the Sight of the Father in Heaven, is as if he did not these Duties of Religion at all; and he that lays up Treasures for himself on the Earth, in place of laying them up with the Father in Heaven by Almsgiving, and who is anxious for the Future, in place of trusting him with his Life, is a covetous Man, and an Idolater, a Worshipper of Mammon in place of God.

Surely it was not in this View of the Law that *Paul* could say
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he was *touching the righteousness which is in the law blameless*. Nor could the young Man who came to Jesus asking what he should do to inherit eternal Life, have the Commandments in this View, when he said, *All these have I kept from my youth up*.

If the Nation of *Israel* kept the Letter of the Law; if they did not transgress it so as to be liable to Punishment by the Judges, this was their Righteousness; and this had its Reward, even the national earthly Happiness promised in God's Covenant with that Nation. A Man might be blameless as to this Righteousness, and yet very guilty as a Transgressor of the Law in our Lord's Account of it. He loved the young Man, who could say, *All these have I kept*; because he had that Righteousness of the Letter, which God rewarded with the Happiness of the earthly Inheritance: But he could not, by this Righteousness, inherit eternal Life.

Yet there was a Foundation in the Law of Moses, for the Account that the Lord here gives of it. For when that Law says, *Thou shalt not covet*, it plainly touches the Thoughts and Intents of the Heart. And this served to convince him of Sin, who said he was *touching the righteousness which is in the law blameless*. We may also see the same Thing from that Commandment, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength*: As likewise from the Lord's Threatenings, by Moses, to punish Men for a wicked Thought in their Hearts.

The Righteousness of the Scribes and Pharisees may be called the Righteousness of the Letter of the Law. But the Righteousness that is called for in this Sermon, is the Righteousness of the Spirit of the Law. This is far more beyond our Power than the Righteousness of the Letter. And by this we may perceive that Christ came not to free us from the *Bondage* of the Law, and make it an easy *Yoke* to us, by giving down any Thing of its Demand, or by teaching us a more easy Way of obeying it, to make ourselves righteous thereby. He insists upon every Jot and Tittle of the Law's Demand, according to its Spirit and full Import, as well as its Letter. And he assures us, we cannot enter his Kingdom, except our *righteousness exceed the righteousness of the scribes and Pharisees*.

Our Lord here gives us the Spirit of the Law, as the Law of his Kingdom, the *royal Law*, which *James* calls *the perfect Law*.

III. The Law, as here delivered by the Lord Jesus to his Disciples, refers not to temporal Judgment, as it did when de-

livered to the Nation of *Israel* by *Moses*; but it refers wholly to eternal Judgment.

The Punishment of Disobedience to the Law, as here given, is, *casting into hell, and hell-fire*; the same with *everlasting fire*, and the *fire that never shall be quenched*, Matth. xviii. 8. 9. Mark ix. 45.

And the Reward here promised, and annexed to the required Obedience, is heavenly and eternal; *the kingdom of heaven*, the same with *the everlasting kingdom of our Lord and Saviour Jesus Christ*, 2 Pet. i. 11. There is nothing temporal here promised to the Obedient, (who are called to bear Injuries without resenting them, and are supposed to be suffering Persecution for Righteousness sake), but only the *adding* of Food and Raiment to them, seeking first the Kingdom of God, and his Righteousness, in distinction from the Nations of this World, seeking what to eat and drink, and wherewith to be clothed for the future, by laying up to themselves Treasures on the Earth for that Purpose. The Reward wherewith their heavenly Father shall reward them openly, the Blessedness promised them, is no other than the *Blessedness of being recompensed at the resurrection of the just*. This will appear to us in the following scriptural View of the Beatitudes.

—THEIRS IS THE KINGDOM OF HEAVEN.

2 Tim. iv. 18. *And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.*

—THEY SHALL BE COMFORTED. Rev. xxi.

4. *God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

—THEY SHALL INHERIT THE EARTH. Rev.

v. 10.—*And we shall reign on the earth.* Chap. xx. 6. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.* Psal. xxxvii.

9. 10. 11. 34. *For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be.—But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.—Wait on the Lord, and keep his way, and he shall exalt thee to inherit the earth: when the wicked are cut off, thou shalt see it.* Dan. ii.

44. *And in the days of these kings, shall the God of heaven set up a kingdom which never shall be destroyed. And the kingdom shall not be left to other people. It shall break in pieces, and consume all these kingdoms, and it shall stand for ever.* Chap. vii. 26. 27: *But the judgment shall sit, and they shall take away his dominion,*

to consume, and to destroy unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High Ones, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

—**THEY SHALL BE FILLED.** Rev. vii. 16.

17. They shall hunger no more, neither thirst any more.—For the Lamb which is in the midst of the throne, shall feed them.

—**THEY SHALL OBTAIN MERCY.**

Jude 21. Looking for the mercy of our Lord Jesus Christ unto eternal life. 2 Tim. i. 18. The Lord grant unto him that he may find mercy of the Lord in that day.

—**THEY SHALL SEE GOD.** Rev. xxii.

4. They shall see his face. Job xix. 26. And though after my skin worms destroy this body, yet in my flesh shall I see God. 1 John iii. 2. 3. When he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure.

—**THEY SHALL BE CALLED THE CHILDREN OF GOD.** Luke xx. 36. They—are the children of God, being the children of the resurrection. Rom. viii. 19. 23. The manifestation of the sons of God.—The adoption, to wit, the redemption of the body. Rev. xxi. 7. I will be his God, and he shall be my son.

—**GREAT IS YOUR REWARD IN HEAVEN: FOR SO PERSECUTED THEY THE PROPHETS WHICH WERE BEFORE YOU.** Rev. xi. 18.—The time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.

IV. The Lord Jesus gives us the Law here in the Shape wherein he came to fulfil it, who is the End of the Law for Righteousness to every one that believeth.

He declares, that he came not to slacken the Demand of the Law, or to loose the Connexion betwixt every Sin and the Curse of God, or to make the Condition of Life and Term of Acceptance with God less than a perfect Obedience; but that he came to fulfil it: For he says, *Think not that I am come to destroy the law or the prophets* *. I am not come to destroy, but

* Compare chap. vii. 12. & chap. xxii. 37. 38. 39. 40.

to fulfil*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be done.

And truly this was the great Errand upon which the Son of God came forth from the Father, and came into the World, to satisfy the Demand of the Law, and fulfil all Righteousness for Sinners. Gal. iv. 4. 5. *But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* Heb. x. 5. 6. 7. *When he cometh into the world, he saith, Sacrifice and offering thou didst not will, but a body hast thou prepared me; in burnt-offerings and sin-offerings thou wast not well pleased.* Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Psal. xl. 8. *Thy law is within my heart.*

We see him professing this great Undertaking, to fulfil all righteousness for his People, at John's Baptism, and the Father then testifying his being well pleased in him. Even as, when he had performed that Undertaking, and finished that Work of Righteousness in his Death, the Father demonstrated himself well pleased in him, as having done his will, by raising him from the dead, and recompensing his Service under the Law with that same glorious heavenly Reward that is set before us here in this Sermon on the Mount.

The Characters wherewith we see the Blessings here connected, agree to himself in the first place; and they are not to be found in their Perfection, but in him alone.— *The poor in spirit; — that mourn; — the meek; — which hunger and thirst after righteousness; — the merciful; — the pure in heart; — the peace-makers; — which are persecuted for righteousness sake.* And certainly no Man ever fulfilled the Law, in every Jot and Tittle, as it is here given, but he alone.

That great Reward in Heaven, which is here set before us,

* To fulfil the Law here, must be to do it fully; even as we see, *ψ 19.* doing these Commands opposed to loosing them, just as fulfilling is here. But a certain Author of a Catechism, who pretends to confine himself to Scripture-words, could not forbear giving us this Gloss on the Text, That Christ came fully to preach the Law. And he supports it by two Texts, where our Translators, either in the Text or Margin, have rendered the same Greek Word, to preach fully. But it will appear, that in both these Texts the Greek Word should have been rendered, to fulfil, as here, according to its usual and proper Signification. The first is *Rom. xv. 19.*; where it appears, from *ψ 18.* that the Apostle calls making the Gentiles obedient, fulfilling the Gospel. And the other is *Col. i. 25.*; where the following Verses shew, that Paul is saying, his Ministry fulfilled God's Word in the figurative Prophecies of the Old Testament.

is no other than the Reward of the Obedience of the Son of God, made under the Law, to fulfil it for us. It was by this that we could receive the Adoption of Sons, and not by our own Service. It is only in his Right that we can receive the Reward of the Inheritance: For he is the *Son*; and, *if he make us free, we shall be free indeed.* And by this only can we Sinners look up to the holy God, as our Father, ask of the righteous Father the Remission of our Sins, trust in him as our Father, and expect to find him our Rewarder, as we are here called to do.

Thus the Son of God hath delivered us from the Bondage of the Law, without giving down any thing of its just Demand: And, in place of *a yoke which we were not able to bear*, he hath made it, as *James* calls it, *the law of liberty*, to us.

V. The Lord Jesus gives the Law to his Disciples here, in the Shape wherein he fulfilled it, or according to the Spirit of it, to be observed by them, as the Proof and Evidence of their being his Disciples, his Brethren, and so the Children of his Father, in distinction from the rest of Mankind.

This is plain enough from his Words: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Whosoever shall break one of these least commands, and shall teach men so, he shall be called the least in the kingdom of heaven.—What reward have ye?—What do ye more than others?—Do not even the publicans so?—That ye may be called the children of your Father which is in heaven.—For after all these things do the nations seek: for your heavenly Father knoweth that ye have need of these things.—And then will I profess unto them, I never knew you: depart from me ye that work iniquity.* And we see, in the Conclusion of this Sermon, he distinguishes those who are saved by him, and shall inherit his Kingdom of Heaven, from all false Professors of his Name, and Hypocrites, who shall perish from his Presence in the Judgment, by their *hearing these his Sayings, and doing them.* Agreeably to this, the Apostle *James*, speaking of this same Law, says to Christians, *James ii. 12. So speak ye, and so do, as they that shall be judged by the law of liberty.*

The Lord plainly supposes them, who hear these Sayings of his, and do them, believing him to be the Son of God come into the World, or made of a Woman, made under the Law, to fulfil it; and so looking on God as a Father through him, and having a Respect to that great Reward of his Obedience that the Father gives him and all his Brethren in joint Heirship with him. God may be called the Father of Mankind, in a Sense wherein he is the Father of the Angels that fell, and of every
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living Creature, as well as of the Evil and the Unjust, upon whom he also makes his Sun to rise, and his Rain descend, even as upon the Good and the Just. But, according to the Gospel, we are not the Children of God but by Faith in Christ Jesus; nor can we know the Father, but by the Faith of the Son of God. And it is evident from the whole of this Sermon, that there must be a Respect to him in doing the Things that the Lord Jesus here says; and that none do them but they who know the *Name* of the *righteous Father*, which the World knew not, and which Jesus manifested to his Disciples, to whom he gave that Word he heard from the Father, and believed, *This is my beloved Son, in whom I am well pleased.*

This Faith then must be the Principle of the Obedience that the Lord here requires of his Disciples as the Evidence of their being his Brethren, the Children of his Father: Even as their Inability to do what he says, is the Feebleness of their Faith with respect to his Father; as he plainly signifies to them, when, rebuking their Proneness to that *taking thought* which he forbids, he says, *O ye of little faith.* The Knowledge of the Son of God is their proper Light. This is their Light that must shine in their good Works to the Glory of their Father which is in Heaven. And what can be so proper for reconciling us Sinners to the Law of God, as the Belief of this, that our Reconciliation to God, and Acceptance with him as our Father, is only by his Son's coming *to fulfil* it? If we believe, that our Redemption from the Curse, that is inseparable from every Transgression, is through his being made a Curse for us; must not this Belief, so far as it operates on our Hearts, alienate us from all Unrighteousness? And if we believe, that our Acceptance with God as his Children, is only through his Son's fulfilling the Righteousness of this Law for us; will not this Belief make us have a Respect to all these Commandments, and influence us to love all this Righteousness? We cannot be said to have a Respect to the Recompence of Reward, if we love not the Righteousness which intitles us to that Reward: and we are not loving it, if we be not studying Conformity to it. If we look for eternal Life through Christ's Obedience to the Death; the Consequence of this must be, our following him in that Obedience unto that Life.

We may therefore say, that he who regards not these Sayings of the Lord Jesus, and studies not to do them, believes not that the Son of God came down from Heaven to do them, and thereby to procure eternal Life for us; and that he is not founding his Hope of eternal Life on the Righteousness of the Son of God, but on some other Ground beside that; and so is

as the *foolish builder*, that *builds not his house on the rock, but on the sand.*

And we may see, that the Faith of Christ's having come to fulfil the Law for Sinners, being the Principle of our Obedience to it, makes us walk at Liberty in doing what the Law requires, makes our Obedience free as the Obedience of Children, in distinction from the Service of Slaves. He that believeth on the Son of God, who came to fulfil the Law, *looketh* (as James says) *into the perfect law of liberty, and continueth; and being not a forgetful hearer, but a doer of the work, shall be blessed in his doing:* Whereas they who go about to establish a Righteousness of their own by the Works of the Law, are under the Curse.

VI. Though the Lord Jesus requires Perfection of his Disciples, when he gives them the perfect Law as he fulfilled it for them; yet he does not distinguish them here from other Men by the Perfection of their Obedience to this Law, or by their doing these Sayings of his without offending in one Point.

He indeed requires Perfection. And if the Demand of his perfect Law be Sincerity, then it must be the Perfection of Sincerity; which comes to the same thing. For if he require not Perfection of his Disciples, they cannot find themselves Sinners in coming short of Perfection, or offending in one Jot or Tittle; there being no Transgression where there is no Law.

But he makes not the Distinction betwixt them and other Men to lie in the Perfection of their Obedience: For he directs them to pray every Day to their Father for the Forgiveness of their Sins, even as for their daily Bread, while he distinguishes them from the Hypocrites and the Heathen in their Prayers. And with respect to this, he says, *If ye forgive not men their trespasses, neither will your Father forgive your trespasses.* As he supposes Men trespassing against them, he likewise supposes them, even when persecuted by the World for Righteousness sake, and offended by their Brethren, trespassing against their Father, and needing Forgiveness from him daily, as they daily need their Bread. Now, this is one of these Sayings of the Lord Jesus which his People, in distinction from others, must hear, and do, That they should daily pray his Father and their Father for the Forgiveness of their Sins, as they should always forgive when they pray, if they have ought against any. And he supposes not any Day to them, nor any Time when they enter their Closet to pray, wherein they have no Trespass to confess to their Father who seeth in secret, and discerns the Thoughts and Intents of the Heart. If we consider the Law as the strictest Sect of Jews held it, or as any sort of Men hold it when they accommodate it to their own Ability, we might say they would
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not have Sins to confess, they would not have Trespasses to be daily forgiven: But in the shape wherein Jesus Christ fulfilled it, and wherein he here gives it to his Disciples, requiring Conformity to him, we cannot at any Time say before the Father when we pray to him, that we have now no Sin to be forgiven. For his Apostle *John* says, *If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

In that Passage where our Lord makes being angry with our Brother without a Cause, and the least Expressions of that, to be Murder; he supposes that his Disciples may find themselves thus guilty, and remember that their Brother hath something against them, when they are about to draw near to God in his Worship: and he commands them first to go and be reconciled to their Brother. In like manner we see him, *Matth.* chap. xviii. supposing, that his Disciples, whom he calls *little Children*, will be trespassing against one another; and yet, if they hear the Offended, or hear the Church, and repent of these Trespasses, they do not forfeit the Character of little Children: For he says, *If he repent, thou hast gained thy brother; and again, Luke xvii. 3. 4. Take heed to yourselves. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.* And when he commands his Disciples to forgive their Brethren trespassing often against them, as often as they repent; he moves them to this, by signifying in a Parable, that they are vastly more indebted to their heavenly Father, by their Trespasses against his Law, than their Brethren can be to them, by the most frequent Trespasses against them; and yet he forgives them asking Forgiveness. But he shews them, that if they forgive not their Brethren, as oft as they repent of their Trespasses against them; then they are to expect that his heavenly Father will deal with them as the Lord in the Parable with the Servant that owed him ten thousand Talents, and would not forgive his Fellow-servant owing him a hundred Pence: *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*

From all this we may see, that Christ's Disciples are not to be distinguished from other Men by their fulfilling this Law as he did, or by their doing these his Sayings so as not to offend in any one of them: But they are distinguished from other Men, and from those who break one of these least Commands, *and teach so*, by their daily Repentance of their Sins, and by their
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confessing them daily in asking Forgiveness from their Father which is in Heaven. And this is like what the Lord says to his Disciples of their trespassing against one another. If the Tresspasser hear the Offended, if he repent and ask Forgiveness, as oft as he trespasses against him, or if he shall hear the Church; he must be forgiven, he must still be owned and acknowledged as a Brother in all the Offices and Tokens of brotherly Love. But if he repent not, if he shall not hear the Offended, nor the one or two more, and if he neglect to hear the Church; then he is not to be looked on as a little Child, nor owned as a Brother, but must be put away from among the Brethren, as a wicked Person, and a Worker of Iniquity. Thus *the righteous falleth seven times, and riseth again; but the wicked falls into mischief.* And thus the Gospel is a Doctrine of Repentance; and the Life of a Christian is a Life of Repentance, and of daily Correspondence with God in the Business of Forgiveness of Sins through Jesus Christ.

In that Passage where our Lord makes looking on a Woman to lust after her to be Adultery, he speaks to his Disciples as the Physician of their Souls, comparing the Irregularity of their Passions to a Mortification in the Members of the Body. And he shews them, that as a mortified Member must be cut off to save the Life of the Body, however loth we be to part with a bodily Member; even so must we part with an unlawful Passion to preserve the Life of the Soul, and prevent the second Death. And he says the very same, *Matth. xviii. 8.* and *Mark ix. 47.* with respect to that Pride whereby we are ready to despise and offend his little ones. But this Business of mortifying the Deeds of the Body through the Spirit is not finished at once, is not the Work of a Day. It is the Labour of a Christian, in distinction from those who live after the Flesh, as long as he fights the good Fight of Faith, and while the Flesh lusts against the Spirit in him; that is, as long as he lives in the Body. See *Rom. vii. 21.—24.* *Gal. v. 16. 17.* & *2 Cor. xii. 7. 8. 9.* Our Lord here supposes the Corruption of the Passions in his Disciples. And he teaches them to look on every irregular Motion of the Passions in them, as bringing them into Danger of Hell-fire; even as a Gangrene in a bodily Part threatens Death to the whole Body. And therefore they who regard these Sayings of his, must be afraid of indulging and gratifying these Passions, as of Hell-fire. And they must daily see the Necessity of Repentance, and Remission of Sins through his Blood; and the Necessity of his Grace and Strength, shewing itself perfect in Weakness, to rest upon them, and preserve them from being overcome by their Lusts continually warring against their Souls.

VII. Our Lord therefore gives us the Law here, as he fulfilled it, for these Purposes.

1. To convince us of Sin, and shew us the Impossibility of our becoming righteous by our doing it. And if *Paul*, who kept the Letter of the Law, found himself a Sinner and a dead Man by the Law, which said, *Thou shalt not covet*; how much more may we find ourselves condemned Sinners by these Sayings of our Lord Jesus?

2. To oblige us to depend wholly on his Righteousness, for Acceptance with God, as his Children, who hates all Iniquity, and is not to be pleased with an imperfect Righteousness. The Sacrifice of Christ alone makes us *perfect as pertaining to the conscience*. And it is only his Righteousness, demonstrated in his Resurrection, that affords *the answer of a good conscience toward God*. As this perfect Law shews them who look into it, that they are Sinners daily, they must despair of Perfection; and cannot have the Answer of a good Conscience, but by the Faith of Christ's coming to fulfil this Law for Sinners. And if we find ourselves condemned Sinners by the Authority of the Son of God in these his Sayings; then we have that same Authority, giving us the Liberty of God's Children from that Condemnation, saying he came to fulfil the Law.

3. To regulate our Repentance, and direct us in asking the Remission of our Sins daily from the Father. For if we continue looking into this perfect Law of Liberty, we shall always see both what we have to repent of, and the Room that there is for Repentance; we shall still see the Need we have of Remission, and at the same time the Ground upon which we are to ask it, and hope to obtain the blefsful Sense of God's Favour forfeited by our Sin.

4. To oblige us to a daily Dependence on his Grace, sufficient to support us in the Conflict with our Lusts, and in fighting the good Fight of Faith; following him, the Captain of our Salvation, in his Obedience to the Death, unto that eternal Life which is his Reward. For these are his Commandments, who says, *He that abideth in me, and I in him, the same bringeth forth much fruit. For without me ye can do nothing.*

And this is the narrow Way wherein they walk who enter in at the Gate of his Righteousness, denying their own; and so follow him, bearing their Cross after him, to eternal Life: Whereas, going about to establish a Righteousness of our own, and indulging ourselves in the Neglect of these Sayings of Jesus Christ, is going in at the wide Gate, and walking in the broad Way that leads to eternal Destruction.

The Flesh and Spirit.

R O M A N S vii.

THE Law in this Passage must be that same which said, *Thou shalt not covet*, *γ* 7. And that is no other than the Law given by *Moses*, that was comprehended in the *ten Words* which God spake on *Sinai* to *Israel*, and that he wrote to them on the Tables of Stone: For this is one of these Words.

The Apostle sets this Law before us here in two very different Views, even as different as *Flesh* and *Spirit*.

For, 1. It must be considered as the Rule of Righteousness to the Nation of *Israel*, according to which they were to enjoy national Happiness in the Land promised to their Fathers. Their Life and Happiness as a Nation, in that good Land, depended on the national Obedience to the Commands of that Law; like as *Adam's* Life in Paradise depended on his Obedience. And the Consequence of their Disobedience reached to their Posterity, like *Adam's*. For indeed it represented the Law given to *Adam*.

This is the *Letter* of the Law. And the State of the Nation under it, with the suitable Disposition of the People to do the national Righteousness, and to enjoy the national Happiness annexed to it as its Reward, is called the *Flesh*. The Apostle sets the Law before us in this *carnal* View, without the *Spirit* of it, when he speaks of it in this Manner, *γ* 1. *The law hath Dominion over a man as long as he liveth.* *γ* 5. 6. *For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death: but now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not oldness of letter.*

2. The Law that said, *Thou shalt not covet*, must also be considered as the Rule of Righteousness to Christ, the promised Seed, *the end of the law*; who, by a true and perfect Obedience and Satisfaction to its full Demand, in name of his People of every Nation that should believe in him for Righteousness, was to have Right and Title for them to Life eternal from the Dead, and heavenly Happiness. This true Righteousness was prefigured by the carnal Righteousness, or Righteousness of the Letter; even as this true Life and Happiness was prefigured by the fleshly Life, or Happiness of the Letter, in the Land of *Canaan*.

This is the *Spirit* of the Law that was given to the Nation of which Christ, the promised Seed, was to come, and that pointed at the *Substitution* by what it said of *visiting the iniquity*

of the fathers upon the children. And the State of the New Testament Church under this Spirit of the Law, with the Set of Mind and Heart that is agreeable to it, when it has taken place by the setting aside of the Letter, is called the *newness of the spirit*, in opposition to the *flesh*, and to the *oldness of the letter*. The Apostle speaks of the Law in this View, when he says, *ψ 14. We know that the law is spiritual; and ψ 22. I delight in the law of God after the inward man.* And he vindicates the Law as *holy, just, and good*, by this Spirit of it, (*ψ 7. 12. 13. 14.*); without which, and separate from it, it is *the law of sin and death*, *ψ 5. 6. 23.* and chap. viii. 2.

He distinguishes this Spirit of the Law from its Letter, as *another Law*; and sets it forth as taking place by the doing away of the Letter, and as governing us so far as we are delivered from that Letter as a Law, and from the Disposition that is suitable to it; as when he says, *ψ 4. Ye are become dead to the law by the body of Christ. ψ 6. But now we are delivered from the law, that being dead wherein we were held. ψ 22. 23. I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind. Chap. viii. 1. 2. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death.* This Distinction is the same with that betwixt the *law of works* and the *law of faith*, Rom. iii. 27. and betwixt the *two Covenants*, the *old* and the *new*, Gal. iv. 24. Heb. viii. 6.—13. The new Covenant is the Spirit of the old. And we find them distinguished by the Names of *Letter* and *Spirit*, 2 Cor. iii. 6. 9. and of *Flesh* and *Spirit*, Gal. iii. 3. 1 Tim. iii. 16. 1 Pet. iii. 18.

Paul, while he was *in the flesh*, serving in the *oldness of the letter*, thought the carnal Righteousness of the Letter sufficient; and sought no other Righteousness, to intitle him to the Favour of God and eternal Life, but that same which intitled him to his Share in the carnal Life, or national Happiness. But there was a Commandment in that same Law, that was the Rule of that Righteousness, which served to let him see there was more in it than he apprehended, and shewed him the Imperfection of his Righteousness: For he tells us, *ψ 7. I had not known sin, but by the law: for I had not known lust, or concupiscence, except the law had said, Thou shalt not covet.*

He who was touching the *righteousness which is in the law* blameless, found himself blameable, as he perceived the Letter of the Law, that was the Rule of his Righteousness, directing and commanding not only his outward Conversation, but also the

the Thoughts, Intents, and Affections of his Heart : For, in the Letter of that Law, God had left this Door open to lead his People in to the Spirit of it.

The Consequence of the Commandment's coming to him in this Manner, while he was in the Flesh, and serving in the Oldness of the Letter, behoved to be, his setting himself, with all his Might, to be blameless in this Point, wherein he found himself blâmable, and to do his best to obey this Commandment, *Thou shalt not covet* : And seeing the Law admitted the Nation of *Israel* to Repentance, and Reformation of their Breaches of it, he would confess his Sin, bind himself with Vows and Resolutions against it, and pray earnestly for the divine Assistance against his Concupiscence, that so he might be blameless in the Righteousness of the Law. But the more he set his Heart on this Righteousness, he would be the more strongly affected to the earthly life and Happiness annexed to it as its Reward : And therefore all his Attempts to be righteous by *not coveting*, served but to quicken his Concupiscence, and inflame his Covetousness : So that, finding himself altogether incapable to keep the Command as it came to him, he saw his Sin exceeding sinful, and found himself condemned to Death by that very Law by which he once thought to live. Therefore he says, *ÿ viii. 9. 10. 11. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once : but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me.*

It was in this Situation that he came to see, that the Law had a higher End than the national Righteousness ; and that it intended no less a Righteousness than that which is wrought by *him who, in Reward of his Work, is raised from the dead,* (*ÿ 4.*), to live that glorious, heavenly, immortal Life, whereof the earthly Life in *Canaan* was but a Figure. And seeing this, he perceived the Law to be *spiritual*, when he found himself *carnal, sold under sin*, as he says *ÿ 14.*

Man was at first made and framed to live the earthly Life in Paradise by his own Righteousness. And it was right for him to look for Life in that Way, while he was obedient to God ; even as he had the Tree of Life a Sign to assure him, that he should live by his Obedience. But after he became disobedient, his Inclination to live by his own Righteousness is Nature corrupted. And by this the Deceitfulness of Sin shews itself especially. For every Attempt of a Sinner to live by his own Righteousness, in the Way that was proper to innocent Man, is opposite

posite to the *Holiness, Justice, and Goodness* of the divine Law, and reflects on the divine *Goodness*, as it is infinitely opposite to every Transgression of the *good* Law. The People of *Israel* after the *Flesh*, who took up with the Letter of their Law, and were not led into the Spirit of it, sought to live the carnal Life by the carnal Righteousness. But they were condemned by that Commandment of the Law, which served to shew the Spirituality of it; as it did in Fact to *Paul*. He was led into the Spirit of the Law. For he believed in Christ, *the end of the law for righteousness*: He delighted in that Righteousness in opposition to his own, and desired above all Things to be conformed to it: He delighted in that eternal Life from the Dead, which is the Reward of it, so as, for the sake of it, to give up with the earthly Life; as we see him professing, *Philip*. iii. 8. 9. 10. 11. But, notwithstanding this, he still found his *Members*, or his Frame and Constitution as a corrupted Man, suited and agreeable to the Letter of the Law, in opposition to the Spirit of it. And therefore he calls that Letter *another law in his members*, and *the law of sin in his members*: For he says, *γ* 21.—24. *I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death!* Though he delighted, after the inward Man, in the Spirit of the Law, which he calls the *law of God*, and *the law of his mind*; yet he found he could not be wholly conformed and altogether agreeable to this Law of his Mind, till his Body should be dissolved, and till he should no more bear the Image of the earthly Man. For he found his very Frame and Constitution, as a Son of corrupted *Adam*, disposing and strongly inclining him to live the carnal Life by the carnal Righteousness, in opposition to the spiritual Righteousness and Life wherein he now delighted after the *inward man*, or the *new man*, *Eph*. iv. 21.—24. *Col*. iii. 9. 10. 11.

This new Principle of Conformity to the Spirit of the Law, influencing him to delight in the Redeemer's Righteousness, and in the heavenly Life from the Dead as the Reward of it, made the opposite Principle which led and governed him before, and which he still finds in his *Members*, or intwisted with his Constitution, very grievous and most hateful to him: So that he esteems himself wretched on the account of it, and desires above all Things to be delivered from it. And this is that Strife betwixt the Spirit and the *Flesh*; for which we may also see *Gal*. v. 5. 16. 17. 18. Of this Strife, no self-righteous worldly Man, whatever

whatever Struggle he may feel within himself, can have any Experience, till he be renewed in the Spirit of his Mind by the Holy Ghost, who raised Jesus from the Dead.

They who are in Christ Jesus, *walk not after the flesh.* They are not led by the Inclination to establish their own Righteousness, and to enjoy the Happiness of the earthly Life: For if this Inclination prevail over them, they are in Captivity, and find themselves in Bondage. *But they walk after the Spirit.* They are led by a prevailing Inclination and Desire to be found in Christ, not having their own Righteousness, but that which is by the Faith of him, and to be made conformable to his Death, if by any means they may attain to the Resurrection of the Dead. And this is quite above Nature. This is the *new creature*: For we are *created again in Christ Jesus*; and *if any man be in Christ, he is a new creature.* But Nature corrupted, or the *old man*, appears in unregenerate Men making the fairest Profession of Christianity, by their going about to establish a Righteousness of their own upon their Christian Profession; even as the Jews did upon their Observation of the Law: For what intitles them to Church-privileges, and recommends them to the Esteem of good Christians, they will readily think sufficient to obtain the divine Favour and everlasting Life. And thus Men may even make a Merit of professing Faith in the Righteousness of Jesus Christ. But while they do so, they will certainly desire and seek after the earthly Life and Happiness, in some Shape or other, more than that Life from the Dead which is in Christ Jesus. They must be averse from Conformity to his Death, and incapable of rejoicing in the Hope of his glorious Appearing, and heavenly Kingdom. And as the natural Desire of the earthly Life, in corrupted Man, cannot be limited by the Law that said, *Thou shalt not covet*, especially as it is explained and applied in the Gospel; they may still be convinced of Sin, as *Paul* was: For they cannot stand before these Words, *Why call ye me Lord, and do not the things that I say?* and, *He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* It is only they who are begotten again to a lively Hope, by the Resurrection of Jesus Christ from the Dead, that escape the Corruption that is in the World through Lust.

Therefore we see a Form of Christianity connected with all the worldly Interests and Lusts of the Professors of it, and Christian Teachers preaching up a national Righteousness, and national Happiness as the Reward of it. It is true, this Imitation of the Letter that is done away, is a great Corruption of Christianity; and the Disposition of Heart that is suitable it, is
much

much more inexcusable than it was in the *Jews*: For if *Israel* after the *Flesh*, who were under the *Letter*, and walked only after the *Flesh*, will be condemned by their *Fathers*, who believed in the promised *Seed*, and desired a better *Country* than *Canaan*, even a heavenly, and confessed themselves *Strangers* on the *Earth*; much more will *Christians* be condemned for imitating these *Jews* now, when the *Letter* is done away, and has given place to the *Spirit* of it. But *Nature* corrupted will always work this way, and prevail in every *unrenewed Man*, and govern his *Life* and *Actions*; and nothing the less that he exercises himself much in *Religion*, as *Paul* did before his *Conversion*.

And when the *Gospel* is turned by some into a *System* of moral *Virtue*, however it be enforced with the *Motives* of future *Rewards* and *Punishments*; yet national *Happiness*, or the *Benefit* of worldly *Society*, is the first *End* of that *Virtue*: And so it strengthens that *Concupiscence*, which the *Faith* of the *Son* of *God*, and of eternal *Life* in him, weakens and destroys.

The Righteousness of God by Faith.

PHILIPPIANS iii. 9.

— *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God upon faith.*

THESE Words are a chief Part of the notable Description of the *Spirit* and *Character* of a true *Christian* that *Paul* gives us in his own *Person*, in *Opposition* to *Corrupters* of the *Gospel*, and false *Christians*: For such there were in the very *Time* of the *Apostles*. And as many as are made perfect, as pertaining to the *Conscience*, by *Christ's Sacrifice*, must be the same *Way minded* as *Paul* is here. See v 15. 17. 18.

It is observable in this *Text*, that he states an *Opposition* betwixt his own *Righteousness*, which is of the *Law*, and that which is by the *Faith* of *Christ*, the *Righteousness* which is of *God* upon *Faith*, ΕΠΙ ΤΗ ΠΙΣΤΕΙ.

I. He opposes the *Righteousness* by the *Faith* of *Christ*, to his own *Righteousness*, which he would not have, while he desires above all *Things* to be found in *Christ* having the other. Before he knew *Christ*, he was confident in his own *Righteousness*, and so he was estranged from *Christ*. But when, upon seeing

seeing the Insufficiency of his own Righteousness, he came to know the Excellency of the Righteousness which is by the Faith of him; he then counted all the Things which had been Gain to him in the way of Righteousness, to be Loss for Christ. And now he seeks not to have both these Righteousnesses together, the one in some Subserviency to the other, as did the *Judaizers*; but he desires above all Things to have the one, and to be rid of the other, as inconsistent with it.

Not having mine own righteousness. His own Righteousness, is any thing about him that can distinguish him from another Man as more fit for Acceptance with God; any Qualification or Work of his, whereby he thinks to be intitled to the Favour of God and eternal Life; such as these Things that were Gain to him before he knew Christ, *ψ* 4. 5. 6. 7. 8. He excelled in these Things, whereby, according to the Law of *Moses*, he had a Title to the national Happiness and Life in the Land of *Canaan*, and he sought no other Right or Title to eternal Life. And here he opposes, not only these Things, but all Things else wherein he could be supposed to excel, as his own Righteousness, to the Righteousness which is by the Faith of Christ.

But that which is by the Faith of Christ. This is that Righteousness which the Gospel testifies, and calls Men to believe Christ hath wrought. It is the Righteousness which is *by the faith of the Son of God*, Gal. ii. 20. 21; *by faith in his blood*, Rom. iii. 24. 25. 26. & chap. v. 9.; or by believing *on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification*; or by the Faith of his Resurrection from the Dead, as Rom. x. 3.—8. 9. 10. Now, as what comes by Faith, or believing a Testimony, must be in the Truth testified, or in that which is believed; there must be a Righteousness in the Testimony concerning Christ which is believed, if Righteousness come by that Faith. And this is that Righteousness which the Gospel calls us to believe to have been finished by Christ in his Death, and to have been rewarded in his Resurrection. If we be found in Christ, it must be believing the Sufficiency of this Righteousness to justify us. And it is utterly inconsistent with this Faith that unites us to Christ, to have any Dependence on another Righteousness. And so it is impossible to be found in Christ having our own Righteousness. Therefore the Apostle says, *Gal. v. 4. Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace.*

If we be intitled to Life by what we find ourselves to be, or by what we do through any Assistance; this is our own Righteousness. But if we have a Right to Life by what we believe

Christ to be, and to have done; then it is by the Faith of Christ that we are righteous.

2. He opposes the Righteousness which is of God, to that which is of the Law.

The Law saith, *The man that doth these things, shall live in them; and, Cursed is every one that continueth not in all things—*. And this is the Law of God. But it is impossible for this Law to give Life to any Sinner. Though Paul once thought to live by it, yet when it convinced him of Sin, he found it killed him, and could not make him live: Therefore he says, *Rom. iii. 20. By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.* It must therefore not be of the Law, but of God, as God, *i. e.* Sovereign, and above the Law, that any Sinner is made righteous, and intitled to Life: *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and a sin-offering, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 3. 4.*

To set aside his Law, and give the Sinner Life without Satisfaction to its Demand, would be to deny himself. But it is of him as God, to give his own Son in the place of Sinners, and to make him under the Law, to fulfil its Righteousness for them, that they might live through him. And so it is proper to him, as Sovereign, and above the Law, to do what the Law could not do, by sending forth his Son, made under the Law, to fulfil it in the Sinner's Name, and so to live by his own Obedience to the Death; that because he lives, the Sinner might live also. And this is the Righteousness which is not of the Law, but of God. For though the Law be magnified, and made more honourable, by the Son of God his doing these Things, and living in them, than ever it could have been otherwise; yet this came not of the Law, but of God's Grace, as Sovereign, and above the Law. To this agrees what is said by the Apostle, *Rom. iii. 21.—26. But now without the law the righteousness of God is manifested, being witnessed by the law and the prophets; even the righteousness of God through faith of Jesus Christ unto all, and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus; whom God proposed, a propitiation through the faith in his blood, to the manifestation of his justice for the passing over of the sins that were before in the forbearance of God, unto the manifestation of his justice in the time that is now: that he might be just, and the justifier of him who is of the faith of Jesus.*

Here

Here we may see, that the Grace whereby Believers in Christ are justified, is the Grace that proposed Christ Jesus a Propitiation for the Manifestation of the divine Justice in justifying.

And we may likewise observe, that to be justified *through faith*, is the same Thing to the Apostle with being justified *through the redemption that is in Christ Jesus*, the Propitiation of God's providing; even as he says, chap. v. 9. *we are justified by his blood.*

And whereas he says, that the Righteousness of God by Faith of Jesus Christ is unto all, and upon all that believe: So he tells us here, that the Righteousness which is by the Faith of Christ, and which is of God, is *upon faith*. Agreeably to this, *Rom. i. 17.* may be thus rendered, *For therein God's righteousness of faith is revealed unto faith.* We know nothing of this Righteousness, but by the divine Testimony in the Gospel. And it comes to us no otherwise, but as it is revealed there to be believed. So it becomes ours in believing that Testimony. It is not upon our feeling or doing any thing to make us differ from others, as more fit for the divine Favour; for there is no Difference: But it is upon our believing God, that he sent his Son to work this Righteousness for the Ungodly, and hath raised him again from the Dead, as having fully wrought it. Thus we live, not by our own Labour, but by hearing God testifying that he is well pleased in his beloved Son.

Salvation to a Believer's House.

A C T S xvi. 31.

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

THE *Faithor*, instead of doing any thing to save himself, as he proposed, is here called to believe on the Saviour, the Lord Jesus Christ, for his own Salvation, and likewise for the Salvation of his House, *i. e.* his Family, or *all his*, as *ψ 33.*; most properly, according to Scripture-style, his Children.

There is no mention of a House to the Eunuch to be saved with him, chap. viii. because he could have none.

And if the *Faithor* believed, not only for his own Salvation, but also, as he was called, for the Salvation of his House; all

his House might as well be saved by that Faith, as Mens Children or Slaves were miraculously healed by the Parent's or Master's believing that Jesus was able to do it; seeing the one Salvation by Faith is the Sign of the other.

But if there were no more in it than this, that all his House should be saved on the same Terms of believing as well as he; then it might as well have been said, Thou shalt be saved, and all the Houses in *Philippi*, or the whole World: For, according to this, there is no more Connexion in this Promise betwixt him and his own House, than there is betwixt him and any other Man's House; and no more promised him to his House in consequence of his believing, than to any other House in the World.

There is a manifest Connexion betwixt Men and their Houses in this Matter of Salvation by Faith. The Saviour would have little Children (and they were the first Sufferers on his account) to share of the Blessedness that comes by him. And he said, upon the Conversion of *Zaccheus*, *This day is salvation come to this house; forasmuch as he also is the son of Abraham.* Peter preached Salvation first in *Jerusalem* through Christ's Resurrection, saying, *The promise is unto you, and to your children.* And when he also opened the Kingdom of Heaven to the Uncircumcised, he told *Cornelius* Words whereby he and all his House should be saved. And here again the Apostle of the *Gentiles* says to an idolatrous *Gentile*, *Thou shalt be saved, and thy house.* Thus we read of the *House of Crispus*, the *House of Stephanas*, the *House of Lydia*, the *House of Onesiphorus*. And the Infants of a believing Parent are declared to be *holy*, or Members of the Church for which Christ gave himself, *that he might sanctify and cleanse it with the washing of water by the word.* See *Dissert. on Infant-baptism.*

This lays a Foundation for Family-religion under the New Testament. For though Salvation comes not by Generation, yet it comes not by our Works, but by Faith in him who wrought Salvation for us and for our Houses. And he that, according to his Call, believes on him, not only for his own Salvation, but also for the Salvation of his House, is by this Faith qualified and fitted for bringing up his Children *in the nurture and admonition of the Lord*, instead of instructing them how to establish their own righteousness, and training them to walk after the course of this world. If our Children grow up in Alienation from Salvation by the Faith of Christ; we cannot excuse ourselves by this, that we could not communicate Grace to them, as is commonly done in this Case. But we ought rather to examine ourselves, if we have indeed believed in the Saviour
for

for their Salvation, as well as for our own. And it would be very proper for us in this Case to take to ourselves the Blame of not bringing them up according to this Faith to which we are called by the Gospel with the Promise of Salvation to them. Therefore we see, that though from the Beginning there might be Christians not *ruling their own houses well*, or not *having faithful children*; yet none of these were admitted to bear Office in a Christian Church: The Officers were the Heads of Christian Houses, the Fathers of Christian Families. Yet, if a Man has indeed believed in the Saviour for the Salvation of his House, as well as for his own Salvation, he cannot despair of his House upon present Appearances to the contrary, but must still hope for the Salvation of his Family, according to that which is spoken, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Now, when it is said, *ψ 32. They spake unto him the word of the Lord, and to all that were in his house*, we may easily understand, that they spake to him more fully the words whereby he and all his house should be saved; seeing the Word of the Lord was spoken for the Salvation of his whole House, as well as for his own Salvation: And so the Word that he heard from *Paul and Silas*, was as much to them in his House who may be supposed incapable to understand it, as it was to him; and concerned them, as much as him. For when he believed, not to be saved by what he himself should do, but by what he was told the Saviour had already done; what hindered the Salvation of his Children to be connected with this Belief as to them, as well as his own Salvation was connected with it as to himself? The Word of Salvation that the *Jailor* heard was to all in his House, as well as to him; even as *Peter* said to the *Jews*, *The promise is unto you, and to your children.*

It is said, *ψ 34.* that he believed. And there is no Mention of any other believing but himself. The Text says, that *he believing God, rejoiced in the whole house*; *ηγαλλιασατο πανοικι*: as *Rom. xii. 12. τη ελπιδι χαιροντες*, *rejoicing in hope*. This Joy is his, who fell down before *Paul and Silas*, and brought them out of the Stocks in the inner Prison, and said, *Sirs, what must I do to be saved?* who took them, and washed their Stripes; and having brought them into his House, set a Table to them. It was he that rejoiced, believing God. And certainly it was Matter of the greatest Joy to him, who had been just before thinking of nothing but the Ruin of himself and Family, to find eternal Salvation in the Lord Jesus, not only to himself, but to all his House.

As there is not the least mention here of any other Actors in
this

this whole Business about Salvation, but the *Jailor* himself, with *Paul* and *Silas*; it will be hard to prove, and so to be assured from the Text, that the *Jailor* had any other House but little Children. And how can one then be assured, that Salvation preached through Christ, and Baptism in his Name, (the Things mentioned relating to the Household), were known not to belong to them?

If it can be known from the New Testament, that Baptism belongs not to the Infants of a believing Parent; then it may be known by the New Testament, that Baptism belongs to these after they become adult; being brought up in the Nurture and Admonition of the Lord, and so professing the Faith. But has any Man ever pretended to find any Thing like an Instance of such Baptism in all the New Testament? In all the Writings of the Apostles, in all their History from the Beginning, during all the Time they lived and wrote, when many Children of baptized Parents might have grown up to profess the Faith, there is not the least Hint of that *Ordinance* of the *Anabaptists*, to which they call Men to *submit*, as the *fulfilling of righteousness*; as if they were therein to follow Christ, who came to *John's* Baptism professing his great Undertaking to fulfil all Righteousness for his People.

When all a Man's House is said to *fear God*, or to *believe*, and we understand this of all those in the House who are capable, the only Reason why Infants in the House are supposed not to be included, is, because they are supposed incapable of fearing God, or of believing. But this is not the Case with the Salvation that is preached in the Gospel: For we cannot say that Infants are incapable of that Salvation. And therefore, when it is said, *Thou shalt be saved, and thy house*, we must include Infants as capable of that Salvation. And when it is said, *one was baptized, he and all his*, we cannot exclude his little Children, who are as capable of Baptism as of Salvation. For they are as capable of being washed with Water in the Name of the Lord by the Baptizer, whether that Washing be by dipping or pouring on Water, as they are of the Imputation of Righteousness without Works, and of the Renewing of the Holy Ghost; of which they are as capable as they were of the Imputation of *Adam's* Sin, and of the Corruption that descends from him.

T H E E N D.