

BEING JUSTIFIED FREELY BY HIS GRACE ROM. 3:24,25.

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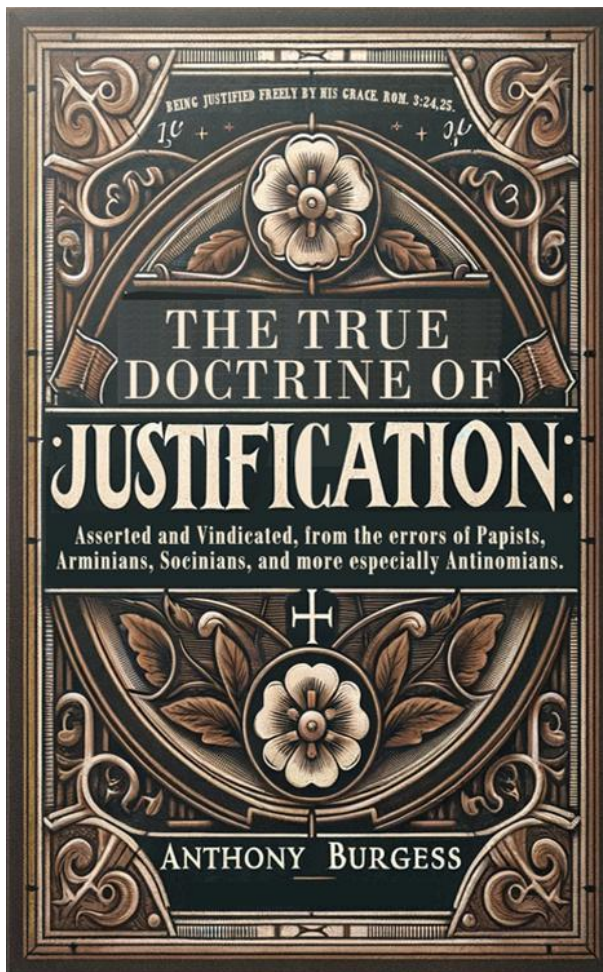
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THE TRUE
DOCTRINE OF

JUSTIFICATION:

Asserted and Vindicated, from the errors of Papists,
Arminians, Socinians, and more especially Antinomians.

ANTHONY BURGESS



The True Doctrine of Justification

Asserted and Vindicated, from the errors
of Papists, Arminians, Socinians, and more
especially Antinomians.

Anthony Burgess

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TO THE RIGHT HONORABLE.

PART. I - Preface I.

EDWARD EARL OF MANCHESTER, Viscount Mandeville, Baron of Kimbolton.

My Lord,

The many favors your Honor hath vouchsafed unto me, altogether undeserving, may justly command a public acknowledgement thereof to the whole world; But that which doth especially encourage me to seek for your Protection, in the publishing of this Treatise, is your unfeigned love of, and steadfast continuance in the Truth: So that those two things which Pythagoras said, made a man complete, εὐεργετεῖν και ἀληθεύειν, to do good to others, and to embrace truth, may without flattery be affirmed to be in your Lordship. And as for the latter, Paul speaks it as a great commendation, that the true faith did dwell in Lois, which denoteth a stable and firm permanency, as the Apostle elsewhere saith, Sin dwelleth in him. In some men's breasts, Truth is only a sojourner, and their assent to it passeth away (as the Psalmist speaks of our life; like a tale that is told.) Now herein Christ speaks of a peculiar privilege to the Elect, that it is not

possible for them to be deceived by false Prophets (if it were possible to deceive the very Elect) which is to be understood of a total and final seduction: Thus also when the Apostle had mentioned the Apostasy of Hymenaeus and Philetus, he interposeth by way of comfort to the godly, nevertheless the foundation of the Lord standeth sure, having this Seal, the Lord knoweth who are his; and no wonder, if the truths of Christ are worthy of all hearty acceptance, seeing they are wholly by supernatural revelation, in which sense, some say, Christ is called, ὁ λόγος, the Word, because he revealed the will of his Father to us; but in another respect are we to take heed how we decline from the truths of God, because they are the inlet and first instrument of our Sanctification and Salvation, God would have all men to be saved, and to come to the knowledge of the truth; Sanctify them by thy truth, thy Word is truth; and our regeneration is described partly by the renewing of our mind, so as corrupt distillations from the head are apt to putrefy the vitals, so Errors and false Doctrines do quickly corrupt our practice. One thing more I make bold to recommend to your Lordship, that besides the bare receiving of the truth, there is (as the perfection of knowledge) the acknowledgement of truth after godliness, and the learning of truth as it is in Jesus Christ; which is, when the truths we believe have a savory and powerful effect upon us, and nothing causeth our abode in the truth so much as the experimental efficacy of it upon our hearts. It is good (saith the Apostle) to have the heart established with grace and not with meats. One would have thought the Apostle should have said it is good to have the heart established with sound Doctrine, because he exhorteth them not to be carried aside with every wind of Doctrine; but he saith Grace rather than knowledge, because this is the choicest Antidote against falsehoods; *Tantum scimus, quantum operamur*, we know no more (viz.

savorily, clearly, and steadfastly) then we have powerful practice of: Now of all supernatural truths the doctrine of Justification hath no mean excellency, this is the article which Luther said reigned in his heart; In this is a Christians treasury of hope and consolation: and because the Antinomians, whose opinions may be styled as those of Epicurus were, *δογματικαί πρενές*, (enticing Sirens of a man's fleshly mind) have put their dead flies in this precious Box of ointment, I have endeavored to select this precious Gold from their dross. Though the matter I handle be in part controversial, yet it is also in a great measure practical. The greatest mercy I can wish to your Lordship, is this glorious privilege of Justification, in which only, and not in riches, honors, or any earthly dignity, consisteth true and perfect blessedness, as David a King, doth heartily, and with much affection acknowledge, Psal. 32:1, and Paul by virtue of this Justification, Rom. 8, triumphs over all adversity and trouble whatsoever. Of which glorious happiness that your Lordship may be made partaker, is the Prayer of

Your Lordships most humble Servant in the Lord, ANTHONY BURGESS.

TO THE CHRISTIAN READER.

PART. I - Preface II.

CHRISTIAN READER,

Were I not already engaged (I know not how) in this public way of Controversies, I should wholly decline such service; partly because of that ill fate, (if I may say so) which doth accompany books through the various Palates of those that read them, whereby they are unwilling *agnoscere quod Dei est*, or *ignoscere quod hominis est*; partly because of expectation, (which is an heavy prejudice) all men judging it reasonable, that now in these latter times there being the advantage of all the abilities of those who went before us, a man should not so much *libros*, as *thesauros scribere*, write not Books, but rich Treasuries, as the heathen said; partly because this controversial way doth so possess the intellectual part, that the affectionate part is much dulled, and made remiss thereby. Even a Papist, Granada (in his way of Devotion) said, A Learned man that was busied in such kind of employment, should reckon himself in the number of those wretched Captives that are *ad metalla damnati*, Though all the day long they dig up Gold, yet they are not any whit enriched by it, but others for whom they

work: And Rodericus (as I remember) relateth of Suarez, that he was wont to say, He esteemed that little pittance of time, which constantly every day he set apart for the private examination of his own conscience, more than all the other part of the day, which he spent in his voluminous Controversies. The Apostle speaks of doting about questions, but the Greek word, νοσεῖν, signifieth to be sick and languishing, which doth declare the nature of needless disputations, that they fret away, and make to consume the true power of Godliness. God once only spake out of a thorny bush, and as the Israelites were to go out of the military Camp to gather manna, so must a man shun tedious disputes, who would enjoy the fat and marrow of Christian Religion. But notwithstanding these discouragements, yet the Apostle with a vehement obtestation calls upon Timothy, and in him all faithful Ministers to preserve that good thing committed to their Charge, so that it is the duty of Ministers not only by Preaching, but otherwise as occasion serveth, to see that the golden treasure deposited in the Church, be not debased with drossy errors, or the children's necessary food mingled with destructive poison. Truth is a Depositum. Aristotle doth rationally conclude, That it is a greater injustice to deny a little thing deposited, then a great sum that we are indebted for, because he that depositeth anything in our custody, trusteth in us as a faithful friend; the other expecteth only justice from us. Now of all points of Divinity, there is none that with more profit and comfort we may labor in, then in that of Justification, which is styled by some, *articulus stantis & cadentis ecclesiae*, The Church stands or falls, as the truth of this is asserted, and a modest, sober vindication of this point from contrary errors, will not hinder, but much advantage the affectionate part of a man, even as the Be is helped by her sting to make honey. God's way of Justification is for the truth of it above natural reason,

and therefore there is required a supernatural Revelation to manifest it: Insomuch that the Divine Authority of the Scripture is in nothing more irradiant, then in the discovery of this glorious way of our Justification. But it hath been a stumbling block, and a rock of offense to many men's hearts, who look for a Philosophical Justification, or righteousness of works, either wholly issuing from our free will (as they suppose) or partly from it, and partly from the grace of God, and on this hand, have erred the Pelagians, Papists, Arminians and Socinians: But while the Orthodox have been diligent to keep this fountain pure from the filth those Philistines daily threw in, There arose up another error on the right hand, which the Apostle Paul in his Epistles doth many times, Antidote against, viz. such a setting up of Free-Grace in Justification, that should make the Law as to all purposes useless, and while it extolleth privileges debases duties; That as the Arminians on the one side, think it most absurd that the same thing should be *officium requisitum & donum promissum*, a duty required on our part, and yet a gift promised on God's part; So on the other side the Antinomian cannot at the same time see the fullness of Grace, only in blotting out our sins, and yet at the same time, A necessity of repentance, without which this Justification could not be obtained. Hence it is they fix their Meditations and Discourses upon the promissory part of the Scripture, not at the same time attending to the preceptive part. But whether it be their weakness or their willfulness, they seem to be upon those passages of Scripture, which speak of God's grace and Christ's satisfaction, as David in Saul's arms, which were a hindrance, not an advantage to him. Men destitute of sound knowledge and Learning, should be afraid lest they do, στρεβλεῖν, 2 Pet. 3:16, wrest the Scripture, and that, εἰς ἀπολείαν, to their own destruction. It is no less a sin (saith Oecumenius) to torture the Scripture by perverse

interpretation, then it was to torment and Crucify the very bodies of the Apostles: but to how many ignorant men attempting beyond their strength in Controversies of Divinity, hath that fallen out, which did to one Lucian speaks of, who finding Orpheus his harp consecrated to Apollo in a certain Temple, bribed the Priest of the Temple, thinking to make the same melody which Orpheus used to do, which he attempting, through his ignorance made such an horrid sound, that it enraged all the dogs near him, which presently fell on him, and tore him in pieces.

It is therefore good for men in all humility and modesty, not to think of themselves above what they ought, or to affect to be Doctors, before indeed they have been Disciples.

But to my matter in hand, I shall briefly give an account of my method in this Treatise. Whereas in Justification many things are considerable, the efficient and impulsive Cause, God's grace, the meritorious Cause, Christ's satisfaction, the instrumental Cause, Faith; and every one of these hath many Debates upon it by Learned men; Yet I have insisted upon that where in the nature of it doth consist, and because that is made by some twofold, partly in remission of sins, partly in imputation of Christ's righteousness, this Discourse is wholly upon the former, endeavoring to clear all the Doctrinal and Practical doubts that are of greatest consequence in this matter. And if God should bless this part with any good success, to establish the minds of those that waver, I shall (with God's assistance) proceed to the other point, viz. The Imputation of Christ's righteousness; the mistaking of which point, is no mean cause of Antinomianism. I am not ignorant, how subject to blindness and several imperfections the best of men are, whereby through after-thoughts, they see such an argument might have been more strongly managed, and such expressions better ordered, insomuch that most

men may say, as Luther said of his Books, He could (like Saturn) eat up his own children: It is also to be considered how difficult it is, with pure ends and godly intentions, aiming only at the glory of God, and edification of others, to undertake such a business as this is; therefore in all these exercises, it is good to go out of ourselves, depending upon the strength of God only, and not to boast as if we had not received. *Tutius vivitur, quando totum Deo damus, Et in nihilo gloriandum est, quia nihil nostrum est.*

One thing more I am to inform thee of, which is, that in the former part of this treatise, I have more remissly spoken of Justification in the general (because that will more pertinently be handled in the other point of imputed righteousness) and have endeavored more vigorously to prosecute the other part which is wholly spent about pardon of sin. These things premised, I leave thee to the Lord, who teacheth his children to profit.

Thine in Christ Jesus, ANTHONY BURGESS.

TO THE JUDICIOUS READER.

PART. II - Preface

READER,

The Wisemans Divine Observation, mentioned Eccles. 12:12, may justly put any man to some pause and deliberation, that is publishing Books to the world, for two discouragements are there spoken of; and if Solomon acted by the holy Spirit thought good to say so much in those days, what would he say to the multitude of Books that since have filled the world?

The first Discouragement is the endless number of Books, and this is especially true in Polemical Discourses, for there *bellum e bello nascitur*, one controversy doth not end, but beget another, as one Circle in the Water produceth another. And the second is, the wearisomeness that much study or reading bringeth to the flesh; so that it is like Paul's worldly sorrow that causeth death; yea this is not the worst; for Books, especially controversial, do produce weariness even to the spiritual part of a man, and do exceedingly dispirit and hebetate the vigorous actings of the soul in a practical gracious manner.

Now these Considerations would have prevailed with me, not to have troubled the world with ungrateful Controversies, but that formerly an obligation lay upon me to finish this Work, to which also I have been often solicited by worthy and learned Friends; neither will that Objection of deading and dulling the affectionate part, hold much in this Debate, for it being wholly busied to advance Christ both in what he did and suffered, as in reference to us; hereby not only the Truth will gain upon the Understanding, but the goodness of it exceedingly sweeten, and ravish the Affections: So that we may say, Out of this strong one, comes meat, and who so will seriously walk in this study shall find it not a barren Wilderness where are only briars and thorns, but a Land flowing with milk and honey.

The principal and main Truth asserted in this Book, is the Imputation of Christ's Active Obedience, as well, and in the same manner as his Passive in the matter of Justification, and that as a Believer is not to divide the Natures, or the Offices of Christ; so neither his Obedience in this great work of our Redemption. A Doctrine that doth openly and plainly proclaim more honor to Christ, and more comfort to the truly humbled sinner, then any of its Competitors. And therefore at first Reformation out of Popery, generally received by all the Learned and Godly Protestants, and as strongly opposed and argued against by all the Popish Writers, who concluded it to be the known and avouched Doctrine of the Protestants: But afterwards it came to be doubted of, and at last to be decried and denied, when on the contrary some Papists began to close with it.

Now the Opposers of this imputed Righteousness, as it relateth to Christ's Active Obedience, go upon different Principles.

Some (as the Socinians) do so deny it, that they raze the very Foundation itself, and at the same time take away the Imputation of Christ's Passive and

Active Obedience, making both to be a mere human figment, abhorring from all Reason.

Others (as the Papists) admit in some sense the Imputation of Christ's sufferings, but spend their whole strength against the Imputation of his Righteousness, as if in that we were to be Justified.

Among the Protestants there are some eminent and Learned men, who have also been for the Negative, viz. the Non -Imputation of Christ's Active Obedience, as the matter of our Justification; though the number for the Negative, is nothing equal to the number for the Affirmative. Its not my purpose to pass such a severe Condemnation upon the Opinion of the Dissentients, as I see some learned men do (although the Doctrine asserted in this Book is heavily branded, as being the seed of Antinomianism, and endangering both Law and Gospel, by such who are of a contrary Judgment) but rather am grieved publicly to manifest a difference from such who are eminently useful in the Church of God. But cordial Esteem and Reverence may be to those, from whom Truth (as we judge) doth necessitate us to dissent. If any of the learned Opposers of the Opinion herein affirmed shall condescend so low, as to confute the Arguments propounded in this Treatise; If I am not convinced by the Light they bring, I shall think it a Duty still to maintain the interest of this so precious and wholesome a Truth. But Experience may teach us, That though Learning and Understanding will enable us to confirm true Doctrine, yet only Grace and holy Meekness of Spirit, doth fit us for the right managing of it: Therefore because in Replies, we are prone to discover our nakedness, and to strive for a Doctrine more, as it is our Opinion, and as we are concerned in it, rather than as it is the Lord's Truth, who as he needeth not our lie, so neither our passions; I do think it the most profitable and peaceable way, to

propound and propugne the Doctrine in *Thesi*, and whatsoever Arguments are brought against it, nakedly to examine them, without Replies to a whole Book or Discourse that happily may be published by the Opponent: For what Reader doth not see, that such Contests are spent in personal reflections, in verbal mistakes, and conduce very little to any man's Edification? Truth being seldom more cleared by those whose Disputations are *in pugno*, and *Syllogismi in calcibus*, as Jerome once said of some in his time. Hereby also there are more Interpretations upon Interpretations, and Books upon Books, then upon the Doctrine itself, that is, the principal Subject. Its a happy thing to have a sound Judgment in the matter maintained, and a gracious Spirit in the manner of maintaining it.

The Method I follow in this Book, is,

First, To treat of the Righteousness of God in general, wherein I do maintain against Socinians, That there is such an Attribute in God, whereby he is inclined to punish sinners, if there be not Satisfaction given.

Secondly, That Christ by his Sufferings in Soul and Body, as also by his Active Obedience, did truly, perfectly and really, not metaphorically satisfy this Justice of God, against Socinians also.

Thirdly, That the Righteousness of God, as well as his Mercy is demonstrated in our Justification, and that because God is thus Righteous, none can be accepted to Eternal Life, without perfect Righteousness.

Hereupon in the fourth place, We examine what this Righteousness is, first, Negatively, then Positively; Negatively, we show, That its not any supposed Righteousness we can have by Nature, neither is it the Righteousness of the Law, no, nor the Personal Righteousness we have, consisting in Evangelical Graces, and good Works.

Neither lastly is our Faith, as it is a Work, accounted unto us for Righteousness: But Positively, it is an Imputed Righteousness, or a Righteousness without us: The matter whereof is Christ's Righteousness, consisting partly in his Sufferings, and partly in his Obedience and Conformity to the Law of God. This is the brief Sum of that which is more largely maintained in the Book.

The Lord make this Tractate serviceable and useful unto thee for thy Spiritual Edification in Christ.

August 14th, 1654.

ANTHONY BURGESS.

LECTURE I.

Introductory Propositions, setting forth the Excellency and Preciousness of the Doctrine of Justification; Of how much importance it is that it be kept pure; With the signification of the word Justify.

ROM. 3:24,25.

Being justified freely by his Grace, &c.

The Apostle in the word's precedent laid down two Propositions, to debase man and all his works, that so he might make way for the exaltation of that grace of justification here spoken of.

The first Proposition is, that By the deeds of the Law no flesh shall be justified in his sight, where two things are observable.

1. That he calls every man by the word Flesh, which is emphatical to beat down that pride and tumor which was in the Jews.

2. He addeth, in his sight, which supposeth that though our righteousness among men may be very glorious, yet before God it is unworthy. The other Proposition is, that, All come short of the glory of God; Some do make it a Metaphor from those in a race, who fall short of the prize. Whether by the glory of God be meant the image of God, and that righteousness first put

into us, or eternal life, or (which is most probable) matter of glorying and boasting before God, which the Apostle speaks of afterwards, is not much material. Now the Apostle having described our condition to be thus miserable, he commends the Grace of God in justifying of us, which is deciphered most exactly in a few words; so that you have in the Text a most compendious delineation of justification. First, There is the benefit set down, being justified. Secondly, The efficient cause, God's Grace; and here we have a twofold impulsive cause, one inward, denoted in the word Freely; the other outward, in the meritorious cause, Christ's death; which is further illustrated by the appointment of God for this end, *προέθετο*: Some understand this of God's manifestation, as if it were spoken to oppose the propitiatory in the Ark, which was left hidden; some to the whole polity in the Old Testament, which in the Legal shadows, and the Prophets predictions did declare Christ; Others (upon better ground) refer it to the Decree of God. This death of Christ is called *ἀπολύτρωσις*, which denoteth both the action itself, as also the effect and benefit which cometh by it. Chrysostom observeth, that it is called redemption, and not a simple emption, because we were the Lord's once, but by our sins became slaves to Satan, and now God doth make us his again. In the third place you have the instrumental cause, Faith in his blood; this is that Hyssop that doth sprinkle the blood, though it be contemptible in itself, yet it is instrumental for a great good; and hereby is denoted, That Faith hath a peculiar nature in this work of Justification, which no other grace hath, for none saith Love in his blood, or Patience in his blood. Lastly, here is the final cause, To declare the righteousness of God for the remission of sins past. Some observe those words sins past, as implying, no sin is forgiven till it be committed; it must be past before it can be forgiven; But the Apostle might use this speech in

reference to sins past before his coming, to show the efficacy and power of Christ's death, that it was not the blood of Rams and Goats, but that of Christ, which could expiate our offenses. My intent is to speak of the benefit first, and then the Causes: the Benefit is Justification: And for the better understanding of this, consider the Propositions following, which will be subservient to clear the nature of it, although the more exact opening of the word, and the nature of it, is to be looked for when we come to speak of imputed righteousness.

First, It is of great consequence to have this Doctrine kept pure. Luther called it *Articulus stantis aut cadentis Ecclesiae*, as if this were the soul and pillar of Christianity. Pighius, though a Papist, calleth this the chief part of Christian Doctrine, confessing that it had been obscured rather than cleared by their own Writers: yea, this Doctrine about Justification is that which discerneth the Orthodox from Pagans, Papists, Socinians and Arminians. Now there are divers reasons why we should keep the Philistines from throwing in earth to stop up this pleasant spring: As 1. because herein is the grace and good favor of God especially revealed. Therefore the Gospel is called glorious, because God did not so much exalt, and manifest his excellency in creating the world, as he did in providing of a Savior, and pardon for a poor sinner: Hence its called the riches of his grace, rather than of power or righteousness. We are therefore solicitous (whatsoever the Antinomians say to the contrary) that the doctrine of God's grace in Justification may be fully improved to the uttermost, and that every broken heart may be put into a ravishment and admiration of it. We bewail those times of Popery, when the name and efficacy of Christ and his Grace, were obscured by the works and pretended righteousness of men.

2. It is very necessary to keep this pure, because of the manifold truths that must fall if this fall; if you err in this, the whole truth about Original sin, Free-will, and Obligation of the Law will likewise perish.

3. It is of great influence into practice; for what doth the heart smitten for sin, and filled with the displeasure of God, but run to this Doctrine, as the City of refuge? This is the water that their souls pant after, this is the bread that their fainting stomachs would gladly feed on: now if this water be turned into mud, if this bread be made into stones by the corrupt Doctrines of men, how must the soul perish for want of sustenance?

Secondly, Satan hath endeavored several ways the corrupting of it. You may judge of the preciousness and excellency of it by Satan's malicious endeavors to suppress it: Herod not more diligently seeking to take away the life of Christ when he was in his Cradle, then Satan's instruments were busy to stifle this truth in the infancy. Chemnitz relateth, that he did *saepe cohorrescere*, many times tremble when he thought of a speech which Luther would often say (and it was ominous) That after his death the Doctrine of Justification would be corrupted: And indeed when those first Reformers had made the body of this truth in all the several parts of it like that of Absalom, comely and beautiful, without any blemish, there presently rose up many perverted in mind, and set upon it, as those thieves upon the man going to Jericho, leaving it wounded, and half dead. There are errors about the very nature of it, making it to be the infusion of righteousness in us, for which God doth accept us: Thus they speak of Justification, as Aristotle would about Physical motions. Some take away the imputation of Christ's Righteousness; some take away the satisfaction of Christ; some make Faith to be accounted for Righteousness; some make such a Justification, that thereby God shall see no sin in those that are justified

whatsoever they do. Thus in the nature, parts, instrument, consequents and subject, there are manifold errors, and hereby Satan bringeth much mischief to the Church, for by this means our lives are spent in disputing about this benefit, when it were far more comfortable to be enjoying of it. And when Satan could not overthrow the truth by mingling of our works with the Grace of God, as in Popery, then he bendeth himself to errors on the right hand, by setting it up in such a seeming way, by amplifications of it, that thereby all repentance and godly humiliation shall he quite evacuated: Even as when he could not by his instruments, the Pharisees, disprove the Deity of Christ, then he sets instruments on work to confess that he was the Son of God, thereby to get in some errors.

Thirdly, God in this way of Justification goeth above our thoughts. And certainly, when a Christian will set his heart to think about this truth, he must lay this for a foundation, that, in this matter of Justifying, God's thoughts and his thoughts do differ as much as heaven and earth; so that the doctrine of Christ's hypostatical union is not more above our thoughts and expectation in the truth of it, to be believed, then that of Justification is above our hearts in the goodness of it, to be embraced. It is in this case with us, as with Samson, who found honey in the carcass of a Lion, this could not be expected how it could come there; had he found it in some holes of a Tree in the Wood, where Bees will sometimes hive themselves, there had been some probability, but here is none: Thus thinketh the soul troubled, to find this honey of Justification in the death of Christ, how unlikely is it? If I should look for it in the works I do, in my holiness, and righteousness that is wrought by my own hands, this were according to rules of righteousness.

And this is the ground of all that dangerous error in Popery, they look upon it as against the principles of reason, that we should be accounted

righteous any other way, then by that which is inherent in us; and this made Luther profess, that when he did rightly understand the doctrine about free remission of sins, yet he was exceedingly troubled with the word Justify, for that old opinion had much soaked into him, that it must be to make righteous, as *sanctificare* is to make holy, or *calefacere* to make hot; some positive quality to be brought into a man, which he might oppose against the judgment of God. And hereby you may see, that its no wonder if the people of God are so difficultly persuaded of their Justification; if they be again and again plunged into fears about it; because this way which God taketh is above our thoughts: It is a great matter to deny our own righteousness, and to be beholding to Christ only for pardon.

Fourthly, As the Doctrine itself is by peculiar revelation, so the Scripture hath proper words to express it by, which we must wholly attend to. This would be a good Pillar and Cloud to direct us; for then men began to decline from the truth, when they left off a diligent search of the use of the word in the Scriptures. What makes it so confidently and generally asserted by Papists, that Justification is a transmutation, a change from the state of unrighteousness to the state of holiness, but only neglect of the Scripture-use of this word?

And though this matter was agitated seven months in the Council of Trent, yet because they did not follow the Star of the Scripture, they came not to the lodging where Christ was. There are some kind of words, which the Scripture takes from the common use and custom amongst men, and they are to be interpreted as commonly they are taken; but then there are other words, which the Scripture doth peculiarly use, as being subservient to express that peculiar matter, which the holy Ghost only teacheth, and such is this word, to justify, for the Greek word, δικαιῶν, is observed by learned

men to have two significations, one to punish a man, or condemn him, which is clean contrary to the Apostle his use of the word; or else to determine and judge a thing as just, but then it doth not come up to the Apostles meaning; for he speaks of persons, but the Grecians use it of things themselves: Thus the word *justificare* is not used by any approved human Authors, no more than *sanctificare* and *glorificare*. As therefore we must go to the Scripture only for the knowledge of the nature of the thing, so we must express it in such words as the holy Ghost useth; and this is the ground which hath made our learned men call upon all to consider the Grammatical use of the words in this matter.

First, The word doth imply an accounting just: And this is acknowledged by the Papists themselves, as more frequent, though they plead much for such a sense, as to make just. Now the truth is, there needs not much quarrel even about that signification, though the Scripture doth not manifest it: For we confess that he is made just, who is justified, and that not only in respect of the inward renovation of a man, but also in respect of justification; for God doth not account him just who is not so, and certainly to esteem a man just without righteousness, is as absurd as to account a man learned without learning, or the wall white without whiteness; only we say this Righteousness that doth to make a man just, is not inherent in him, but reckoned to him by the satisfaction of another: for a man is accounted righteous two ways, either when he is not guilty of the crime charged upon him, or when he doth make satisfaction; and in this latter sense by Christ we become righteous.

2. So that if the word should signify as much as to make righteous, as to sanctify doth signify to make holy, still we could grant it, though not in the Popish way; and indeed the Apostle, Rom. 5, saith, many are made

righteous by the second Adam, which if not meant of inherent holiness, doth imply, that the righteousness we have by Christ is not merely declarative, but also constitutive; and indeed one is in order before the other, for a man must be righteous before he can be pronounced or declared so to be. But the Hebrew word doth not signify this sense primarily; for whereas the Hebrew word in Cal doth signify to be righteous by a positive quality; The word in Hiphil according to that Rule in Grammar, signifieth to attribute and account this righteousness unto a man by some words, or other testimony, even as the word that in Cal signifieth to be wicked, doth in Hiphil signify to condemn and judge a man as wicked, so that there are these two things in justifying, whereof one is the ground of the other, first to make righteous, and then to pronounce or declare so.

From these two followeth a third, which is to deal with a man so justified as a just man, so that condemnation, crimes, reproach and fear shall be taken away from him. This declareth the admirable benefit of being justified before God, for when this is done, Rom. 5:1. We have peace with God, Ephes. 3. We come with boldness into his presence, and open face; so that unbelief and slavish fears in the godly are great enemies to this grace of justification; yea, they are a reproach and dishonor to it. Thou thinkest if thy heart were not conscious to sin, if nothing but holiness were in thee, thou wouldest be bold, thou wouldst not fear or be troubled, but thou dost not consider that God walketh towards thee as a righteous man, looketh upon thee as so, so that if Christ be bold thou mayst, if God will not reject Christ, or thy sins cannot condemn him, so neither will God reject thee, or shall thy sins overwhelm thee; this is the sweet consolation of the Gospel, to a sinner broken-hearted, who would give a world for a perfect righteousness, to make him accepted.

4. This is a judicial word, and taken from Courts of judgment. It is good to consider this also, for this supposeth God as a just Judge offended, and man summoned to his Tribunal to appear before it. This work of Justification may be excellently compared with that Parable, Matth. 18, where a man owing many talents to his master, is called upon to pay them, and although the servant prayed his Master to have patience, and he would pay him all (which we cannot say) yet, it is said, his Master forgave him all the debt. That the word is a judicial word in the general appeareth, Deut. 25:1, where the Scripture speaketh of a controversy between men brought to judgment, and the Judge justifying the righteous, so 2 Kin. 15:4. There Absalom wisheth he were Judge in the land, that he might justify him who brought his case to him; so Psal. 51. That thou mayest be justified, and overcome when thou are judged; As it is thus in general, so in this particular case, it is a word taken from Courts of judgment: Thus Rom. 3. That every mouth might be stopped, and the whole world be, ὑποδίκος, guilty.

Hence there is an accuser, and our sins called debts, and the opposite to this justification is condemnation, and the Apostle calleth it a charge that is laid upon men. Therefore Christ is called an Advocate, and he is said to make intercession; all these expressions denote a judiciary proceeding: Thus David, Enter not into judgment with thy servant; for in thy sight no man shall be justified, Psal. 143, and Paul, 1 Cor. 4:3. It is a very small thing to be judged of man's judgment, where a man's judgment is called a day, according to the Cilician phrase (as Jerome saith) and having spoken this, he addeth something of his justification before God; so that there is nothing clearer then that the word is a judicial word, and with John who in his Epistles never useth the word justify, the sense of it is expressed, by not to come into judgment, or to be translated from death unto life. And

certainly if to justify were to make righteous inherently, it would not be an abomination in that sense to justify the wicked.

Fifthly, There can be properly no justification, but where there is accusation or a charge: Therefore condemnation is opposite to it. Hence it is that though it be said that Angels and Adam were justified, and that by works, yet if we would speak properly, they were no more justified, then they had an Advocate, or Intercessor. Thus when Christ is said to be justified in the Spirit, that is, declared to be the Son of God by the Spirit, which was spoken in reference to those calumnies and reproaches that were cast upon him; so that this consideration may comfort a godly man even in that particular wherein he is most troubled; for thus the godly argue, my heart chargeth me with such folly, and so the devil doth, oh it is too plain! I cannot dissemble it, I cannot hide it; oh what shall I do? Even this very thing may support; for how could there be Justification, if there were not a charge? What need a Christ to justify, if there were no fault?

Sixthly, No man can do anything, whereby he should be accounted just before God. This is the grand truth that is such a stumbling block to the world; this makes the Papist gibe and scoff; this makes God (say they) to dissemble; this makes him a liar, to account that ours, which is his Sons; who will say a lame Vulcan goeth upright with another man's legs? Who will compare some deformed Thersites to a fair Absalom, because of some imaginary beauty which is not in him? But the Scripture is too plain, 2 Cor. 5, to be eluded, *Ipse factus est peccatum, sicut nos justitia non nostra sed Dei, nec in nobis sed in ipso, sicut ipse factus est peccatum non suum sed nostrum, nec in se, sed in nobis constitutum.* He is made sin as we are righteousness, not our righteousness but the righteousness of God, not in us, but in him: as he was made sin, not his own, but ours, not in himself, but in

us. Neither do we say, we are made righteous without a righteousness, that indeed were absurd, but we say it is not in us.

Seventhly, That righteousness whereby we are made just, is only by Christ; of this more hereafter; only the Scripture doth carry us always from our own righteousness to that of Faith, which is by his blood; this made Bernard say, *Quid tam ad mortem quod morte Christi non salvetur, Meum meritum est miseratio Domini, non plane sum meriti inops quamdiu illi miseracionum non fuerit inops.* Though we want, Christ doth not want, though we sinned away our good, yet not Christ his merits: And if a man were made perfectly holy, yet he could not be justified for all that, but he needs a Christ to satisfy for his former transgressions.

Eighthly, This description of Justification in a judicial way containeth much terror, and also much comfort. It is good for a Christian to meditate, why God describes the way of pardon by these terms; and first it may be to rouse up secure and Epicurean consciences. Thy heart will not always be quiet, neither will thy sin always lie still at the door, but it will awaken thee, and hale thee to judgment. O the terror thy soul will then be put into! And as it doth thus terrify, so it doth the more comfort; nothing is so welcome as a pardon after a man is condemned, and his head laid upon the block: Thus when all this charge is laid upon thee, and thou summoned before the tribunal, how precious must grace then be to thee?

LECTURE II.

Of the Reality of Justification by Christ; That the Scripture speaks of it as to us in a Passive sense, and as God's Action, not ours. And of other equivalent phrases to it in Scripture; With some necessary Cautions.

ROM. 3:23.

Being justified freely by his grace, &c.

The ninth Proposition is, concerning the reality and truth of this Justification: for when we say God doth justify, that is, account and pronounce righteous, this is taken by Papists, as if here were nothing, but a mere fiction and imagination, without any truth indeed: Therefore the godly are for their comfort to know that this Justification of theirs, is no less a real and solid foundation for comfort (yea it is more) then if they had the most perfect and complete inherent righteousness that could be: for all things that are constitutive of this Justification, are real; God his gracious accounting and esteeming of us so, is real: and seeing he is most wise, just and holy, what he doth judge must needs be so; we many times justify ourselves, but then it is sometimes a mere opinion, we are indeed condemned at that

present, but it cannot be so with God. Again the foundation of this Justification, is as solid and firm as any rock, it being the righteousness of Christ, if therefore the righteousness of Christ be not a fancy or imagination, no more is this. And lastly, the effects of this are real, viz. deliverance from wrath, peace with God, joy in the holy Ghost, and the spirit of Adoption. Now in this treasure the godly heart may much enrich himself, he is not in a dream when his soul is ravished with this privilege; thou mayest be in this transfiguration, and say, it's good for us to be here, and still know what thou sayest; What shame then is it to thee, when if thou hadst inherent perfect righteousness, thou wouldst bid thy soul take her spiritual ease, for she hath much good stored up for her, and thou canst not do this upon an imputed righteousness: imputed righteousness and inherent, differ only in the manner, not in reality: it is all one, as to God's glory, and as to thy comfort, whether righteousness be thine inherent, or thine imputed, if it be a true real righteousness.

Tenthly, Consider, the Scripture speaks of this justification, as to us, still in a passive sense, we are justified, and that whether it speaks upon a supposition of Justification by works of the Law, or in an Evangelical manner, and this it doth to show that God only doth justify: for sin is only against him, and therefore none but himself can remit his own offense. Besides, none can condemn but God, therefore none can Justify. Who can lay trouble on thy soul, bind thee in chains, and throw thee into hell, but God? And who but God can command all the tempests and waves in thy troubled soul to be still? When therefore others are said to Justify, that is only to be understood declaratively, and no more. Now this particular may suppress all those proud, Pharisaical thoughts in us, whereby we are apt to be puffed up within ourselves: what if we Justify ourselves, and clear our

ways? Yet if God doth not, we remain still obnoxious, and bound in God's wrath.

Again, It is for comfort to the godly, what though Satan, thy own heart, and the world doth condemn thee? Yet if God Justify, thou mayest rejoice; you see Rom. 8, what a challenge Paul there makes, Who shall lay anything to the charge of God's elect? It is God that Justifieth. Who shall charge anything? The devil, thy own heart, can lay much pride, hypocrisy, sloth fullness to thy charge: it is true, but God through Christ doth Justify. What a Cordial and reviver would it be to God's people, to live in the power of this gift bestowed upon them? It is God that justifieth thee, O my troubled soul! Who can then condemn? Who can hinder it, or invalidate it? Certainly we are therefore in dejections, despondencies, and perplexities often, because we drink not of this water of life. Lay and apply this excellent Doctrine to thy fainting dying soul, and it will become to it, like Elisha applying himself to the dead child, cause spirit and life again to return to him; right thoughts here, will sweeten all thoughts in other things.

Eleventhly, Although Justification be a Court action, and drawn from judicatories, yet God is not in this action, considered merely as a Judge, but as *paternus Judex*, a fatherly Judge, having an admirable temperament of justice and mercy, so that God pronounceth this sentence from the Throne of Justice and Mercy also; of Justice, in that he will not absolve, till satisfaction be made, and he will not pronounce righteous, but where there is a perfect righteousness: Therefore that opinion, of making Faith to be accepted of for righteousness is a dangerous and false assertion. God in this work of Justification, is never described, as accepting of an imperfect righteousness for a perfect. No, God doth not cease to be just, while he is thus gracious. Again his Justice and righteousness is herein seen, that none

shall be Justified, but such sinners who feel their guilt, and desire to be eased of that burden, believing and rolling their souls upon him. It is very hard to give the right order of the benefits of Vocation, Justification, Adoption and Sanctification; but yet this may be made good against the Antinomian, that a man is not Justified, till repenting and believing. Here is Justice then but there is also a great deal of Grace and Mercy; As in the accepting of a surety for us, that he would not keep to the Law, of having us in our own persons to pay the utmost farthing: This was great love; so likewise to find out a way for our reconciliation; that when the devils had no remedy provided for them, we have. Further, that when this price is laid down, we have the application of this benefit, and so many thousands have not. Two in a Bed, in a Family, in a Parish, one Justified, and the other condemned; What Grace is this?

Twelfthly, This grand mercy is described in Scripture by God his giving something to us, not our doing anything to him. It is described by God's actions, and not ours to him, which may abundantly satisfy the heart against all doubts and fears; thus the Scripture calls it forgiving, not imputing sin, imputing righteousness, making righteous, all which are actions from God to us, not ours to him, so that we are nowhere said in a good sense to Justify ourselves, or commanded to it, as we are to repent, or believe, and to crucify the lusts of the flesh, because it is wholly God's action; by faith indeed we apprehend it, but it's God's action, as the window letteth in the light, but it is the Sun that doth enlighten. And from this particular, we may gather much comfort, for when we look into ourselves and see no such righteousness or holiness, that we dare hold out to God, then we may remember, this is not by our doing to God, but receiving from him; and in this sense, it is more blessed for us to receive, then to give. This made the

Father say, *justitia nostra, est indulgentia tua*, our righteousness is thy indulgence. Therefore let not the troubled heart say, where is my perfect repenting? Where is my perfect obedience? But rather ask, where is God's forgiving? Where is God's not imputing? How hardly is the soul drawn off from resting in itself? It is not thy doing, but God's doing; thou must not consider, what do I, but what God doth. The Antinomian, he indeed wringeth these breasts of Consolation, till blood cometh, but the true sweet milk of the word must not therefore be thrown away. Do not then as they sought for Christ, look for him in the grave, when he was risen out thence. Do not thou pour in thyself for this treasure, when it is to be looked for from heaven; duties, graces will say, this is not in me.

Lastly, The Scripture hath other equivalent phrases to this of Justification, which likewise do amplify the comfort of this gift. It is called Blessedness, as if this indeed were the true heaven and happiness. If thou art justified, thou carriest heaven about with thee, and thy name may be Legion, for many are the mercies that do fill thee. Nothing can make thee blessed but this, it is not Blessed is he to whom the Lord giveth many riches and honors, many parts and abilities, but to whom the Lord imputeth no sin; and howsoever those who wallow in a Laodicean fullness, judge not this such blessedness, yet, ask a Cain, ask a Judas, demand of the tormented in hell, whether it be not a blessed thing to have sin pardoned. That thou shouldst be able to look on thy sins as so many serpents without stings, as so many Egyptians dead upon the shore, as if they had never been, that thou shouldst be able to say, Lord, where are such lusts, such sins of mine? I find them all cancelled; Is not this blessedness indeed?

Another expression is of accepting us in Christ, and herein lieth much of Justification, that it is an acceptation of us to eternal life, Eph. 1:6. This

must needs embolden and encourage the heart, when it knoweth, that both person and duties are accepted, though so much frailty and weakness, yet God will receive thee, The third phrase is to make Just, Rom. 5:9. For God doth not pronounce that man just, which is not so. Therefore when we are Justified, this is not absolutely and simply against a righteousness of works, but in a certain respect, as done by us, and as obedience coming from us, and this must needs support the soul: for when satisfaction is made, when God hath as much as he desireth, why should not this quiet the heart of a man? Will nothing content thee, unless thou thyself art able to pay God the utmost farthing? A fourth word is not imputing of sin, or imputing righteousness, and this, as you heard before, is a very sure and real thing, though it be not in us, for there are many real benefits do come to us, when yet the foundation is extrinsical, as when a man's debt is discharged by his Surety, he hath his real benefit, is discharged, and released out of Prison, as if it had been his own personal payment. Now when God doth this, he goeth not against that text, To Justify the ungodly, for its an abomination to do so, because it's against Law, but when God doth not impute sin, because of the satisfaction of Christ intervening, that is most consentaneous and agreeable to Justice. There is one word more equivalent, and that is reconciliation, some indeed make this an effect of Justification, some make reconciliation the general, and remission of sin a particular part; but we need not be curious, where Justification is there is reconciliation; and this doth suppose, that those who were at discord before, are now made friends, and where can friendship be more prized then with God?

Having laid down these introductory Propositions, which describe most of the matter or nature of Justification, I shall now come to show, wherein it

doth particularly consist, wherein the true nature is, only let me premise two or three Cautions.

1. We must not confound those things, which may be consequent, or concomitant to justification, with justification itself, for many things may necessarily be together, and yet one not be the other; so Justification is necessarily joined with Renovation, yet a man is not justified in having a new nature put into him: The water hath both moistness and coldness in it, yet it doth not wash away spots as it is cold, but as it is moist. We will not enter into dispute (as some of the Schoolmen have, and concluded affirmatively) Whether God may not accept of a sinner to eternal life, without any inward change of that man's heart: It is enough that by Scripture we know he doth not.

2. To place our justification in anything that is ours, or we do, is altogether derogatory to the righteousness and worth of Christ. Some there are who place it partly in our righteousness, and partly in the obedience of Christ, supplying that which is defective in us; some of late have placed it in our Faith, as if that were our righteousness, and not for any worth or dignity of Faith, but God out of his mere good pleasure (say they) hath appointed Faith to be that to man fallen, which universal righteousness would have been to Adam: and hence it is, that they will not allow any trope or metonymy in that phrase, Abraham believed, and it was imputed to him for righteousness. But here appeareth no less pride and arrogancy in this, then the opinion of the Papists, and in some respects it doth charge God worse, as is to be showed in handling of that point: Therefore let us take heed, how by our distinctions we put anything with Christ's righteousness in this great work.

3. In searching out the nature of Justification, we must not only look to the future, but that which is past. For suppose a man should be renewed to a full perfection in this life, yet that absolute complete holiness could not justify him from his sins past. Those committed before would still press him down, though he were now for the present without any spot at all. Therefore though now there were no defects, no frailties in thee, yet who shall satisfy the Justice of God for that which is past, though there were but the least guilt of the least sin? There is no Samson strong enough to bear the weight of it, but Christ himself.

4. The Orthodox sometimes make the nature of Justification in remission of sin; sometimes in imputation of Christ's righteousness, which made Bellarmine charge them, though falsely, with different opinions, for some make these the same motion, it's called remission of sin, as it respecteth the term from which; but imputation of righteousness as it respecteth the term to which; even, say they, as the same motion is the expulsion of darkness, and the introduction of light. But I rather conceive them different, and look upon one, as the ground of the other; remission of sin, grounded upon the imputation of Christ's righteousness, so that his righteousness imputed to us, is supposed to be in the order before sin forgiven; and although among men, where righteousness is imputed, or a man pronounced just, there is, or can be no remission of sin, yet it is otherwise here, because righteousness is not so imputed unto us, as that it is inherent in us; so among men, the more a man is forgiven the less he is Justified, because forgiveness supposeth him faulty, yet it is not so in our Justification before God.

Lastly, We must not confound Justification with the manifestation and declaration of it in our hearts and consciences. This is the rock at which the Antinomian doth so often split, he supposeth Justification to be from all

eternity, and that therefore a man is Justified before he doth believe; Faith only justifying by evidence and declaration to our consciences: but this is to confound the decree of God, and its execution, as shall be proved. Hence it is a dangerous thing, though some excellent men have done it, to make Faith a full persuasion of our Justification, for this supposeth Justification before Faith; It is one thing to be Justified, and another thing to be assured of it. It is true, we cannot have any peace and comfort, nor can we so rejoice in, and praise God, though we are justified, unless we know it also.

LECTURE III.

The Possibility of Pardon; How many ways sin may be said to be forgiven; What things are considered in sin; The Difference between Original and Actual sin; That when sin is forgiven, it is totally and perfectly forgiven: Also the Subject and Extent of Remission.

ROM. 3:24,25.

Being Justified freely by his grace, &c.

Justification consisteth in these two particulars, Remission of sin, and Imputation of righteousness: Indeed here is diversity of expressions among the learned, as you have already heard: some thinking the whole nature of Justification to be only in Remission of sin, and therefore make it the same with Imputation of righteousness; others make one the ground of the other; some make Imputation of righteousness, the efficient or meritorious cause of our Justification, and Remission of sin, the only form of our Justification; others make Remission of sin the effect only of Justification. But howsoever we call these two things, yet this will be made plain, that God in Justification, vouchsafeth these two privileges to the person justified; First,

He forgiveth his sins; Secondly, He imputeth righteousness, or rather, this latter is the ground of the former, as I showed before.

That Justification is remission of sins, is generally received, the great Question is about imputation of Christ's righteousness (but of that afterwards) only here may be a Doubt, how we can properly say, That Justification is pardon of sin, for a man is not justified, in that he is pardoned, but rather it supposeth him guilty: It is true, Remission of sin doth suppose a man faulty in himself, but because Christ did take our sins upon him, and we are accepted of through him, as our Surety, therefore may remission of sin be well called Justification: Indeed pardon can never be called an inherent righteousness, or a qualitative Justice (but rather it opposeth it) but it may be called a Legal or Judicial righteousness, because God for the obedience and satisfaction of Christ, doth account of us as righteous, having pardoned our sin; and withal imputing Christ's righteousness to us, both which make up our Justification. For the understanding therefore of the first particular, viz. Remission of sins, take these Propositions, which will be the foundation upon which many material questions will be built.

1. That forgiveness of sin is possible, there may be, and is such a thing. Hence in that ancient Creed, we are said to believe a remission of sins, where faith is described, not in the mere historical acts of it, but fiducial, the remission of my sins. Now this is some stay to a troubled sinner, that his sins may be forgiven, whereas the devils cannot; God nowhere saying to them, Repent and believe. And although Salmeron holdeth, that God gave the lapsed Angels space to repent, before they were peremptorily adjudged unto their everlasting torments; yet he hath scarce a guide or companion in that opinion; were not therefore this true, that there is such a thing in the

Church of God, as forgiveness of sin; How much better had it been for us, if we had never been born?

2. Consider, That a sin may be said to be forgiven divers ways. First in the decree and purpose of God, as Christ is called the Lamb slain from the beginning. Though I do not know where the Scripture useth such an expression, yet the Antinomians build much upon it. Secondly, A sin may be said to be forgiven in Christ meritoriously, when God laid the sins of his people upon him, which the Prophet Isaiah doth describe as plainly, Isa. 53, as any Evangelist; hence some have called Isaiah the fifth Evangelist. Now you must not conclude, such a man's sins are pardoned, because they are laid upon Christ a long while ago, which is the Antinomians perpetual panalogizing, for to this effect of remission of sin, there go more causes besides the meritorious, faith the instrumental cause, which is as necessary in its kind for this great benefit, as the meritorious cause is in its kind, that though Christ hath born such a man's sins, yet they are not pardoned till he do believe; for as the grace of God, which is the efficient cause of pardon, doth not make a sin completely forgiven, without the meritorious cause, so neither doth the meritorious without the instrumental, but there is a necessity of the presence, and the co-operation of all these. Thirdly, A sin is said to be pardoned, when the guilt is taken away, and this is properly, Remission of iniquities. Fourthly, Sin is pardoned in our sense and feeling, when God takes away all our fears and doubts, giving us an assurance of his love. And lastly, Sin is forgiven when the temporal affliction is removed, and in this sense the Scripture doth much use the word, forgiveness of sins, and his not pardoning, is when he will punish.

3. There are several things considerable in sin, when we say it is forgiven. First, In sin there is a privation of that innocence which he had before; as

when a man is proud, by that act of pride he is deprived of that innocence and freedom from that guilt which he had before. This is properly true of Adam, who lost his innocence by sinning: It cannot be affirmed of us but in a limited sense, thus far, that when a man commits a sin, that guilt may be charged upon him, whereof he was innocent before. Now, when sin is forgiven, the sense is, not that he is made innocent again, for that can never be helped, but that it must be affirmed such a one hath sinned, this cannot be repaired again. It is true, the Scripture useth such expressions, That iniquity shall be sought for, and there shall be found none, Jer. 51:20. But that is in respect of the consequence of it. We shall have as much joy and peace, as if we had not sinned at all.

A second thing in sin is the dignity and desert it hath of the wrath of God; and this is inseparable from any sin, if it be a sin, there is a desert of damnation, and thus all the sins of the godly, howsoever they shall not actually condemn them, yet they have a desert of condemnation.

Thirdly, There is the actual ordination and obligation of the person sinning to everlasting condemnation: and forgiveness of sin doth properly lie in this, not in taking away the desert of the guilt of sin, but the actual ordination of it to condemnation. Therefore its false that is affirmed by some, that *reatus est forma peccati*, guilt is the form of a sin: for a sin may be truly a sin, and yet this actual ordination of it to death, taken away.

Fourthly, There is in sin an offense done unto God, or an enmity to him, so that now he is displeased: and this is taken away in some measure by forgiveness; yet so, as his anger is not fully removed. If we speak exactly, God doth not punish his children, yet as a Father he is angry with them, and that makes him to chastise them, though the sin be forgiven.

Fifthly, In sin is likewise a blot or pollution, whereby the soul loseth its former beauty and excellency, and this is not removed by remission, but by sanctification and renovation. Hence it is ordinarily said, that Justification hath a relative being only, but Renovation, an absolute inherent change.

And lastly, In all sin there is an aversion from God; either Habitual, in Habitual sins; or Actual, in Actual: and in this aversion from God, the soul abideth, till it be turned to him again; as a man that turneth his back on the Sun, continueth so, till he turn himself again: now Conversion, and not Justification, doth rectify this; so that by this you may see, what it is to have a sin forgiven, not the foulness or the disformity of it to God's Law removed, nor yet the dignity and desert of God's wrath; no, nor all kind of anger from God, but the actual ordination of it to condemnation.

4. There is a great difference between original sin, and actuals; for that of original is much more perplexed in the matter of remission, then those of actuals; when an actual sin is committed, the act is transient, that is, quickly passed away, there remaineth only the guilt, which sticketh, till God by pardon doth remove it, and then when he hath forgiven it, there is all of that sin past. But now in original sin it is otherwise; for that corruption adhering to us, cleaving to our nature, like Ivy to the tree (as the Father expresseth it) though it be forgiven, yet it still continueth, and that not only as an exercise of our faith and prayers, or by way of a penal languor upon us, but truly and formally a sin, so that its both a sin, and the cause of sin, and the effect of sin at the same time. Now in this particular lieth the greatest part of the difficulty, in the doctrine of forgiveness of sin, for here sin is in the godly, and truly so, yet for all that it doth not condemn. The Papists finding by experience such motions of original sin in us, yet do say, they are only penal effects, and remain as opportunities by spiritual combat to increase

the Crown of glory: and this they urge as impossible they should be sins, and yet not condemn the godly, because guilt is inseparable from sin. And the Antinomian doth expressly stumble at this stone; Dr. Crisps Serm. vol. 2. p. 92. For my part (saith he) I do not think as some do, that guilt differs from sin, but that it is sin itself: They are but two words expressing the same thing. Now if it were so, that sin and guilt, or the ordination of it to punishment were the same thing, there could be no sin in the godly. It is true, guilt cannot be but where sin hath been, yet guilt of punishment may be removed, when the sin is past. But this the Author doth show, that sin was so laid on Christ, that from that time he ceaseth to be a sinner anymore. Thou art not a Thief, a Murderer, when as you have part in Christ, p. 89, *ut supra*. But of this hereafter.

5. When a sin is forgiven, it is totally and perfectly forgiven. This is to be considered in the next place; for when the Antinomian would have us so diligently consider that place, Jer. 50:20, where God saith, The iniquities of Israel shall be sought for, and there shall be none: If (I say) this were all his meaning, sin shall be as if it had never been in respect of condemnation, he shall be as surely freed from hell, as if he had never sinned, all this is true. But they have a further meaning, and that is, That the sin was so laid upon Christ, that the sinner ceaseth to be a sinner, as if because a surety payeth the debt of some lend bankrupt, that very payment would make him cease to be a bankrupt, that is false; yet God doth so forgive sin, that it can be forgiven no more perfectly then it is: Those sins cannot be forgiven any more than they are, which is matter of infinite comfort, and as it is totally, so irrevocably, God will not revive them again: Hence are those expressions of blotting them out, of throwing them into the depth of the sea; and howsoever that Parable, Matth. 18, which speaks of the Master forgiving a

servant so many talents, yet upon the servants cruelty to some of his fellows, his master calleth him to account, and throweth him in prison for his former debts; howsoever (I say) this be brought by some to prove that sins forgiven, may upon after-iniquities be charged upon a man, yet the ground is not sufficient. For first, The main scope only of a Parable is Argumentative. The Fathers do fitly represent Parables to many things; to a Knife whose edge doth only cut, yet the back helps to that: to a Plow whose Plow-shear only cuts, yet the wood is subservient; so in a Parable, the main scope and intent is only argumentative; the other parts are but like so many shadows or flourishes in the picture to make it more glorious; now this instance was not mainly intended by our Savior, but forgiveness of one another; so that this part doth only show, what is in use amongst men, or what sin doth deserve at God's hands; not that God revoketh his pardon, or repenteth that ever he hath forgiven us, but this is more expressly answered afterwards.

6. Though sin be forgiven, yet there may be the sense of God's displeasure still; for, as though God doth forgive, there are many calamities and pressures upon the godly: so though Christ hath born the agonies that do belong unto sin, yet some scalding drops of them do fall upon the godly; not that the godly is by these to satisfy the justice of God, but that hereby we might feel the bitterness of sin, what wormwood and gall is in it, that so we may take heed for the future, and that we may by some proportion think on, and admire the great love of Christ to us, in undergoing such wrath. Didst thou not judge the least of his anger falling upon thee more terrible, then all the pains and miseries that ever thou wast plunged into? And by this then, thou mayest stand amazed, and wondering at this infinite love of Christ to stand under this burden for thee. David is a pregnant instance for the truth

of this. As when Saul was angry with Jonathan, and run a Javelin at him, he escaped, and that run into the wall; so the wrath of God, which was violently to fall upon thee, missed thee, and ran into Christ. But the sense of God's displeasure for sin, may be retained in us two ways;

1. Servilely and slavishly, whereby we run from the promise and Christ, and have secret grudging's and repining's against God: this is sinful for us to do.

2. There is a filial apprehending of God's displeasure, though we are persuaded of the pardon; this is good and necessary, as we see in David, who made that Psalm of Repentance, Psal. 51, though he had his absolution from his sin. Tears in the soul by the former way, are like the water of the Sea, salt and brackish; but those in the latter are sweet, like the rain of the Clouds falling down on the earth.

7. No wicked man ever hath any sin forgiven him; for seeing remission of sins, is either a part or fruit of Justification, no wicked man is more capable of the one then the other: Indeed we may read concerning wicked men, Ahab and the Israelites, when they have humbled themselves, though externally and hypocritically, yet God hath removed those judgments, which were imminent upon them, and thus far their sins have been forgiven them; but God did not at the same time take off the curse and condemnation due to them. Though they were delivered from outward calamity, yet not from hell and wrath. This therefore doth demonstrate the woeful condition of wicked men, that have not one farthing of all their debts they owe to God, paid, but are liable to account for the least sins, and it must needs be so, for Christ the true and only paymaster of his people's debts, doth not own them; so that when their sins shall be sought for, everyone in all the aggravations of it will be found out.

8. This remission of sin is only to the repenting, believing sinner. To the repentant, Act. 5:31. To give repentance to Israel, and forgiveness of sins. So Luk. 24:47. That repentance and forgiveness of sins should be preached in his name, Act. 8:22. Repent, and pray, if the thoughts of thy heart may be forgiven thee, 1 Joh. 1:9. If we confess our sins he is faithful to forgive, &c. These, and many other places do abundantly prove, that there is not forgiveness but where there is repentance: Therefore look upon all those doctrines, as false and dangerous, which make justification to be before it. Not that we do with Papists make any merit, or causality in repentance, or that we limit it to such a measure and quantity of repentance, nor as if we made it the condition of the Covenant of Grace; but only the way, without which (not the cause for which) remission of sins is not obtained, neither can there be any instance given of men forgiven, without this repentance; and the same likewise is affirmed of faith, though faith is in another notion than repentance, this being the instrument to apply and receive it. But of this hereafter.

9. This remission of sin is not limited to persons, times, or the quantity and quality of sins. Indeed the sin against the holy Ghost cannot be forgiven: we will not explain that (cannot) by difficulty, as if indeed it might be forgiven, but very hardly. The ordinary answer is, that therefore it cannot be forgiven, because the person so sinning, will not confess, humble himself, and seek pardon. God is described by pardoning iniquity, transgressions and sins. Christ is said to take away the sin of the world. David and Peters sins were voluntary, yet God forgave them.

LECTURE IV.

Of the Afflictions that come upon the Godly after the Pardon of their sins.

ROM. 3:24,25.

Being Justified freely by his grace, &c.

The Doctrine about remission of sin being thus particularly declared, we come to that great Question, How afflictions come upon the godly after the pardon of their sins? For the Antinomian goeth into one extremity, and the Papist into another, so true is that of Tertullian, Christ is always crucified between two thieves; that is, Truth suffers between two extreme errors. Therefore in prosecuting this point, which is of great practical concernment, I will lay down, First, What the Antinomian saith; Secondly, What the Papist; And lastly, What the Orthodox. The Antinomian, in his book, called the Honey-Comb of Justification, explaineth himself in these particulars, by which you may judge, that his Honey is Gall. Having made this Objection to himself, That the children of God are corrected by God, therefore he seeth sin in them, maketh a large Answer: Distinguishing first of afflictions, calling some Legal, and some Evangelical, and then he distinguisheth of Persons, making some unconverted, others converted; the unconverted

again, he makes to be either such as are reprobate, or else elected; now (saith he) the legal crosses have a twofold operation, either vindicative or corrective: Vindicative are such afflictions as God executeth upon the wicked and reprobates, in which sense God is called the God of vengeance: Corrective, are such lashes of the Law, as are executed upon those persons that are the children of God by election, but not yet converted, and so under the Law, therefore these afflictions are not in wrath, to confound them, but in mercy to prepare them to their conversion, for God seeing sins in them, layeth crosses upon them. Now these elect persons he calls unconverted, actively and declaratively, in a very ambiguous, and suspicious manner, as if conversion were from all eternity, as well as Justification, so that as they say, a man in time is justified only declaratively, being indeed so from all eternity, thus he must be said to be converted: and if this be true, then it will likewise follow, that a man in heaven is glorified likewise only declaratively, but actually and indeed glorified from all eternity, even while he is in this miserable house of clay. In the next place he comes to Evangelical crosses, which fall upon them that are actively and declaratively (as he calls it) converted, and these he denieth expressly to be for their sins, for this were (saith he) to deny Christ's satisfactory punishment, because by his death, we have not one spot of sin in us: therefore he makes them to be only the trial of their faith, and to exercise their faith: so that (by his divinity) when a godly man is afflicted, the flesh would indeed persuade a man hath sin in him, but this is to try whether thou canst believe thou art cleansed from sin for all these afflictions. Therefore if any man yield to this temptation (viz. that he hath sin in him when he is afflicted) what is this (saith he) but to deny Christ and his blood? Think you this to be the voice of the Scriptures? Hence he laboreth to show that twelve

absurdities would follow from this doctrine of God's afflicting his children for their sins, the strength of which shall be in his place considered; I have now only laid down his judgment; and he makes the Doctrine of the Protestants opposing this to be Popish, and confounding the Law and the Gospel together. Hence intending the Protestant Authors and Ministers, he saith, They paint God like an angry father, ever seeing sin in us, and ever standing with a rod and staff in his hand, lifted up over our heads, with which by reason he seeth sins in us, he is ever ready, though not to strike us down, yet to crack our crowns, and sorely to whip us: whereas the Gospel describeth him to be not only a loving Father, but also our well-pleased Father, at perfect peace with us; so that the upshot of his position is to show, that they are taskmasters and do degenerate to the legal teaching in the Old Testament, whosoever preach that God doth correct Believers for their sins: and I have, saith he, somewhat the more largely hunted this Fox, because it is so nourished, not only by the Papists, but also some of us Protestants, who by lisping the language of Ashdod do undermine the very roots of the Lord's vine. And that you may see it is not one man's judgment amongst them, see what their great General saith in a Sermon, pag. 162. Know this, that at that instant, when God brings afflictions upon thee, he doth not remember any sin of thine, they are not in his thoughts towards thee. Again, whatsoever things befall the children of God, are not punishments for sins, they are not remembrances of sin, and if men or Angels shall endeavor to contradict this, let them be accounted as they deserve. Thus the Antinomian. The Papist goeth into another extremity, for thus they hold, Bellar. de poen. lib. 4. cap. 1, & 2. That when God hath forgiven a sin, yet it is according to his Justice, that the sinner should suffer, or do something to satisfy this justice, not in respect of the sin as it is against God (for although some say

so, yet others reject it) but in respect of some temporal punishment, either in this life, or in the life to come, which is the ground of Purgatory. And that this may be made good, they say, When God doth forgive a sin, he doth not presently remit the temporal punishment; therefore men may by some satisfactory penalties voluntarily taken upon themselves, rescue themselves from these temporal punishments. Now this is a doctrine extremely derogating from the full satisfaction of Christ's death, as the Orthodox show against the Papists. Therefore in the third place, the truth is this, That God when he forgiveth a sin or sins, he doth likewise take off all temporal punishment, properly so called, viz. in order to any vindicative justice, as if a further supply were to be made to Christ's sufferings by what we endure: yet we say withal, that God indeed doth take notice of the sins of those that are justified, and doth correct them for them: so that when he chastiseth them, it is in reference to their sins, they are the occasion, or the impulsive cause (as we may say, though improperly when we speak of God.) Although the final cause, and the end why God doth so, is not to satisfy his justice, but for other ends. It is doubted whether we may call them punishments or no: but we need not litigate about the word, I see Chemnitz and Rivet calls them so. And if we make a distinction in God's end, why he afflicts the godly for their sins, from that when he punisheth the wicked, though both for their sins, we speak the truth fully enough, though we call them punishments; and certainly the words punish or punishment, used Hos. 4:19, Ezek. 9:13, Lev. 26:41, do not take the word punishment in such a strict sense. The Greek word, κόλασις, is used of the damned Angels and men, 2 Pet. 2:9. Matth. 25:46, and this word seems not applicable to the afflictions of God's people for their sins, and so the word, τιμωρία, seemeth to be an act of some Judge, who doth not attend to mercy, τιμωρῶ σοι,

βοηθῶ σοι, τιμωρῶ σέ δε ἀντί τοῦ βασανίζω, *Suidas in voc.* But the word, κρίνειν, to Judge, is attributed to God when he doth correct his children, 1 Cor. 11:31, where the Apostle useth three words in an elegant *paronomasia*, κρίνειν, διακρίνειν, and, κατακρίνεσθαι; so then when God doth afflict his people, he may be said to do it as a Judge, and afflictions are called judgments, 1 Pet. 4:17, only when God doth thus correct and punish his people, he is *paternus Judex*, a fatherly Judge. But the most expressive word of these afflictions, is παίδειν, which denoteth God afflicting his people, as a father his child; and although he doth it, because of their faults, yet he hath tenderness in what he doth. This is the truth: and for the proving of it, consider these Propositions:

First, That God doth not afflict any but where there is sin in the subject; for so was the threatening at first, in the day thou eatest thereof thou shalt die. By death is meant all kind of evil and punishment, so that had there been no sin going before, there had no curse, either upon man or creatures followed after. Hence it is that Divines say, The very hunger and thirst which Adam had, while in the state of integrity, was without that pain and provocation as it is in us. So that the state of man in righteousness, was like the heavens that admit of no corruptive alterations. As for that dispute, Whether God may not by his absolute Sovereignty adjudge man without the consideration of sin to everlasting misery, the affirmative decision of it will not much incommode this truth, seeing that even then (they say) God doth this *per modum simplicis cruciatus*, by way of a mere naked trouble and pain: not *per modum poenae*, by way of a punishment. As for Christ, he though innocent, was a man of sorrows, because our sins were laid on him.

Secondly, That God may, and sometimes doth afflict, yet not in reference to sin. Thus God doth exercise Job, who though he was not without sin, yet

God seemeth not to do it for sin: Therefore such calamities were rather exercises of his graces, then correctives of his sins: they were to him, what a storm, or a tempest is to a skillful Pilate, what a valiant adversary is to a stout Champion; and to this purpose is that answer of our Savior, when the question was, Whether the parents, or the blind man himself had sinned, that he should be born blind? (speaking according to the opinion of some Philosophers, that was now also received among the Jews (as learned men think) viz. That there was a prexistency of the souls before they were united to their bodies) our Savior returneth this answer, Neither hath this man sinned (because he had no being before his birth) nor his parents (viz. some grievous sin, for which God would punish the child) but only that the works of God may be made manifest. This also must be granted.

Thirdly, That all afflictions and crosses are to be reduced to the Law. We may acknowledge this truth also, if so be by Law we mean strictly whatsoever doth command and threaten, and the Gospel to be only promissory, though if largely taken, the Gospel hath its curses and afflictions; so God threatening or afflicting of a godly man, doth so far use the Law as an instrument to make him sensible of his sin: and therefore this is a sure Argument, that the Law is not abolished as to all uses to the Believer, because still there do befall afflictions to the godly, not only from sin (as the Antinomians speak) but for sin; only as the Law without the grace of God worketh all evil, so do all afflictions likewise to men that are not godly: Therefore wicked men in afflictions, are as garlic, or any ill-smelling herb, the more it is pounced, the worse smell it sends forth; so that there must be teaching, as well as chastening, to make that affliction blessed.

Fourthly, That in the calamities which fall upon the godly there is a great difference, some are common and absolutely determined, others more special, and not necessary. This distinction must be attended, for God hath so peremptorily and irrevocably concluded upon some miseries as the fruits of sin, that no repentance or humiliation can ever take them off. Thus though a man should have as much faith as Abraham, as much meekness as Moses, as much uprightness as David, as much zeal and labor for the Church, as Paul; yet all this would not free from death, nor could it remove the curse that is upon the ground; so a woman's holiness and humiliation cannot take away the pains and throbs in child-bearing, for these are absolutely decreed. But then there are special calamities, which many times by turning unto God are taken away; yea, and God very frequently when he pardoneth sin, he taketh also away those outward miseries, as we see in many whom he healed both in soul and body at the same time. So that we say not God is bound always when he doth pardon sin, outwardly to afflict for it.

Fifthly, There are again some calamities that come upon them because of sin, others for other ends. We acknowledge it as clear as the sun, that many troubles upon the godly, are by way of trial and temptation upon them, and because of the good that is in them; of these the Apostle James speaks, when he bids them count it all joy, when they fall into divers temptations; of these Paul speaks, when he saith he will rejoice in his infirmities; so that the persecutions and miseries which come upon them are an Argument of the good in them, more than of the evils; as the tree that is full of fruit, hath its boughs more broken, then that which is barren, and the Pirates watch for the ship that is fraughted with gold. And thus a martyr comforted himself; That though he had many sins, for which he deserved death, yet he thanked God,

that his enemies did not attend to them, but to the good that was in him, and for that he suffered: so then, all the grievances upon the godly are not of the same nature.

Sixthly, The afflictions for sins upon the godly do differ much from those that are upon the wicked. This we also grant, that when God doth punish the godly and the wicked for their sins, though the punishment for the matter of it may be alike, yet they differ in other respects very much; as in the cause from which, one cometh from a God hating their persons, the other from anger indeed, but the anger of a father. Hence secondly, they differ in the fittedness of these afflictions to do good, God doth moderate these afflictions to his people, that thereby grace may be increased; but to the reprobate, they are no more to their good, then the flames of hell-fire are to the damned; The Butcher he cuts the flesh far otherwise then the Surgeon, saith August. Again, in the end they differ; All afflictions to the godly, are like the beating of clothes in the Sun with a rod, to get out the dust, and moths, but it is not so with the wicked; many other differences practical Divines prove out of the Scripture.

Seventhly, Yet God doth in reference to the sins of his people, though forgiven, sometimes chastise them. This is proved,

1. From the Scripture, that makes their sin the cause of their trouble: Thus of David, Because thou (saith Nathan, 2 Sam. 12:14) hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born of thee, shall die: Thus God speaks to all the godly in Solomon, 2 Sam. 7:14,15. I will be his father, and he shall be my son: if he commit iniquity, I will chasten him with the rod of men, but my mercy will I not take away: In these places, sin is expressly made the cause of those afflictions; and it is a poor evasion to say, this was in the Old Testament, for was not the

chastisement of the godly men's peace in the Old Testament, laid upon Christ, as well as in the New? But their folly herein, and their contradiction to themselves, will be abundantly showed, in answering their objections.

2. In the places that do assert God's judging of his people, and rebuking of them: and they are divers, 1 Cor. 11. For this cause many are sick, and weak: where again, you have not only the affliction, but the cause why, viz. irreverent profaning of that Sacrament. Thus James 5:14. Is any man sick? Let him call for the Elders, and let them pray for him, and if he have committed sins (saith the Text) they shall be forgiven him: There is none but hath committed sins; yet the Apostle makes such an if, because he speaks of such sins, that may provoke God to lay that sickness upon him. Thus in the Old Testament, Psal. 99:8. Thou forgavest them, though thou tookest vengeance on their inventions: Here the Psalmist calls the chastisements upon those, whose sins were forgiven, vengeance: as in other places, his anger is said to smoke against the sheep of his pasture; but we must not understand it of vengeance strictly so called, as if God would satisfy his justice out of their sufferings.

3. From the encouragement to duties by temporal Arguments, and threats of temporal afflictions. If the godly have these goads, then certainly, as they may conclude their temporal mercies to be the fruit of their godliness, which hath the promise of this life, and the life to come; so they may conclude that their afflictions are the effects of their evil ways, which have the threatening of this life, and the life to come; only here is this difference, that the outward good mercies, are not from their godliness by way of merit, or causality, but their afflictions are so, because of their sins: Hence the Apostle urgeth the godly, Heb. 12:19, with this, that even our God is a consuming fire: Thus 1 Pet. 3:10,11. He that will love life and see good

days, let him eschew evil, and do good. So that the Scripture pressing to holiness, because of outward good mercies, and to keep from sin because of external evils, and pressing these to the godly, doth evidently declare this truth; and certainly the Apostle, speaking of the godly, Rom. 8:10, saith, the body is dead because of sin; for by body, Beza doth well understand our mortal body, and not the mass of sin, as some interpret it.

4. From the comparison God useth concerning his afflictions upon his people; and that is, to be a father in that act, correcting of them. Thus Heb. 12:6-12, compare this with Rev. 3:19. As many as I love, I rebuke; now rebuke is always for some fault, and this is further cleared, because he makes this conclusion, be zealous therefore and repent, therefore sin was precedent. Now in these places, God compareth himself to a Father, and believers to children, and we all know that fathers never correct but for sin; it would be ridiculous to say, the father whips the child from sin, not for sin. It is true, he doth it from sin, by way of prevention to the future, yet for sin also. The Antinomian saith this is spoken of many believers together, where some were not converted, but this is weak, because the persons whom he reproveth, God is said to love them, and they are children not bastards. Again he saith, There is no sin mentioned, therefore it was not for sin; But I answer, the very comparison of God with a Father correcting his child, doth evidently argue, it was for sin; though it be not expressed.

5. From the command not to despise, or to make little account of God's afflictions, but to humble ourselves, and search out our ways. Why should this be spoken, but because they are for our sins? Heb. 12:5. Despise not the chastening of God, neither faint when thou art rebuked of him. Where two things may seem to be forbidden, though some make them all one, one not to faint, ἐκλύειν, a metaphor from those who faint in the race, through

languor, and dissolution of mind. The other is in the other extreme, not, ὀλιγορεῖν, to despise, or to make little or nothing of it: as it were a great fault in a child, to slight or make nothing of his fathers corrections. Now let all the world judge, whether the Antinomian Doctrine doth not open a wide gate to despise God's afflictions: this makes them cry down Fast-days, repentance, humiliation, and confession of sin: yea they make it Popery, and hypocrisy what is done this way. ποῖοι νῦν βροτοί εἰσιν, we may say with Homer.

6. If God hath commanded Magistrates to execute outward evils upon some godly men, that have heinously offended, then its God's will to afflict them for sin; but he hath done so. If a godly man, being through the Delilah of some corruption, persuaded to have his hair cut off, his spiritual strength gone, and so he fall into the sin of murder: is it not God's will that the Magistrate should put him to death for this sin? And what God would have the Magistrate do, is it not as much as if God himself had done? And must not all say this is a chastisement upon him because of his sin? Thus have I brought reasons to prove that, which I think was never denied before, till this age, which every day like Africa bringeth forth some Monster. And certainly the Doctrine of afflictions upon the godly is so sweet and wholesome a truth, that none but a Spider could suck out such poison from it, as the Antinomian hath done.

LECTURE V.

Of Afflictions: Whether God chastises his Children for their sins.

ROM. 3:24,25.

Being justified freely by his grace, &c.

We come now to consider how the Antinomian can make good that Paradox of his [God chastiseth not believers because of their sins] and indeed the Author forementioned doth much sweat and tug, in bringing in several absurdities, which he conceives will follow upon the truth asserted by us. But before we examine them, let us take notice of the Authors great contradiction to himself in this point, and that within very few Pages; Falsehood is not only dissonant from truth, but also from itself; for whereas in the fore-quoted place he makes his assertion universal, that God seeth not sin in persons converted, and therefore there are no afflictions befall them because of sin: Now see how flat contrary that same Author speaks in the same book, pag. 117, for there making an opposition between the condition of believers in the Old Testament, and those in the new, he expressly gives this difference: God (saith he) saw sin in them, as they were children that had need of a rod, by reason of their non-age, but he seeth none in us, as

being full-grown heirs; and again, God saw in them, and punished them for it, as they were under the Schoolmaster of the Law, but he seeth none in us: Hence pag. 99, he makes it peculiar to the time of the Law, that Moses for an unadvised word was stricken with death, and Uzzah, and Jonah, and Eli, with others temporally corrected: Therefore it was (saith he) came those terrible Famines, whereby mothers were driven to eat their own children, all was because they were under the severity of the Law, that if they did but a little step awry, they were sharply scourged for the same.

Now how great a contradiction is this to his other assertion? For were not the godly under the Old Testament actually converted? Had they not Christ's righteousness made theirs? Were they not elected? How cometh it about then, that they were afflicted for sin, and not believers under the New Testament? When a man can bring the East and West together, then may he reconcile these assertions: but self-contradiction is no strange thing in that book.

But I come to his Arguments; The first place he urgeth is Rom. 5:1-3. Being justified by faith we have peace with God, that is, all beating, blows, and anger are ceased, saith he, and hence it is that we glory in our afflictions: but now if they were for our sins, we had no more cause to glory in them, then the child hath in his whippings for his faults. For the opening of this place consider these things, some ancient Commentators read the word imperatively (Ἐχωμεν for ἔχομεν) let us have, instead of we have, and thus they have interpreted it,

[Being justified by Faith, let us take heed how we sin again, but preserve our peace with God] The words taken this way would much confirm, rather than debilitate our assertion: but I do not judge this so suitable to the scope of the Apostle in this verse; we will take them as they are indicatively or

assertively: and first, we may mean by peace, either that reconciliation which is made with God, or the sense and feeling of this, which is nothing but tranquility, and security of conscience, through the persuasion of God's favor to us. Now these may be separable one from the other, a believer may be reconciled with God, and in the state of friendship with him, yet he not feel this, or know this, as many passages in David's Psalms do witness; even as the child in the womb knoweth not the great inheritance, and rich Revenues, it shall be possessed of, or as Agar did not see the well of water by her, but thought she must perish, till God opened her eyes. There is a seal of the pardon of sin, when yet the proclamation of it is not made in the conscience. If we take peace in the first respect, it is an absolute universal proposition, and true of every justified person; but in the latter sense it is true only of some persons, and at sometimes, for the sense of God's favor is a separable privilege from those that are in it.

If by peace we should understand the sense of God's favor, and the declaration of it in our consciences (as by their arguments they must do) then it proveth against their opinion as well as any others: for they hold that a believer needeth to pray for pardon in the declaration or sense and feeling of sin, though not for the pardon itself of sin; now there cannot be at the same time a want of the feeling of pardon of sin, and the tranquility of conscience together: so that this place must needs be a thorn in their side.

But secondly, the true and direct answer to this place is, that there is a twofold peace, one which is opposite to the hatred of God, as he is a terrible enemy to sinners, unreconciled with them, in which sense he is often described in Scripture. The other, as it is opposite to that fatherly anger and displeasure, whereby though for the main reconciled, yet he may for some particular faults be displeased; now the Apostle speaks of the former kind of

peace. Being justified that is God being once reconciled with us in Christ, he hath no more hostile enmity against us, and if we do sin afterwards, he will not become an enemy to us, or satisfy his justice by punishing of us, but as a father he may in his displeasure chastise us. The sense of God's displeasure as a father, may well stand together with an assurance, that for all this he is no enemy. A child that bitterly crieth out because of his fathers chastisements, yet even then hath that hope and comfort which he would not have if fallen into the hands or rage of an enemy that would kill him. Hence it is that we press all believers, though sorely punished for their sins, as their own hearts can tell them, yet they must never pass such a sentence, Now God is become my enemy, he deals with me as with a Judas, as with a Cain; these (we say) are sinful inferences, but they may conclude thus, God, though a loving father, is now very angry, and much displeased with me.

Distinguish then between a peace that doth oppose the hatred of God to a sinner as an enemy, and a peace which doth oppose only the frowns of a father; and this objection is answered. I will acknowledge the people of God are apt under his sore displeasure not to discern between a father and an enemy. They have much ado to keep up this in their hearts; God he smites, he frowns, he chides, yet he is a father still: but this is their temptation and weakness, and we are apt to endeavor some kind of compensation to God in our troubles for sin: therefore it was a most blessed thing when God at the Reformation out of Popery, caused this truth to break out, That punishments for sin were not satisfactory to God, but fatherly chastisements. Thus you have this answered, and as for that which followeth, we glory in tribulations, the Apostle must be limited to those which fall upon us for professing of Christ and his truth. In these we may glory, as the soldier doth of his marks and wounds he hath received in the wars for a good cause, and

to this purpose we told you in one Proposition, That there was a great difference between those troubles that fell upon us, because of the good in us; and those which come upon us, because of the evil in us. What glory is it, saith Peter, 1 Pet. 2:20, if ye be buffeted for your faults? Now who can deny but that even a godly man may fall into some heinous crime, for which he may receive a sentence of death? This man though he may rejoice in God, who doth pardon the sin to him, yet he can no more glory of this tribulation, then a child doth of whipping for his faults.

Another place of Scripture, is Isa. 53:5. The chastisement of our peace was upon him, and with his stripes we are healed. This Text of Scripture is again and again pressed by them, and certainly it is more sweet then the Honey or Honey-Comb: but truly they do with it, as the thieves with the man of Jericho, leave it half dead, and much wounded. First, Let us open the place, and then see how far they are from the meaning. The Prophet Isaiah in this Chapter, may be called, as we said before, the fifth Evangelist, for he seemeth rather to write an History of Christ, then make a prophecy of him. Among other passages these two are to our purpose.

1. That the chastisement of our peace was upon him: by Peace here, Calvin doth well understand, not that of quietness in the conscience, but a reconciliation made with God through his sufferings. And it is observed by some, how emphatical the Scripture is in that Pronoun [He] He hath born, and He hath been wounded.

The second follows, With his stripes we are healed: Some think that this is spoken to debase that condition Christ so voluntarily put himself in, that so his love might appear the more to us; it being an allusion to the State of servants, who used to be chastised by their lords. The phrase is the same with that, He hath born our griefs, or diseases, which Matth. 8:17, is applied

to Christ's healing of diseases, and 1 Pet. 2, to that suffering upon the Cross. And well may this be, because the outward healing of diseases, was a Symbol or Testimony of his inward healing. Although Grotius observeth, That Christ is therefore said to bear our diseases when he cured them, because of the great pains and travel he took therein, for it was after Sun-set, and the multitude did much throng him; so then, by the words you see the whole price of our peace laid upon Christ, and by him all evils, both temporal and spiritual removed: but what is this to the purpose? Yes (say they) here our chastisements are laid upon Christ, therefore we have none for sin; but 1. if this proved anything, it will be more than the Antinomians will yield, for it would infer, that there are no chastisements at all, either for sin, or no sin; now the Antinomians cannot deny (and experience confuteth them) but that the godly have afflictions, though as (they say) not for sin; and this will inevitably follow by their argument; for as they would prove from hence they have no sin at all, not only sin that will not condemn (as the Orthodox say) but even no sin; so it will by the same reason follow, that believers have no chastisements at all, I do not say (not for sin) but none at all.

But Secondly, The Antinomian in that place pag. 129, doth fully answer himself, All chastisement (saith he) for sin, needful for the making perfect peace between God and his justified children, was laid upon him: very true, Therefore say we, though these chastisements be for sin, yet they are not upon the godly as upon Christ, they are not to satisfy God's justice, to work a reconciliation, but only to humble them in themselves, and make them the better feel how much they are beholding to Christ who bore so much wrath for them. To say therefore as the Papists, Christ by his death did only remove the spiritual evil, and we by our sufferings must take away the

temporal punishment, this would indeed be derogatory to Christ, and take off in a great measure from his glory.

A Third place brought in to maintain their error, is James 1:2-5. Count it matter of all joy when you shall fall into divers temptations, therefore (saith he) they are not for sin, because they are matters of joy; and mark how he baptizeth (goeth on the Author) crosses and afflictions, as it were with a new name, taken from the nature of the change of them through the Gospel, calling them temptations and trials. But mark the ignorance of the adversary rather than the name of afflictions: for, Is it peculiar to believers under the Gospel, that their afflictions are trials? What then will he return to that place, Deut. 8:2. God saith, the afflictions upon the people of Israel for forty years in the wilderness (and they were not all believers, much less believers under the Gospel) were to humble them, and prove or try them? And Jer. 9:7. God speaking of the Israelites saith, He will melt them and try them. See also Dan. 9:25, Zech. 13:9. Whereby you will presently judge of the man's bold ignorance. But as for the place itself, certainly the words are very emphatical. Count it (implying a man in his choicest deliberation ought to do so) all joy, a Hebraism, full, perfect joy, when ye fall, the word is so fall that ye are compassed round about. And lastly, divers temptations, By temptations Austin seemeth to have understood enticements or provocations to sin, and whether such temptations may be desired, or to give ground of a just joy, is disputed by the Schoolmen, but that is impertinent: we see the Apostle speaketh of afflictions, as appeareth by the word following, and not all kind of afflictions, but such as are for Christ's name: certainly the Apostle writing to the Corinthians, and speaking of the chastisements of God upon them for their sins, he doth not bid them count that all joy, but rather exhorts them to judge themselves that they be not

condemned with the world. He doth not then speak of all kind of afflictions, but some only, and his meaning is not, that under even those afflictions they should have no grief (for he saith, no affliction is for the present joyous but grievous) but he giveth one respect why they should rejoice, because of the good work of their faith manifested thereby, though in other considerations they may be humbled. And I see not but even in those persecutions which befall the godly for the Gospels sake, they may not, some of them at least, and sometimes, be humiliations for the Godlies former sins, as well as explorations of their Graces, and more eminent glorifying of them here and hereafter. I deny not but even in afflictions for their sins, the people of God may take comfort to their souls from several considerations, but I think not that the Apostle doth refer to them in this place: Let us now consider what dangerous Absurdities would flow from this doctrine of ours; and first (saith he) this is to confound Law and Gospel together. The Law should be preached only to secure sinners, the Gospel to broken sinners only; whereas if you tell the godly when they are afflicted, that it is from their sins, you preach Law to them.

But first, Then the Apostle mingled Law and Gospel, when he commands the Corinthians to judge themselves under God's hand upon them: and how legal was Peter, when he said, judgment must begin at the House of God?

2. The Gospel and the Law are to be mingled in all spiritual administrations, but for different ends. As they must not in preaching be confounded, so neither divided.

3. The people of God have still sin, pride, and hardness of heart remaining in them, and shall a Minister preach the Gospel to his pride? Shall we comfort them, because their hearts are sometimes dull and froward?

Lastly, Though we say they are afflicted for their sins, yet this is not to make the crosses Legal but Evangelical; for we do not say they are so for their sins, as that thereby they must satisfy the justice of God in their own persons, but for other considerations.

A second Absurdity will be, say they, hereby to make the Gospel insufficient to abolish the old man, unless it borrow help from the Law.

But first, Observe his contradiction, The Gospel doth abolish sin in the believer; how can that be, when he holdeth there is no sin to be abolished? Certainly that which is not, needs not to be abolished, for it is not already.

Secondly, If the Gospel be so powerful to abolish sin, why will he have the Law preached to obstinate sinners? Certainly by his rule the Gospel would sooner melt the toughest and most irony sinner that is.

Thirdly, That which he would have such an absurdity is an eminent truth: the Law and the Gospel are mutually subservient to each other, and are to be preached as conjoined, though not confounded one with another.

Another Absurdity (for I cannot take them in order, seeing he doth absurdly make one thing several arguments, and so doth but tautologize) This would be to deny Christ's perfect righteousness, and that we are not made without all spots or blemishes.

But first, It doth not derogate from Christ, that we are not freed from sin, while here in this life, for he himself holdeth the believers in the Old Testament, had sin in them, and God scourged them for it, yet Christ bore their sins, and took away their iniquities.

Secondly, If this place prove anything, it would the Popish Tenet, That we are inherently without sin: and the Antinomian denieth that, for he saith, we are made perfectly holy; not actively, but passively, whereas those places speak of an active holiness.

Thirdly, If so be the sin remaining in us did not only bring temporal evils but eternal; did not bring only a disease but hell also; then this would evacuate the fullness of Christ's death, but now it doth not.

A fourth Absurdity he would fetch from an Argument of Bish. Babingtons, *Ejus quod non est, non est poena*, but sin when it is forgiven, is not; therefore to forgiven sin there is no temporal punishment.

I answer first, If by that which is not, should be meant that which hath a physical and natural existence, then the Argument would prove that no sin whether forgiven or not forgiven, could damn a man, because no sin (according to the received opinion) hath any positive natural being: therefore it must be understood of a moral being, that is, a desert of punishment. Now when sin is said to be forgiven, the reason is not, at if remission of sin made sin no sin, drunkenness no drunkenness; or as if that sin did not deserve punishment, for that is inseparable from the nature of it: but forgiveness of sins takes away the actual ordination of them to condemnation. So then a sin, though forgiven, hath some kind of being, though not that of actual ordination to everlasting death; when therefore sins are said to be thrown into the bottom of the sea and they shall be no more, that is to be understood *quoad hoc*, in respect of actual condemnation. So David's sin was forgiven, viz. as to damn David, yet though forgiven, it was still, viz. to afflict David, and to make God angry with him.

A fifth Absurdity, If you say the people of God are afflicted for sin, this would trouble the consciences of God's children exceedingly, and make them fearfully to expect horrible temporal plagues every hour, because the least sin is so infinitely distasteful to God.

But first, It seemeth then a godly man though fallen into murder, adulteries, &c. his conscience must not be troubled: Peter if he denieth Christ, must not weep bitterly.

Secondly, we give many cordials and antidotes against despair, while we say they are afflictions even for sin, for we add further, That they are all bounded within a due measure; God considers our strength, and will lay no more than he will enable to bear.

Thirdly, There is a twofold trouble, one that is holy and effectual for good, such a trouble as that was which the Angel made in the pool of Bethesda; and there is a trouble by way of torment, driving from, and raging at God; now we all forbid this later, neither will this Doctrine give any ground to such a distemper.

Lastly, If a doctrine shall be branded for such an event as shall come through the corruptions of men, then we may say their opinion will encourage believers, or men that do presume they are so, to act all manner of flagitious crimes, and yet to have no fear that God will plague them for those things.

LECTURE VI.

Of the Perfection of Justified Persons, and their freedom from sin: Whether God sees sin in Believers: Diverse Scripture expressions about pardon of sin.

JER. 50:20.

In those days, and at that time, the iniquity of Judah shall be sought for, and it shall not be found, &c.

Although the Apostle say true, 1 Tim. 6:4, that there is a dotting about questions, whereby the soul of a man is made sick and spiritually diseased, as the Greek word, νόσων, implieth, weakening and debilitating grace, as much as fretting doth waste away the flesh; and this is done when men encounter in controversies as beasts in their combats, seeking only victory; yet there may be such a doctrinal clearing of truth by answering of Objections, that may tend much to edification, both in knowledge and affections; and by the striking of flint stones together, there may fly out sparks enough to kindle godliness and zeal in our breast. This I shall endeavor by God's assistance in that necessary and famous question, of God's forgiving sin. For to preach in crabbed controversies, is like Gideon, Judge. 8:16, to teach men with briars and thorns, as the phrase there is. The

Antinomian placeth this Text in the fore-front, for that absurd opinion, God seeth no sin in persons justified: if therefore their Goliath be slain, the rest will speedily quit the field. The words contain a gracious promise to Judah and Israel.

First, To deliver them from their temporal evil: They shall be brought out of their captivity into their own country again: we need not dispute how many came back again, its enough this mercy was offered them, howsoever they might neglect it.

Secondly, Here is a promise to remove their spiritual evil, which was the cause of the former; God will pardon their sins; and by this a profitable Doctrine is taught, That a people ought to be more desirous of God's pardon, then of removal of their calamities, whereas commonly like unwise diseased men, we complain more of the Symptoms then of the disease itself. The evil of sin depriveth us of an infinite good; but the evil of afflictions, only of a finite. Now this promise is not to be stretched out only to the times of the Gospel, but is particularly true of the Jews, when removed out of their banishment, yet not to be limited to that time only; and howsoever the promise for pardon be general to all, yet it is to be understood in this manner, that to the wicked, their sin was no farther forgiven, then in this sense, That their captivity was removed: but to the true believers, there was a real taking away of God's wrath and displeasure from them. The promise of pardon is described very emphatically and comfortably to the truly humbled Jews, There shall be none of their sins, and none shall be found when sought for: This expression doth suppose a judicial inquiry, (as when God is said to make inquisition for blood) and to be found doth imply, God judicially taking notice of a man to punish him, so Rev. 20:15. In her was found the blood of the Saints: So Beza amplifieth

that word, Phil. 3:9, be found in him, as if the justice of God were pursuing Paul as a malefactor, and Christ was a City of refuge unto him.

Observation. Remission of sin is such a taking of it away, as if it had never been: he that denieth sins forgiven to be quite removed, denieth Pharaoh and his host to be drowned in the red Sea, said Gregory.

This point practically improved is the treasure of a believer's comfort: But there is the Antinomian error on the right hand, and the Popish on the left, whereby a godly heart, if not well instructed, may when it calls for bread, meet with a stone, and when for fish, with a serpent. Therefore for the more orderly proceeding, let us consider what the Antinomian saith, then what the Papist; and lastly, what the truth is. The Antinomians opinion may be discovered in these particulars.

1. That a justified person having on Christ's wedding garment, hath thereby all his sins quite taken away from before God, and so utterly abolished, that we have not any spot of sin in the sight of God (Honey-Comb of Justification, pag. 24. cap. 3. per tot.)

2. This is extended by them (pag. 27.) not only to actual sins but original sins, for we easily grant that in actual sins, if once forgiven, there remaineth no more defilement, but that he is made in that respect of remission, as white as snow, though there may remain a further disposition to evil, by that sin once committed, if renewing grace help not.

3. This abolition of sin, they understand both of the fault and the guilt; so that God doth not only take away the punishment, but both the form of the sin also is wholly removed, so that there is neither punishment nor cause of punishment, in one thus justified. Hence they say, there is no sin in the Church now, and they express it thus, As a Physician, though he healeth a man, yet he cannot take away the scars; but God healeth sin so, as no scar

remaineth, yea, he giveth a fresh color again. They say likewise, our sin is consumed, as if one drop of water should be abolished by the heat of the Sun, yea, pag. 39, the Author affirmeth, that whosoever have not confidence in this one point, that our sins are so taken away by Christ, that God doth not see our sins in us, without doubt are damned as long as they continue to rob the blood of Christ of this honor; Therefore (saith he) true Divinity teacheth that there is no sin in the Church anymore.

4. He distinguisheth (p. 51.) of a twofold abolishing, the one mystical and secret, wrought only by Christ, and his righteousness; The other gross and palpable, wrought by us, by the help of God's Spirit, to our sense and feeling; so that they grant sin in us, and sin to be mortified, but this is not in God's sight, although it be in our own.

5. Whereas it might be, and is objected, God hath an all-seeing eye, and therefore he cannot but see sin if it be in us, They answer, God indeed seeth all things, saving that which he will not see, but undertakes to abolish out of his sight, and they distinguish of God's knowing and his seeing (p.68.) God knoweth believer's sins, but he doth not see them. To know, is to understand the nature of a thing: but to see (according to them) is to behold the real existence of a thing: now that cannot be of sin, because its taken away. Thus (say they) God did know the sins of Abraham, and men did reprove him, but God did never once rebuke him in all his life after his calling, for any one sin.

So that by these Positions you may see their meaning to be, That a justified man is by Christ so cleansed, that God seeth nothing but what is perfectly holy in him: sin not only in the punishment, but in the existence of it is removed quite away as to God's sight. Hence God takes no notice, never chastiseth them, never reproveth them, because he seeth nothing but

what is exceeding good; and therefore because the justified feel the contrary, that they have sin, they commend and press faith, to live above sense, reason, and all our experience; for (say they) as a man that looks thorough red glass, seeth everything red, so God looking thorough Christ, seeth not only our persons, but all our actions, perfectly righteous with Christ righteousness. What else may be said of their opinion, is to be spoken of, when we treat of imputed righteousness.

In the next place, let us consider what is Popery in this point, The Papists, as Bellarmine, lib. de Justif. c. 7., say with the Antinomian, That forgiveness of sin is the quite abolishing of it, and that whether it be original or actual, so that no sin abideth anymore in a man so justified, till he falls from it; and saith Bellarmine, If the Scripture would have invented words on purpose, to show that sin is quite extinguished, it could not use other then it doth, and they think it impossible to conceive, that there should be sin in a man, and yet justified; for this is (say they) to make him at the same time a child of God and the devil, The devil to dwell in him by sin, and Christ by Justification. Thus they distinguish not between sin reigning and sin being. Though sin be in a godly man, yet it neither hath *vim damnatricem* or *dominatricem*, condemning power, or reigning power. Now its wonder the Papists should conceive this so impossible, when they hold that the godly have venial sins, which yet are truly sins, and so by their own argument God must hate and punish them, yet God doth not break off his friendship for all that: now compare these two errors together in their agreement and difference.

1. Both Papist and Antinomian agree in this, That remission of sin, is quite abolishing and extinguishing of sin, both in the existence of it and

punishment (although some Papists hold for the later, viz. of punishment, at least temporal, that that may abide, though the sin be forgiven.)

2. They both agree in the places of Scripture, as Christ cleansing us from all sin, Thou art all fair my love, To purchase to himself a Church without spot or wrinkle; These and the like, they both insist much upon.

3. They both agree in reason to prove it, viz. That sin is so odious to God that he hateth it wheresoever it is, and therefore a godly man must at the same time be the object of God's hatred and love, which (say they) is absurd to affirm; but here they differ; the Antinomian makes a believer without sin, because of Christ's righteousness which he is clothed with; The Papist he makes him to be without sin inherently, because of the grace of sanctification perfectly renewing him. And indeed though the Antinomian seem to show more zeal to Christ and grace, yet the Papist speaks more to reason; and if those places of Scripture did prove an utter extinguishing of sin, it would carry it fairer, for an inherent perfect holiness, then such a mystical perfection as they imagine. In the third place, I shall lay down the truth, and wherein Scripture-doctrine doth indeed sail between these two rocks.

And, 1. The Orthodox do distinguish of the nature of sin, especially original, and the guilt of it, now (say they) the Scripture makes forgiveness to be the removing of the guilt, but the nature doth still abide in some degrees.

2. This sin even in the godly, is seen by God, taken notice of, he hates it, and doth punish it, only he doth not punish it in their own persons, but in Christ; so that the sin of a godly man doth offend God, and he abhorreth, and will punish it: but Christ intervening, it falls upon him; so that our

being in Christ doth not hinder God's taking notice of our sins, and hating of them, but only freeth us from final destruction by them.

3. If by seeing of sin should be meant judicial and final punishing of a man, then we would say, God doth not see sin in the godly in that sense, and this some Orthodox have spoken, which the Antinomian mistaking, have lost the truth. Thus Pareus, lib. 2. de Justific. cap. 9. p. 491, maintaining, That the godly man's sins are covered, which (saith he) supposeth not that sins are not, but that they are not seen, maketh this objection, but nothing is covered, or hid to God; and then answereth, True, but what he would have covered, but he will not fasten his eyes upon believers sins, because through Christ he turneth away the eyes of his justice, that he may place the eyes of his mercy upon them; and to this purpose he quoteth Austin, *Tecta peccata, quare dixit, ut non viderentur, quid enim erat Dei videre peccata, nisi punire?* Brockman likewise, de Justific. cap. 2. qu. 10. p. 526. In vain is it objected, That nothing is covered to God, for that is true with this restriction, unless it be that which he would have covered; so that if by seeing were meant God's judicial punishing and condemning, in that sense God doth not see the sins of believers, for he throweth them behind his back: but if by seeing be meant (as the Antinomian doth) God's not taking notice of, nor being offended with the sins of the godly, so that he doth not chastise them for them; this is a very dangerous error, and is far more than a difference about words; for the truth is, That the sins of a Godly man do offend God, and he is angry, not as a Father, but as a Judge: hence (as you heard) the afflictions upon the Godly are for their sins, and called Judgments, only he is a Fatherly Judge. There is an excellent temperament of both these in God relatively to his people. For the further discussion of this main point, let us consider practically, the sweet and full expression of

the Scriptures about pardoning of sin. One word frequently used is Nasa, which signifieth to lift up; and take away a thing so, as that it was a heavy burden, and so some translate that, Psal. 32:1. Blessed is he who is eased of his sin, for you may see in that Psalm, David feeling an insupportable weight upon him by his iniquities, such as he could not stand under: now to pardon, is to take this weight off, so Gen. 4:13. My sin is greater than can be born, or taken away, i.e. forgiven: again, If thou dost well, is not *Levatio*, that is, pardon and ease? It is then no marvel, if forgiveness of sin be accounted such a blessed thing, by those who truly feel the burden of their iniquities. Hence you have it excellently, Zech. 3:9,10, made the cause of all quietness and content, when their sins were pardoned, then they called to their neighbors to sit under their fig-trees. And well doth Calvin call this, The chief hinge of Religion, and the truth of this Doctrine is to be sought out with all care, for what quietness can a man have till he know what judgment or esteem the Lord hath of him, and in what manner it is wrought?

Another expression of it is called covering of sin, there are two words for this, the one is Chasah, and is used properly of such a thing that is put between the object and the eye, Numb. 9:15. It is used of the Cloud that covered the tabernacle, its applied to a Garment, or any other thing that doth cover, Gen. 3:21. Its applied to God covering Adams nakedness: Hence a learned man thinks, those skins were of beasts sacrificed, which did prefigure Christ, and God by this covering, would as by an outward Symbol teach them, by whom their sins should be covered, and to this an allusion seemeth to be, Rev. 3:18. I counsel thee to buy of me white garments, that thy nakedness may not appear. A like word is Caphar, which signifieth covering with pitch, or the like, which doth so cleave to the thing it

covereth, that it can hardly be removed. Its applied Exod. 15:27, to the propitiatory, or covering made of pure gold, wherein God showed himself gracious. It is used Lev. 16:30. The word also is used of the pitching of the Ark, and as that pitch kept the waters from coming in, so doth the blood of Christ our sins from overflowing us, and this doth excellently describe the nature of pardoning of sin, God doth as it were hide it from us, he will not punish it: but you must not stretch this word too far with the Antinomian, as if indeed God did not take notice of them, for David's when it was covered, yet was visited afterwards by God, but its covered so far, as that it shall not condemn. We do not therefore as the Antinomian saith, make God peep under the covering again, but we say the word is a Metaphor, and must not be understood grossly and palpably, as if there were any real thing put before the eyes of God, that he could not behold our sins, but only that God will not finally condemn us for sin. Furthermore, when a sin is pardoned, it is said to be hid from God's eyes, as if God did not know it, Jer. 16:17 The Hebrew word Zaphan, is applied to the Northern part of the world, because it is hidden from the heat of the Sun. Hence Joseph is called, Gen. 41:45. Zaphnath paaneah, because he was a revealer of hidden things. Those iniquities therefore which are so often before thee, they are as it were hidden from God.

Another is Mechah (and I will name no more) which is to blot out, or wipe out, a Metaphor from those who cancel or blot out their debts, when once discharged. Now besides these verbal expressions, you have many real phrases that do declare this great mercy, as Micah 7:19. He will subdue our iniquities, and thou wilt cast them into the bottom of the sea, where the Prophet doth admire the goodness and freeness of God herein, Who is a God like thee? Passing by iniquity, subduing sins. The word implieth, that

our sins were as our enemies, the guilt of them did enslave us, and keep us like vassals in fear, but now they are mastered. And further, He throweth them in the bottom of the sea, there is no more memory or footsteps of them, as when the Egyptians were drowned in the bottom of the sea, they could never hurt the Israelites more. Thus God doth to thy sins when they are pardoned. Another expression you have, Isa. 44:22, some expound it thus, As the Sun rising doth make the thick clouds to vanish away, and there is nothing but serenity to be seen; so it is with God pardoning: but Junius understands it thus, As the thick cloud dissolved into rain, washeth away the soil and filth of the earth, so will the Lord in pardoning, take away that noisomeness and offense their sins made. Consider Hezekiah's expression, Isa. 38:17. Thou hast cast all my sins behind thy back; It is an expression from men, who when they will not regard a thing, cast it behind their backs, and thus God doth, not as if he did not take notice to chastise for them, but they shall not have their proper effect, which is to condemn. And these expressions are very necessary to a contrite heart, which is apt to imagine God as always beholding his sins, and sending forth his judgments because of them, whereas it must be as a foundation laid, That God is gracious and merciful, not only in the general, but even to us in particular. The last I will pitch upon, is Psal. 13:12. As far as the East is from the West, so far hath he removed our sins from us, where the Psalmist makes God's mercies as much above our sins, as heaven is above earth; and lest the guilt of sin should hinder the descent of it, he makes God to throw away our sins from him, as far as it can be. Thus you see how abundant the Scripture is, in describing this mercy of mercies: This mercy, which if not enjoyed, everything, our beds, our fields and houses, will be an hell to us. The sum of these words and phrases amounteth to these comfortable considerations.

First, That God pardoneth sin, and removeth the guilt of it totally and perfectly, so that a sin cannot be more forgiven then it is: not that all the pollution of sin is likewise totally taken away, for that would contradict other places of Scripture, which say, sin is still in us, but only the condemning power is subdued; and therefore this doctrine doth afford as much comfort, as any Antinomian would desire, and yet doth not fall foul with other places of Scripture. Those sins committed by thee and repented of, are as absolutely forgiven as can be desired: they can be no better pardoned if thou wast in heaven, or hadst perfect righteousness bestowed upon thee. It hath pleased God that the guilt of thy sin should be perfectly remitted, though the power be not fully mortified.

Secondly, These phrases imply, That its God's mere act without us, which doth expel the guilt of sin, not anything done in us, or by us, and therefore thou art not to build thy hope of pardon upon any work of Regeneration or Mortification within thee, but God's goodness without thee; even as a Creditor doth forgive many thousands to a Debtor, by his mere voluntary Act. Now we are apt to think according to the principles of Popery, that our Justification is no better than our inherent holiness is, whereas any godly man may sit down and consider, that he is not able to go out with his five thousand, against, the Justice of God that comes against him with ten thousand. Grace justifying takes away all guilt of sin; grace sanctifying doth not, because as Bonaventure well observeth, the remedy given by grace against original sin, is not ordained against it, *prout corrumpit naturam, sed prout personam*, as it doth infect our nature, for so it sticketh till death, but as it doth defile the person; measure not therefore the perfection of grace justifying, by the perfection of grace sanctifying.

Thirdly, This Scripture language doth infer, That sin forgiven, is as if it had never been; now the troubled soul crieth out, Oh that I had never been thus, done thus! Why? God when he doth pardon, makes it as if it had never been: do not fear the drowned Egyptians will rise up and pursue thee again. We may tell a David, a Paul, it is so with them, as if no adultery, murder, or persecutions had been committed by them.

Fourthly, As God doth indeed really thus remit, so the Scripture commands the repentant sinner to believe this, and with confidence to rest satisfied. Oh what holy boldness may this truth believed work in the tender heart! You may see a poor man, though he hath much ado to live, yet if his debts be discharged, how glad he is he can go abroad, and fear no Sergeant to Arrest him, no writ issued out to attach him; and thus it is with a sinner repenting and believing; and if there be any whose heart is not ravished with this glorious mercy, it is to be feared, he never felt the burden of sin, or else never strongly believed this gracious way of God. Let not then any Antinomian say, we put water into the believer's wine, or wormwood into their bread; for who can rationally desire more than this doth amount to? But to expect such a pardon, such a justification, as that God shall take no notice of sin, to chastise or afflict for it, is to say, There is forgiveness with God, that he may not be feared, contrary to David's expression.

LECTURE VII.

Arguments to prove, That God does see sin in the Justified as to be offended and displeased with it.

JEREMIAH 50:20.

In those days, and at that time, the iniquity of Judah shall be sought for, &c.

Fifthly, From this Scripture-expression is gathered, That gross sins are blotted out, as well as sins of an inferior nature; Though there be sins that waste the conscience, yet they do not waste the grace of remission; how is the true repentant affected with slavish fears sometimes, as if his sins did blot out God's mercy like a thick cloud? As if our transgressions had subdued his goodness, and thrown it into the bottom of the Sea? What a comfortable expression is that, Isaiah 1:18. Though your sins be as scarlet, they shall be as white as snow, &c. It was wonderful mercy that ever so horrid and bloody sinners (therefore their sins are said to be like scarlet) should become so clear, yet the grace of Justification doth as totally remit great sins, as less sins, as Christ did with the same easiness cure several diseases. Thus David also, Psal. 51, after he had wallowed in that mire, he prayeth to be purged, in an allusive expression, with hyssop, which was the

last thing used in their legal purifications, and therefore doth imply the total and complete cleansing by Christ, and upon this, David saith, He shall be whiter then snow, which phrase is neither with the Papist to be extended to sanctification, as if such perfect clean righteousness were vouchsafed to him, as that there were no sin in him, nor with the Antinomian, as if God did quite abolish sin from David out of his sight, so as to take no notice of it, or chastise him for it (for after the pardon was past, yet his child was to die, and much more evil to come to David's house) but in respect of final condemnation, God having thus pardoned David through Christ, would no more adjudge him to everlasting punishment, then he would one that was innocent, or without any spot of sin. And this is to encourage great sinners; ten thousand talents was a great sum of money, yet how easily forgiven by that kind Master? Thus Exod. 34:7. God is described forgiving sins of all sorts, and this he proclaimed, when his glory passed by; and how necessary is this for the contrite heart, which judgeth his sins, because of the aggravations of them, to be unpardonable? If they had not been of such a breadth and depth, and length, they would not fear overwhelming as now they do. There are sins of all sorts described, and which is to be observed, God putteth no term or bounds to his mercy, whereas he doth set some to his anger. Let not therefore the greatness of sin be thought more than the greatness of mercy pardoning, and Christ's obedience suffering; as it is hypocrisy to extenuate and make our sins less than they are, so it is unbelief to diminish his grace; and God's greatness above us is as much celebrated in this his kindness, as in any other attribute. The sins of all the world, if they were thy sins, were but like a drop of water to his mercy, no more than our essence or power is to his Majesty: Take heed then of saying Such and such sins may be forgiven, but can he forgive such as mine are also?

Lastly, In that Honey Comb (for we may say of these places, if of any, they are sweeter then honey) this sweetness may be pressed out; That all their sins, though never so many, shall likewise be blotted out. The Sea could as easily drown a whole Host of Pharaohs men, as twenty Soldiers. The Apostle is excellent, Rom. 5, in this, making an opposition between the first Adam and second, aggravating the superlative power of the gift by grace, above the evil through sin: Hence it's called the riches of his grace, rather than power or wisdom, because of the plenty, and abundance of it. Who would not think that while God's goodness in the Scripture is thus unfolded, there should not be a dejected, unbelieving Christian in the world? Shall our sin abound to condemnation, more than his grace to justification? Because sin is too strong for us, is it therefore too much for the grace of God also? You see by this, that we may drink wine enough, in the Scripture Wine-cellars, to make our hearts glad, and yet swallow not down any dregs of Popish or Antinomian errors. These things thus explained, I come to confirm you with several Arguments, that God doth see sin so as to be offended and displeased with it, in those that are already justified.

And the first rank of Arguments shall be taken from those places of Scripture where the godly do aggravate their sin, under this notion, that it was in God's sight, that he especially beheld it, and was offended with it: and this aggravation the Prophet Nathan doth set home upon David, 2 Sam. 12:9, why hast thou despised the commandment of the Lord, to do this evil in his sight? Now this would be a falsehood, by the adversaries Doctrine, and not fit to be confessed by the justified; but rather to be looked upon as robbing God of his glory. Let us observe the places, Psal. 51:4. Against thee, thee only have I sinned, and done this evil in thy sight; Observe that,

in thy sight; Therefore God did see and take notice, so as to be displeased with David, and of all considerations this did most wound and break his heart; so that indeed the Antinomian Doctrine doth properly overthrow that which is the choicest ingredient in godly sorrow, viz. because God is angry. For what is David's meaning but this, Although men do not know how wicked I was in the matter of Uriah and Bathsheba, yet thou doest, and although the world would flatter me, yet as long as thou art angry, I can have no peace. *Haec regula tenenda est, si vero paenitentiae sensu imbui velimus*, saith Calvin upon the place, that is, this rule is to be observed, when at any time we would be truly affected in a way of repentance. This Argument seemeth to be Cogent, but see what an answer the Antinomian giveth, whereby you may see that true of Tertullian, that besides the *poetica*, and *pictoria*, *tertia jam est, ea{que} haeretica licentia*, besides the boldness of Poets and Painters to invent anything, there is a third, and that is of Heretics.

The Answer is this, David doth here judge according to his sense and feeling, what he was to find at God's hand by the Law, so that he doth not speak this (according to their divinity) in a way of faith, but sense and failing; and therefore the Author doth compare this with that place, Psal. 31:22. I said in my hast, I am cut off. Oh boldness! Shall David be thought in hast and rashness, to say, Against thee have I sinned and done this evil in thy sight? Then all the other verses. Have mercy on me, Thou delightest in truth, may be said by David to be spoken in hast. How unpardonable is this error, to make that which was a special tenderness of godly sorrow upon David, to be a part of his human weakness? But (saith the Author) he speaketh in the Gospel-way afterwards, when he saith, purge me, and I shall be whiter than Snow: But in what sense that is true, you have already heard;

when a gross actual sin is committed, is repented of, the sinful act is quite passed away and gone, the guilt by forgiveness is quite extinct, and so, as to that respect, remission of sin doth make us as white as Snow. But it is not thus with original sin, whose guilt though removed, yet the proper stain of it doth still abide; (but of this more, when we declare what that is, which doth denominate a sinner) Therefore David doth not here speak contradictions, but his soul may be made white by Justification, and yet in the committing of new sins, God be angry and much offended with him.

A second Text to this purpose, is, Psal. 90:8. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. Where Moses the pen-man of the Psalm, speaks in the behalf of the Church then afflicted, that God had put their sins before him; so that God did not only take notice of them to chastise them, but he put them before his eyes. How the sin of a justified man, may at the same time be covered, and yet put before God, is to be showed in answering their Objections. And the Text to put the matter out of all doubt, addeth in close, they are before the light of his countenance, which is very emphatical. God (as is to be showed) hath in the Scripture a three-fold eye, to our purpose, the eye of omniscieny (which the Antinomian will grant) and all agree in; the eye of his anger, which they deny; and an eye of condemnation which the Papist pleads for: now we go further than the Antinomian, we say God hath an eye of omniscieny, and of anger, upon the sins of justified persons, but not so far as the Papist, to say he hath the eye of condemnation upon them. You would think this Text stood immovable, but let us hear how they would shake it.

First, It may be said, that these are places in the Old Testament, whereas they speak of Believers under the New.

I answer, first, The chiefest places which they bring for seeing no sin, are in the Old Testament. Thus God seeth no iniquity in Jacob: Though your sins be as scarlet, they shall be white as snow: Thou art all fair, my love: Their sins shall be blotted out. These places and the like were true in the Old Testament, and applied particularly to the godly Jews then living, by way of comfort to them, as the context plainly evidenceth.

Secondly (As I showed in the Treatise of the Law) there can be no sound reason given, why God should see sin in the justified person then and not now: For did not God elect them from all eternity? Were not they in Christ, and their sins laid upon Christ? Now these are the great Arguments why God seeth no sin in believers (as they hold) and were not all these as verifiable upon the godly in the Old Testament?

2. It may be answered, that Moses speaks here in the behalf of the whole Church then, and there were many among them that were not justified. But this is easily taken away.

1. The Scripture speaks universally, and Moses reckoneth himself in the number with them.

2. The calamity was general, and who can say, none of the Justified suffered under it? And this chastising of them, is that which is called setting of sins before God's face.

Lastly, Some places of Scripture which they bring, and the chiefest ones, for seeing no sin in believers, are universal, as this is, and spoken of the whole Church: thus my Text, The iniquity of Judah and Israel shall be sought for, and not found: so God seeth no iniquity in Jacob, that is spoken of the body of them, when yet they must acknowledge, all were not justified among them.

I will name one place more in this rank, and that is Luke 15:21: Where you have a confession of a penitent son, I have sinned against heaven, and before thee. This penitent was a son and therefore calleth God Father; and indeed he could not cease to be a son, therefore he doth not say, I am not thy son, but I am not worthy to be called thy son. As for Grotius his observation upon the place, *Haec fabula declarat, quod omnes homines sunt ortu filii Dei, sed eo jure excidunt semet à Deo alienando*, that is, this fable declareth that all men are by birth the sons of God, but they fall from that right, by alienating themselves from God, it deserveth a double Animadversion, one for calling this Parable fabula, which although in a critical notion, it may have a right sense, yet use doth not now endure it; It would be very offensive to call Christ's Parables, Christ's Fables: Secondly, he showeth unsound Divinity, worse than Pelagians or Arminians, as his very expression declareth; (but to pass that) The Parable doth represent a godly man foully lapsed in sin, and now returning to God, and he accuseth himself, aggravating sin, that his Father took notice of it; and whatsoever other Doctors teach, yet this is the best way, for godly persons repenting, to aggravate their sinfulness, in reference to God's beholding of them, and being angry with them, *Quicumque sibi se excusat, accusat Deo*, whosoever excuseth himself to himself, accuseth himself to God, said Salvian and Tertul. *In quantum non peperceris tibi, in tantum tibi Deus (crede) parcet*, so much as thou shalt not spare thyself, God (believe it) will spare thee.

Lastly, This is to be observed, that after his father had kissed him, which was a sign of reconciliation and pardon; yet the son confesseth he had sinned against heaven, and before him.

A second rank of Arguments shall be from those places where the Spirit of God is said to mortify our sins, or we by his help to crucify our sins: if the Spirit of God do enable us to crucify and mortify sin, as that which is an enemy and loathsome to him, then notwithstanding Christ's righteousness imputed, God doth take notice of that which is filthy, and to be removed in the godly: But we are assisted by God's Spirit, to this, Ergo.

Rom. 8:11,13. If ye by the Spirit mortify the deeds of the body. Gal. 3:18 If ye be led by the Spirit, ye shall not fulfill the deeds of the flesh. In these words are two plain Conclusions,

First, That the godly have still sins in them, for these are called the deeds of the flesh. By deeds of the flesh, are not meant gross sins, but all the inward motions and thoughts of the soul corrupted.

Secondly, That the Spirit of God seeth them, takes notice of them, they are loathsome to him, and therefore he mortifieth them. Now the Spirit of God being the same with God, that which he mortifieth, must needs be taken notice of by him as offensive.

To this what do they answer?

They say, We do not mortify sin, no not by God's Spirit, out of God's sight, but only out of our own sight, so that when the Spirit of God overcometh a corruption in us, this is not by removing it out of God's sight, but our own only, Honey-Comb, pag. 164, for (say they) Christ's righteousness being made ours, we are all clean before God, and that which the Spirit of God doth afterwards in sanctification, is cleansing away sin only declaratively before men; Hence (as you heard) they distinguish of a two-fold cleansing, one secret and mystical by Christ's righteousness, and the other palpable and gross to our sense and feeling, which is by God's spirit in us; but here are many mistakes and errors.

1. That they oppose Christ's cleansing and the Spirits cleansing together; for what Christ's blood doth meritoriously cleanse away, the same Christ's Spirit doth by efficacious application. Hence Christ by his death doth quite remove sin, in respect of the guilt of it here on earth, and doth give his Spirit to crucify the power of it; so that both Christ's cleansing, and the Spirits cleansing, do relate to God's sight: for it is God's will that we should not only be clean by imputed righteousness, but also by inherent holiness.

2. It is false, that we only mortify sin declaratively to men, for it is really and indeed done, even to Godward. Hence this is the great difference between a Pharisaical or external mortification, and a spiritual; The former is from human principles to human motives; the other is from God, and to God, and through God: so that as that is not a divine faith, but human, which is not from a divine principle, and because of divine Authority; so neither can that be divine and spiritual mortification, which is not from divine efficiency, and because of divine grounds. Hereby it is that the whole work of grace is called a new creature, and it is a new creature not only man-ward, but Godward, and who can think when Eph. 4, we are exhorted to put on the new man, which after God is created in righteousness, that any other sense can be drawn out of it, then that, the putting off the old man, and putting on the new, have relation to God as well as man? It is therefore well observed by Musculus on the former Text, that both these are put together, If ye through the Spirit do mortify; we and the Spirit. The Spirit, and that showeth all the Popish means of mortification to be unprofitable, the Spirit of God neither appointing them, or working by them. Then he addeth ye, denoting that we also are to work and act (being first quickened with a spiritual life put into us) and not as some do now dangerously maintain, give up all, expecting the operation of the Spirit only.

3. The falsehood of this Assertion will further appear; If the Spirit of God by mortification doth not remove sin out of us, as to God's sight, then by further sanctification, it brings no good thing into us as to God's sight likewise; and thus as God shall see no sin in his people, so neither no good thing inherently in his people; for this must necessarily follow by their principles, as God takes no notice of sin inherent in believers to be angry with them; so likewise no notice of inherent grace to be well pleased with them; for if the Spirit of God do not cleanse our corruption from God's sight, then still the more corruption is washed away, God still doth no ways approve that holiness, but it is only the imputed holiness of Christ, which he regards. Therefore he that maintaineth God seeth no sin in believers to chastise, must maintain, he seeth no graces in them to reward them; and take their own similitude, as he (say they) that looks thorough a red glass seeth everything in it red, if there be dirt in it, it looks red, if there be pearls in it, it looketh red, all is one to the sight; so when God looketh upon us in Christ, if there be sin, if there be our own inherent holiness, it is all one, God seeth only Christ's holiness. Thus while the Antinomian laboreth to have our sins covered from God's eyes; he likewise spreads a covering over all the fruits of God's Spirit in us, that they shall not be taken notice of: whereas none ever denied but that the graces of God's people are acceptable to him, though not to justification; and many promises he makes to them, the imperfection being done away by Christ. But in their way, as God takes no notice of Paul's sinful motions to be offended at them, so neither of all his laboring's and sufferings in the Gospel way.

Lastly, If the Spirit of God do only mortify, as to our feeling, and not to God's sight, then when the soul departs into glory, all that inherent purity, must only be declaratively also; but in heaven we are made holy perfectly in

God's sight, and that without any imputed righteousness of Christ, though Christ did purchase and obtain that for us. Now what the Spirit of God doth finish and consummate upon the soul's dissolution, he had begun even in this life.

A third sort of Arguments is from those places which commend repentance, humiliation, and godly sorrow for sin; for if God takes no notice of our sin, be not offended at it, we may indeed be sorrowful for sin because of men, but not because of God. Shall I be sorrowful because God is offended when he is not offended? Shall I weep because God is angry when he is not angry? If you ask Peter why he weeps bitterly, will he not say, Because he offended God? If you ask the Corinthians, why they are so deeply humbled, will not they say, because by their sins they provoked God to bring temporal calamities upon them? So that the poisonous nature of this Doctrine, appeareth in nothing more than in this, it taketh away all grounds of humiliation and repentance of sin in those that do believe. Therefore mark it, He that saith there is no sin in the Church of God now (which is their express opinion) he must likewise say, There is no godly sorrow in the Church of God now. For what is the reason there can be no godly sorrow in heaven, there was none in the state of innocence, but because there was no sin there? And it must be thus now in the Church of God. This error eateth into the vitals of godliness, therefore beware of it. Say, I will have no such free grace, as shall take away godly sorrow; Remember the gracious Promise, Zech. 12, where God promiseth, a spirit of prayer and mourning for sin, as well as to blot out sin, he shall not obtain the promise for the later, that feeleth not the promise for the former. And certainly, if this Doctrine were true, why did Paul say, Though I made you

sorry, I did not repent? We Ministers ought to repent, that ever we made you sorry; and you are to repent that ever you have been sorrowful.

A fourth kind is from all those places, where God is said so to take notice of the sins of justified persons, as that he doth grievously afflict them for their transgressions. This Argument doth properly and directly overthrow the whole Antinomian assertion, but because I have largely proved this already, I will not insist on it. To make good their assertion, that God seeth no sin, they are forced also to hold, that all the afflictions upon the godly, are only trials of their faith, preservatives from sin, but not correctives for sin. But did not God see sin in Moses, when for his unbelief he kept him out of Canaan? Did not he see sin in David, though pardoned, grievously chastising him afterwards? Did he not see sin in Jonah, who would fain have run from God's face, that he might not have seen him? Did he not see sin in the Corinthians, when many of them were sick and weak, for abusing the Ordinances, yet many of them were such, that therefore were chastened, that they might not be condemned of the Lord.

There are more arguments, but at this time I conclude with a use of exhortation, to broken-hearted, and contrite sinners, again and again to meditate upon the great and glorious expressions which the Scripture useth about forgiveness of sin. Your fears and doubts are so great, that only such great remedies can cure you. Tell me ye afflicted and wounded for sin, is not this the best oil that can be poured into your sores? Tell me ye spiritual Lazarus's, that lie at the gate of God daily, who is rich in mercy, desiring the very crumbs that fall from this table of grace, are you thankful because God provideth food and raiment, and not much rather because of a pardon? How great is God's goodness, he might have removed us out of his sight, and he hath done so to our sins; he might have thrown us into the bottom of hell,

and he hath cast our iniquities into the bottom of the sea; he might have blotted our names out of the book of life, and he hath blotted out our sins from his remembrance.

LECTURE VIII.

Further Arguments to prove, That God does see sin in the Justified as to be offended and displeased with it.

JEREMIAH 50:20.

In those days, and at that time the iniquity of Judah shall be sought for, and it shall not be found, &c.

A fifth rank of arguments is from those places of Scripture, wherein the people of God in their petitions and supplications, do necessarily imply this truth, that God seeth, taketh notice, and is angry with their sins. Now all petitions use to be in a twofold faith, one applicative and fiducial, the other doctrinal and assertive, which is the foundation of the former. If a Papist pray for the deliverance of any out of purgatory, it is a vain prayer, because there is not a theological verity to ground his prayer upon: thus a Socinian cannot truly pray to God in Christ, because he hath not a dogmatical or assenting faith to the truth of Christ's divine nature, and so cannot have a fiducial faith in the same.

Thus it would be with the people of God, how can they in their prayers entreat God to turn away his anger from them, to hide his face from their sins, if he were not indeed angry? Now that the petitions of God's people

are for this end, will appear by several places. I shall not here mention that petition, we are directed to in the Lord's prayer, viz. forgive us our sins, for that is a noble instance, and deserveth a single consideration of its self; but we have many other instances, as Psal. 51:9. Hide thy face from my sins. It is plain by this prayer, God's face, and so his eyes were upon David's sins though justified, and that a godly man falling into grievous sins, hath them not presently covered from God's eyes; for his meaning by this phrase, is, that God would not regard them to visit them on him, the contrary whereof is Psal. 119:15. Let their sin be continually before thee; and this is observable, that David doth again and again petition for pardon, whereby is showed how difficult a thing it is to obtain the favor of God after we have offended him by our sins. Neither let that be replied, that this is done by Believers in the Old Testament; for Paul bringeth a proof from Psal. 32:1, to show what is the nature of Justification, even under the Gospel. And that I may once for all this dissolve this objection of theirs, I shall handle distinctly this question, Whether the Justification of believers under the Old Testament and New, be not uniform and altogether the same? Which is to be affirmatively maintained, and therefore remit you to that question. For the present, we see how David here doth twice and thrice with much vehemency desire that God's face would not be upon his sins. Here may be one considerable question made, seeing Nathan the Prophet had told David his sin was forgiven him; Was not this great unbelief and diffidence, to pray for pardon after that consolation? To this it may be answered,

1. That Nathan's comfort might be given after this penitential Psalm: for although 2 Sam. 12:13, the History makes mention of Nathan's oil poured into David, as soon as ever he was wounded, yet it is a frequent thing in Scripture to have those things immediately connected in story, when yet

there was a great distance in the practice. But grant it was immediately upon David's repentance; yet faith in God for pardon, may well stand with prayer for pardon; The deep sense and feeling of God's offense, cannot but provoke to earnest petition, though faith at the same time persuadeth the heart God will hear: Hence David doth not here pray in unbelief, thinking God would not pardon him; therefore some translate v. 7, in the future tense, Thou wilt purge me with hyssop, because of his assurance. Again, though God removed David's sin in respect of condemnation, yet not in respect of all other effects of his anger, for so his sin did still lie as a burden on him, and in this respect he still seeketh God's face. In the next place consider, Psal. 32:1,3,4. Of all parts of the Scripture, the Psalms have this excellency, that they do in a lively experimental way set forth the gracious works of God upon the soul, and David doth in many Psalms, still as it were play upon the Harp, to drive out the evil spirit of unbelief and diffidence out of a man's heart. Now this Psalm is a most excellent directory for the obtaining of pardon after sin committed; wherein David being for a while grievously crushed by God's anger for his sins, at last feeling the Sun-shine of his favor breaking through the clouds, he doth in the beginning of the same joyfully break out, admiring the happiness of those who have their sins pardoned, and he doth in several words repeat the same benefit, because of the excellency of it: and certainly were your hearts touched with the sense of God's displeasure for sin, neither riches, nor good trading, or any advantage in the world, would so glad your heart, as to have a pardon of sin. For how cometh David to be thus affected with forgiveness of his sins? Even because he confessed it not, was not humbled under it, till God's wrath was heavy upon him, and then he resolved to acknowledge it, whereupon God immediately forgiveth him. Now lest any should think

What is this to us in the times of the Gospel? Observe v. 6. For this everyone that is godly shall pray unto thee, that is, for this remission, for this pardon everyone that is godly shall pray; so that its ungodliness by David's judgment not to confess sin, or to pray for the pardon, which how can any Antinomian do by his principles, that holdeth, God seeth not, or taketh notice, so as to be offended with the sins of justified persons: and so they are not only Antinomists, but Anti-Confessionists, Anti-Petitionists, and Anti-penitents.

Take one more instance, Psal. 6:1, where David prayeth God would not rebuke him in his hot displeasure, Compare this with Jer. 10:24, where you see the servants of God do suppose an anger from God will fall on them for their sins, and they do not refuse his rebukes, only they desire God would moderate and set bounds to his wrath, that it may not overwhelm them. Many other places there are, where its plain, the people of God praying, do suppose him to be angry with them for their sins; and it is a truth so engraven in the heart of a godly man, that no error can ever quite obliterate it.

A sixth sort of Arguments shall be from those places, where God is said to take notice of our sin, more than we can or do, 1 Joh. 3:18-20, where the Apostle presseth believers to a sincere love of one another with this Argument, that hereby we shall assure our hearts before him; the Greek word signifieth to persuade, and doth excellently set forth the difficulty of being assured in God's presence. Now this great benefit he illustrates by the contrary, if our hearts condemn us, God is greater than our hearts; and this holdeth universally in every holy duty, as well as that of love: if our hearts condemn us for hypocrisy, and insincerity in them, God doth much more, for he knoweth more evil by ourselves than we do. Now how can this

Apostolical assertion be true, if so be God took no notice, or were not offended at the sins of his people? Its an argument of sweet meditation to humble us, that if where there is but a drop of grace, our sins are so loathsome and offensive; how much more must they be to the ocean of all purity? To this the Antinomian replieth (Honey-Comb p 89.) that John speaks this of hypocrites, and not the justified children of God; But 1. he gives the express title of little children to them, ver. 18, and my little children, so that he taketh upon him the bowels of a father to them. Again, let it be granted that he describes hypocrites, yet there is no godly man but this text will in some sense belong to, there is no man so godly, but he hath some hypocrisy and insincerity in his best love; there is that worm in his best fruit, that dross in his best gold. It followeth then by proportion, that so far as the godly do discern imperfections, and insincerity in their duties, so far they are to be humbled before God, who knoweth much more by them then they discern; as you see little moats are discerned by the Sun-beams in the Air, which were not discerned before: therefore when John addeth, If our hearts condemn us not, then have we confidence with God, his meaning is not, as if we could have no confidence where our hearts do condemn us in some degrees, for then none in the world could have confidence; but he speaks of condemning ourselves upon a discovery of a total and willful hypocrisy; and so we will indeed grant that he speaks of hypocrites, but yet it proveth as much as we desire, namely, that where there is any condemnation of ourselves for any degree of insincerity in any duty, we are to tremble, and to remember that God is greater than our hearts, knoweth more by us, and so his wrath might break out hotter than we can imagine. Neither is the former answer weakened, though we grant it to be understood of total hypocrites, for it is usual with the Apostle to threaten even those

that are godly, and dear to him, with the condition and punishment of Hypocrites and Apostates, as Heb. 6. See another instance, 1 Cor. 4:4. I know nothing by myself; yet am I not thereby justified, for it is God that judgeth me; where the Apostle doth not speak of an Anabaptistical perfection, as if Paul knew no sin by himself; but his meaning is to be restrained to the faithful dispensation of the office committed to him, in which though he had not perfection, yet his conscience did not accuse him of gross negligence or unfaithfulness; but for all this, he doth not think himself justified, by any godliness in him; and why so? Because God judgeth him, who takes notice of, and is offended with more sins than he understands by himself; so that Paul doth acknowledge God to see sin in him, and therefore he cannot be justified by anything inherent; and this made Bernard say excellently, *Tutior est justitia donata, quam inhaerens*, Imputed righteousness is safer to rely upon then inherent. Think it therefore a small thing to be acquitted by Antinomian principles, when it is God that judgeth; and whatsoever the Adversary speaketh about a righteousness of Christ communicated unto us, so that thereby God seeth no sin; yet because they say, he seeth no sin in us inherently, they must conclude for some perfect inherent righteousness. Lastly, Psal. 19. David crying out, Who can understand his errors? Prayeth thereupon, Cleanse thou me from secret sins; and this doth imply, that there were many sins that David had, which were loathsome and foul in God's eyes, though undiscovered by himself, and therefore he would have God wash him, and make him clean.

A seventh rank of Arguments, shall be from those places, wherein God hath commanded Ministers to bind and retain the sins of scandalous offenders, and hath promised, to ratify that in heaven, which they according to his will, do on earth. Experience witnesseth, that a justified person may

fall into some scandalous sin, whereby the whole Congregation may be much offended, and God highly provoked. Now in this case God hath commanded the Ministers of the Gospel to bind and to retain such a man's sins till he doth repent. This binding is not by way of authority, but ministerial declaration, and effectual application of God's threatening's in his Word to such a person sinning, and when this is done, God hath promised, that all this shall be ratified and made good in Heaven against that man. Now how can God make good the Ministers threatening's applied to that godly man, if he take not notice, and be not offended with the person so heinously sinning? The places that prove such a binding of sin, and God's ratifying of their sentence, are Joh. 20:23, Matth. 16:19, Matth. 18:18. Can any man say, that when a godly man is cast out of God's family, the seals of God's grace denied him, and he delivered up to Satan, that God is not angry with him? Yea, is not he bound then to apprehend God estranged from him? When a godly man is excommunicated, he is not only cast out from the external Church-society, but likewise there is a deprivation from internal communion with Christ; not as if he were cut off from the purpose or decree of God's election, or as if the habitual seed of grace were quite extinct in him, but only as the outward seals of God's favor are denied him; so also doth God being angry with him, deny him any inward testimonies of his favor; and it would not be faith against sense (as the Adversary calls it) but presumption against Scripture to say, God was at that time well pleased with him; yea Divines say (Synopsis puri. Theol. dis. 48.) that there is a conditional exclusion of the person so offending from future glory, for the Church threatens him, that as they judge him now, and bid him depart from their society, so if he do not repent, Christ at the last day will command him to depart from his presence and the holy Angels,

according to that of Tertul. in Apologetico, *Summum futuri judicii praejudicium est, si quis ita deliquerit, ut à communicatione orationis & conventus, & omnis sancti commercioi relegatur.*

The eighth kind of Arguments is from those places, where Christ is said still to be an Advocate, and to make Intercession for believers after they are justified, which would be altogether needless, if God did not take notice of their sins, and were ready to charge them upon believers'; consider the places, 1 Joh. 2:1, Heb. 7:25. In the former place, John having said, That Christ's blood cleanseth us from all sin (a place the Antinomian much urgeth, not considering that at the same time the Apostle ver. 9, requireth confession and shame in ourselves, if we would have pardon) in the first verse of the second Chapter, he saith, He writes these things that they should not sin; all true doctrine about Christ and free grace tendeth to the demolishing, and, not encouraging of sin: but the Apostle supposeth such fragility that we will sin, and therefore speaketh of a remedy, If we sin we have an Advocate; now this makes several ways against the Antinomian.

First, That sins committed after our Justification need an Advocate; it is not enough that we were once justified, our new sins would condemn us for all that, were it not for Christ.

Secondly, In that Christ is an Advocate, it supposeth, That though God be a Father to his people, yet he is also a Judge, and that he so taketh notice of, and is displeased with their sins, that did not Christ intercede and deprecate the wrath of God, it would utterly consume them. Thou therefore who sayest, God the Father is not offended, why then doth Christ perform the Office of an Advocate? If thy sins be not brought into the Court, what need any pleading for thee? In the other place, Heb 7:25. The Apostle acknowledgeth a twofold function of Christ's Priestly Office, The one is,

The offering up of himself for our sins; The second is, The continual Intercession for us, which the Apostle, Chap. 9:24, calleth, Appearing before God's face in our behalf; now we must not so advance Christ's sufferings in the taking away of sin, so as to exclude the other part of his Priestly Office, which is, continually to plead our cause for us: for the Apostle makes Christ to stand before the face of God, as some great Favorite before an earthly Prince, to plead in the behalf of those who are accused; so that the Doctrine which denieth God seeing of sin in his people, doth wholly overthrow Christ's Intercession, and the efficacy of it. Concerning the manner of Christ's Intercession, it is not to be conceived in that way as he prayed here upon the earth; but it is his holy will, and express desire of his soul, that God the Father should be reconciled with those for whom he hath shed his blood: and truly that point of Divinity, viz. Christ's affections and sympathizing with his people now in heaven, is an Ocean of infinite comfort.

LECTURE IX.

How greatly God is offended at the sins of those that are Godly.

JER. 50:20.

In those days, and at that time, the iniquity of Judah shall be sought for, and there shall be none, &c.

I shall now conclude with the last sort of Arguments, which are from those Scriptures that speak how God is affected with his people when they have sinned, which affections do necessarily imply God's seeing of sin, so as to be angry with them, yea in some respects God's anger is more to them than others, and we say, in some sense God doth more see and take notice of the sins of believers than others.

The places of Scripture which speak in what manner God takes the sins of believers, are these, Ephes. 4:30. Grieve not the holy Spirit of God, &c. where the godly in their sins are said to grieve God's Spirit. Now can the Spirit of God, which is also God, be grieved (to speak after the manner of men) at our sins, and not take notice of them? Certainly if they grieve God, they ought to grieve us, let us not neglect that which the Spirit of God is so offended with. This place seemeth to be taken out of Isa. 63:10. They vexed

his holy Spirit. So that it is such a grieving, as doth vex and embitter the holy Spirit of God. O what a dreadful consideration should this be against all falsehoods in this point! Doth not God, doth not the Spirit of God take notice of thy corruptions, yet it is grieved and vexed at them? Furthermore the aggravation of this sin is seen in that it is against the Spirit that doth seal us to the day of redemption. A Metaphor, saith Zanchi (in loc.) from Merchants, who having bought such goods, seal them as their own, that so leaving others, they may transport them. Now for the godly to sin, it is to deface this seal, and if it be so great an offense to violate human seals, how much more divine? Observe likewise that passage of God to Moses, Ex. 4:14, where Moses out of the sense of his infirmity, refusing the office God called him to twice or thrice, it is said, The Lord's wrath was kindled against him. In the Hebrew it is very emphatical, The fury of the Lord was angry against Moses, and the LXX, θυμωθείς ὀργή κυρίου, by which expression was signified, God was not lightly, but grievously angry with him; So Psal. 74:1, the Church crieth out, Why doth thine anger smoke against the sheep of thy pasture? And in many other places. Now, can God be angry, and that in so high a degree, with that which he doth not see, or take notice of? It is true Isidor. Pelus. l. 1. ep. 144, will not suffer, that notice and affliction which God layeth upon us, to be called, ὀργιῶ, or, ἀγανάκτησις, but then anger is to be taken in a strict sense, for punishment by way of satisfaction, but otherwise the Scripture doth frequently use this word, and that of God to his own people, yea vengeance, which is more, Psal. 96:8. But that it may the better appear, how great the guilt of sin in believers, even in the sight of God is, and what his account is of it, take notice of these particulars.

First, What the Scripture stiles them, 1 Sam. 2:29. There God reproveth Eli in his indulgence about his sons, with this remarkable expression, Thou honorest thy sons above me. Is not this an aggravation which God taketh notice of? And yet Eli did reprove his sons, but because he failed in the measure of zeal, therefore is God thus angry with him; so that God doth not only see the gross sins committed by his people, but a less measure of their graces, and is angry for that. So Rev. 2, because the Church abated in her first love, and her works were not perfect, therefore doth God threaten her. As the godly are said to honor the creature above him when they sin, so they are likewise said to despise God; and can God but be offended with them that despise him? 1 Sam. 2:13. They that despise me, shall be lightly esteemed, saith God again to Eli. Thus likewise to David, 2 Sam. 12:9. Wherefore hast thou despised the commandment of the Lord? God cannot but take notice of that which is a despising, and contemning of him. As their sins are a despising of God, so are they said to displease God, which cannot be if God see no sin; for if God see no sin, it is all one in reference to God, whether a believer wallow in the mire of sin, or whether he live holily; so that this Doctrine must needs eat and consume like a Gangrene. Is God as well pleased with Peter denying Christ, as Peter repenting? As much pleased with David in his adultery and murder, as when making his penitential Psalm? The Papists indeed would fasten such prodigious consequences upon the Protestants Doctrine, but they abhor it, whereas it followeth naturally from the Antinomian assertion. Indeed the Orthodox say, David and Peter in their lapses, did not fall from the state or grace of Justification; but wherein the Antinomian and they differ, is hereafter to be shown. That God is thus displeased with justified persons, when they thus sin, is plain, 2 Sam. 11:29, where what we translate (displeased) according

to the original, is, was evil in the eyes of the Lord; where you see express Scripture, That God did see sin in David, because that which he had done, was evil in God's eyes: so again, 1 Chron. 21:7. David's numbering of the people, is said to be evil in the eyes of the Lord. Thus the very letter of the Scripture is against them. Lastly, Their sins are offenses against God, and can God be offended with that which he doth not behold? Elihu speaks true and excellent Doctrine, Job 34:32, though he erred in the application, Surely it is meet to be said unto God, I have born chastisement, I will offend no more; where he acknowledgeth, That chastisements are for sins, and that sins are offenses. If then the sins of God's people are a dishonor to him, a despising of him, a displeasing of him, they are evil in his eyes, and an offense to him, it cannot be but that he must see sin in his people.

Secondly, The Scripture describeth God's threatening and upbraiding of them with all his kindnesses he did to them, so that God doth not only take notice of them, but in the several aggravations of their ingratitude and unkindness unto him, in all that they offend. Thus observe God's dealing with Eli, 1 Sam. 2:28. Did not I choose thy father out of all the Tribes of Israel to be my Priest, to offer upon my Altar? Did I not give unto thy father all the offerings by fire of the children of Israel? Wherefore kick ye at my sacrifice? What a cutting sword must this needs be in Eli 's heart? And because the children of God have a Spirit of love in them, these upbraiding's must needs wound their heart the more. Again, see the like dealing with David, 2 Sam. 12:8,9. I anointed thee King over Israel, and I delivered thee out of the hand of Saul: and if that had been too little, I would have given thee such and such things, wherefore hast thou despised the commandment of God? &c. Must not this pierce into the very bowels of David? Shall God upbraid his people falling into sin, spread before their

eyes the manifold mercies he hath bestowed upon them, and all this while see no sin in them? Therefore when it is said, Jam. 1:5. That God upbraideth not, that is to be understood, in respect of his frequent and liberal giving, as men use to say, I have given thus often, and I will give no more; which kind of giving Seneca calls *panem lapidosum*; but if men walk unworthy of the benefits received, he doth then upbraid, as Mar. 16:14. He is said to upbraid the Disciples, because of their unbelief.

Thirdly, The Scripture applieth the threatening's of God to believers, as well as to others, making no difference between them, unless they repent. Indeed we say against the Papists, that all the sins of justified persons are venial, and not mortal, that is, such as in the event will have pardon, but that is, because the seed of grace will be operative in them, so that they shall either habitually or actually repent of their sins. Neither when the Orthodox say, That Election is absolute, do they exclude the *media instituta*, means appointed by God, in which the fruit of Election is accomplished, but conditions antecedaneous, as if that decree did remain suspense and uncertain, till the will of man had determined, 1 Cor. 6:9,10. The Apostle layeth down an universal rule, such and such gross offenders shall not inherit the kingdom of heaven, that is, those who live so and do not repent, and this is to be extended not only to those who are habitually so, but actually likewise, unless they are reformed. Therefore no godly man falling into any of those gross sins, may deceive himself, and think he shall enter into the kingdom of heaven without a change. Godly or ungodly, yet if found in the committing of such a gross sin, unless they do repent, God will not accept one or the other. As repentance is appointed for the wicked man as a duty, without which he cannot be saved; so confession and forsaking of sin, is prescribed a godly man fallen into sin, without which he cannot have

remission, 1 Joh. 1:9. There is no such free grace or Gospel, as faith to a believer, if fallen into a foul sin, whether you repent or no, your sins shall be pardoned to you. Hence 1 Cor. 11, the Apostle makes every man that receiveth unworthily (and yet some of them were godly) to receive their damnation, that is, their eternal damnation, without repentance and reformation; and after repentance, their judgment, though not of condemnation, yet affliction and castigation. How terrible likewise is Paul, Heb. 12:29, where speaking to the godly that are to receive a kingdom that is eternal, he exhorteth them to duty, Let us have grace (ἔχωμεν χάριν) that is, Let us retain and keep grace, ἔχωμεν, is for, κατέχωμεν, as Rom. 15:4, and observe the manner, with reverence and godly fear, εὐλαβεία, is such a fear as relateth to punishment; compare this place with Psal. 2:12, and thus the words following suppose, for our God is a consuming fire; this is taken out of Deut. 4:24, and the meaning is, God is no less angry with Christians sinning against him, then formerly with the Israelites, and it is as easy for him to destroy whom he is offended with, as for the fire to destroy stubble. How directly doth this place overthrow that Antinomian assertion, God saw sin in believers in the Old Testament, and therefore afflicted them, but it is not so under the New?

Now when its said, God is a consuming fire, this denoteth the great anger of God, compare it with Deut. 9:3, and Deut. 32:22. Fire is most efficacious, and least capable of transmutation as other elements are, for which reason the Persians worshipped fire for a god, but fire might be extinguished, whereas God is such a fire as consumeth all, and remaineth immutable. Know then (brethren) that as there are places in the New Testament, which speak of the riches of his grace, so also of his consuming anger. As therefore the promises of the Scripture are for consolation and

hope to the godly, so are the threatening's for a godly fear. Between these two millstones a Christian is made *dulcis farina*, as Luther once said; and neither of these millstones may be taken for a pledge, as the Law was in the Old Testament, because one cannot work without the other. Therefore for a man to take only those places of Scripture, which speak of the goodness of the promises, and to reject the terrors of the threatening's, is spiritual theft in an high degree. Doth not Paul, 2 Cor. 5, excite himself to run like a Giant in his ministerial race, because of the terror of the Lord at the day of Judgment? See ver. 10. We must all appear (so to appear, as to be seen through and made manifest, before the judgment-seat of God (as those that are to plead a cause in an eminent place before a Judge) to receive a reward suitable to his life: now knowing this (saith the Apostle) we persuade; it may relate to himself, and to those whom he persuadeth. Yet this apprehension of the Lord's terror did not exclude love, for v. 14, he saith, The love of Christ constraineth us, συνέχει, either an expression from those who had a spirit of prophecy upon them, that was very powerful, whereby they could not but speak, or else from women in travel, Heb. 12:15, which through pain cannot but cry out, so efficacious was love in Paul.

4. The sins of godly men cease not to be sins, though they are justified. We may not say, that in Cain killing of another is murder, but in David it is not: We may not say, denying of Christ in Judas, is indeed a sin, but in Peter it is not. No privilege they have by justification, can alter the nature of a sin. He that receiveth unworthily, is guilty of the body and blood of the Lord, whether he be a wicked man or a Believer. It is not with a Believer and a wicked man, as with a man and a beast comparatively. If a beast kill a man, it is not sin, because the subject is not reasonable, but a man if he do so, whether godly or ungodly, it is a sin, because against God's Law. It is not

safe to say, that God doth with the Believer and wicked, as if a Magistrate should make a Law, that whosoever committeth such a crime, if he be a free-man he shall only be imprisoned, but if a servant, he shall be put to death: so God, whosoever murdereth or committeth adultery, if he be a Believer, the wages due to his sin, is only temporal chastisements, but to a wicked man, it's eternal death. I say this is not safe: for although a Believers sin shall not actually damn him, yet God hath made the same Law to both, and repentance as a means is prescribed, so that we may by supposition say, If the wicked man repent, his sin shall not damn him; If the justified person do not, his sin will damn him. It's true, it is not proper to say of sin in the abstract, it shall be damned, no more, then that grace shall be saved; but we are to say, the person shall be damned or saved. Yet the guilt of the sin will cause the guilt of the person, if not taken off by Christ as the meritorious, and faith as the instrumental cause. The sins then of Believers and ungodly are both alike, only that the guilt of them doth not redound upon the persons alike, is because the one takes the way appointed by God to obtain pardon, and the other doth not. Not that the godly man makes himself to differ from the wicked, but all is the work of grace. In some respects the sins of godly men are more offensive to God, then those of wicked men; because committed against more light, and more experience of the sweetness of God's love, and the bitterness of sin. What is the cause, Heb. 10:28-30, the Apostle maketh the condition of a willful Apostate to be so dreadful, but because of the excellency of the object in the Gospel, above that in the Law? If he that despised Moses his Law, died without mercy: of how much sorer punishment, suppose ye, shall he be thought worthy? &c. Observe that interposition, *δοκεῖτε*, think ye, do you not easily think that such sins offend God more? Now although the truly sanctified can never fall into such a

condition, totally and finally, yet their sins committed willfully against the Gospel, are gradually, and in some measure of such a nature, and therefore they fall terribly into the hands of the living God, when they so sin against him; and consider how that the Apostle speaks these things, even to them, of whom he hoped better things, and things that accompany salvation, Heb. 6. If therefore we see a godly man, who hath tasted much of God's favor, play the prodigal, walk loosely, we may and ought (notwithstanding Antinomian positions) powerfully and severely set home these places of Scripture upon his conscience. And observe how in the New Testament, the Apostle alledgeth two places out of the Old, Vengeance belongeth to me, Deut. 32:35, and the Lord will judge his people, Psal. 135:14. To judge, is to avenge; so that the people of God, have those considerations in their sins to provoke God, which wicked men cannot have; and therefore have the same motives to humble them; as the Apostle argueth, To which of the Angels said he, Sit at my right hand? &c. So may we, To what wicked man hath God poured out his love, revealed himself kindly, as unto the godly? Therefore do they neglect the greater mercies.

LECTURE X.

How God's anger manifests itself upon his own Children sinning.

JEREMIAH 50:20.

In those days, and at that time, the iniquity of Judah shall be sought for, &c.

Let us in the next place consider the particulars wherein God's eye of anger doth manifest itself upon his own children, if sinning against him. The effect of his wrath may be considered in that which is temporal, or spiritual, or eternal; in all these God's anger doth bring forth in one respect or other. For the temporal objects, take notice of these particulars; first, When they sin against God, they are involved in the common and ordinary afflictions, which do usually accompany sin in the wicked: Thus 1 Cor. 11:30, for their unworthy receiving of the Sacrament (and some even of those were godly, as appeareth v. 32.) many were weak and sickly: weak, were such as did languish, and sickly is more, such as had diseases on them; now these were, *πληγαί*, strokes from God, and therefore came from his anger for their sins. Though the Lord's Supper consist of a twofold bread, the one earthly for the body, the other heavenly the bread of life for the

soul, yet both body and soul did miserably decay, because of unworthy receiving; This Table being as Chrysostom said, *mensa Aquilarum*, not *Graculorum*, food for Eagles, not Jays. As therefore those children, who have fainting diseases upon them, and do secretly eat salt, oatmeal, &c. though they have never such excellent food at their fathers table, yet thrive not, but look pale, and consuming; so it was with the Corinthians by reason of their corruptions, they inclined to death, though they fed on the bread of life. Now that these bodily diseases are the common issue and fruit of sin, appeareth Lev. 26:16. Deut. 28:22, grace therefore of justification can give no Supesedeas to any disease that shall arrest a believer offending; but are the wicked in Consumptions, Agues, Fevers for their sins? So are the godly; yea, the people of God are in these calamities before the wicked, Amos 3:2. You only have I known of all the Families of the earth; therefore I will punish you for all your iniquities. I have known you, that is, acknowledged ye for mine, see what that is, Exod. 19:5. A peculiar treasure unto me above all people: The Hebrew word signifieth that which is dear and precious, and to be desired of all. This is aggravated by what followeth, for all the earth is mine, that is, seeing there are so many nations in the world, over whom I have full power and dominion; how great is God's goodness in taking you for his above others? Now mark the Prophets reason, because I have done this, therefore I will visit you for your iniquities, for to all your other wickedness's you add an ungrateful heart. So there is another place, 1 Pet. 4:17, where God is said to judge them before others, and this hath been a great offense to the godly; It is time, that is, a seasonable opportunity by the decree and appointment of God, for judgment, that is, chastisements for former sins, which are called judgments, because they are public testimonies and manifestations of God's anger against sins, and are to put

the godly in mind of their sins (only it is κρῖμα not κατάκριμα in the original.) The word is used even of the godly, 1 Cor. 11:31,32, 1 Pet. 4:6. By the house of God he meaneth the true Members of the Church, and whereas he saith it begins in them, he thereby intimates, that the godly in this life are more exposed to afflictions for sin, then the wicked are, and this made David and Jeremy so expostulate with God in this matter, so that the godly in their afflictions ought to say, as that widow of Sarepta, 2 Kin. 17:18. This is to call my sin to remembrance.

It is thought the Apostle, though he doth not expressly mention a place, yet he takes this out of the Doctrine of the Old Testament, for so God did begin first with his people, Isa. 10:12, Jer. 25:17,18, Ezek. 9:6, begin at my Sanctuary, Ezek. 21:4. There God in public calamities maketh no difference between the righteous and the ungodly; now this is so great, that the Apostle saith, the righteous is hardly saved: The word, μόλις, is used of those things that with much labor are brought about, Act. 14:18, Act. 27:7. These tribulations are so great, that they almost destroy the godly themselves: see also Jam. 5:13. Is any sick, where the godly man is supposed to be sick, and the cause (if he hath committed sin) that is, such sins as were the causes of that disease, they shall be forgiven him; so that even justified persons afflicted by diseases, are to inquire what sins the Lord would humble them for, and to labor that the sickness of the body, be the sanctified occasion of the health of the soul.

2. God's anger is seen in bringing extraordinary and unusual calamities upon them because of their sins; so that they have strange punishments, which even the wicked do many times escape: Jonah who endeavored to fly from God's face (and that he might easily have done by Antinomian Doctrine) with what a prodigious judgment was he overtaken? Jonah 2. The

Prophet calls it the belly of hell; and how deeply his soul was afflicted under that punishment, appeareth, in that he saith, his soul fainted within him, and he concluded, he was cast out of God's sight.

He that voluntarily ran from God's presence, doth now bewail that he is cast from it. He makes the Whales belly an house of prayer, and this came up to God, in his holy Temple, that is Heaven. You see by this, that God prepareth strange judgments sometimes for those that offend him, though his children: so in that 1 Cor. 11:30, when he saith, that many of the Corinthians were dead for their unworthy receiving, it is to be understood of an immature and untimely death; they did not live out to the term of those days, that according to natural causes they might have done, so that it is the same with being [cut off] in the Old Testament, Exod. 12:15. Whosoever did eat the Passover with leaven was to be cut off from Israel: Therefore even godly men may procure to themselves untimely deaths, and may provoke God to cut them off in the midst of their years.

3. Yea further, God may not only afflict them in an extraordinary manner, but even strike them with sudden death, and that while their sins are upon them. I will not instance in Ananias and Sapphira, nor in Nadab and Abihu, though some have thought charitably of them; we have a clear instance in Uzzah wherein God's anger was so apparent, by striking him suddenly dead, that the thing is said to displease David, 2 Sam. 6:7. The anger of God was kindled against Uzzah, and he smote him for his error. His error was not, because he was not a Levite, for its plain he was, but because they put the Ark upon a new cart, whereas they should have carried it upon their shoulders; although its thought the carrying of the Ark was limited only to the Levites that were the sons of Kohath, and that no other Levite might touch the Ark, which if so, then it was a second offense against the Law,

because he touched it; and indeed this seemeth to be the proper cause, because it was a personal fault of Uzzah, whereas the putting of it on a new cart, was the error of others besides him.

Thus Uzzah in his very sins is stricken dead; you have likewise another sad example of Eli, *Lege historiam, ne fias historia*, 1 Sam 4:18. Because he failed in the measure of zeal about the reproof of his sons, therefore he fell backward and broke his neck; Eli manifested his pious affections, in submitting to the hand of God punishing, and in being more affected with the public calamity, than his own private, yet this is his sad Tragical end.

4. God's anger doth not limit itself to them only, but it reacheth even to their children, and to those that are dear to them. Thus David's child is stricken dead, for his sin; and thus Flies daughter gives up the ghost with sad grief. The family both of David and Eli, have remarkable calamities following them, and all because of their sins. When any of Eli's posterity shall be forced to crouch for a morsel of bread, this is a Memento of Eli's sin.

Here a man may see the seed of the righteous begging bread, but for their Parents sins; Therefore that of David, Psal. 36, must not be understood universally. That this calamity may the more wound his heart, God telleth him what he will do to his house after his death; if any were left alive, it should be like that indulgence to Cain, to carry up and down a token of God's displeasure; and if you ask for how long should this anger of God endure, 1 Sam. 3:14. His iniquity must not be purged away from that house forever. Well may the Scripture say, that whosoever heareth this judgment of God, his ears shall tingle. By this instance, how watchful should godly parents be, lest for their sins committed, a curse should cleave to the family for many generations? I acknowledge these calamities as they fell upon Eli

a godly man, so they were wholesome medicines, and fatherly corrections, but as they came on his wicked children, or posterity continuing in wickedness, so they were strictly, and properly, punishments.

Lastly, These temporal evils will reach even to the public Church and State wherein they live, so that the sins of godly men may help to pull down public judgments. Thus it was with Hezekiah, for his unthankfulness and pride, there was wrath upon Judah and Jerusalem, 2 Chron. 32:25, so David's sin in numbering the people, it was the death of many thousand in Israel; for Eli's sin, the Israelites are slain in the Army, and the Ark is taken. Hence you have Isaiah, Daniel and Ezra joining themselves in the number with others, who made public confessions of their sins upon days of humiliation. It is therefore a cursed and secure opinion, that faith, the godly when they keep Fast-days, do it not, because they have any sins that God punisheth, but because of wicked men. The Scripture doth manifest the contrary, and the holiest men living do bring some sparks and fire-brands to increase the wrath of God, and therefore they ought to bring their buckets for the quenching of it.

The aggravation of this anger will appear, if you consider, what kind of sins they have been for which God hath been so sore displeased, and in them enumerated, or instanced in, you may perceive they were the Beelzebub-sins, the first-born of iniquities: Uzzah failed only in the order God had appointed, what he did was out of care, and a good intention; yet the Lord smiteth him; so Moses was denied entering into the land of Canaan, which was an heavy affliction to him, because he spake unadvisedly with his lips: Commentators are at loss to find out what his sin was. So David's sin in numbering the people, its disputed wherein the transgression lay. Eli's heavy judgments that came so frequently one upon

another, were for a want of that measure of zeal which should have burnt within him. Oh therefore consider that God doth not only see sins, that are mountains, but that are mole-hills comparatively: He doth not only see the beams, but the motes that are in us; he doth not only take notice of our mire and vomit, if we return to that, but of the least spot and wrinkle; how deeply mayest thou humble thy self under every Religious duty performed by thee. How often do we fail in the manner of a command, as Uzzah in the order? How often out of pride and self-confidence do we number our earthly props, and refuges, relying upon them? How unadvised are our thoughts and words? Now these hairs of sins (as I may so call them, both for number and seeming littleness) are all numbered before God.

As the Lord is angry with these lesser sins and defects in graces; so also for Errors in Judgments, and false opinions: How well would it be for the Antinomian, if God did not see this sin in them, that they hold, he seeth no sin in Believers? I fear me God seeth, and taketh notice of their erroneous Sermons, of their corrupt Doctrines and seducing Books. There are indeed those, who would make heresy, almost innocence, and that it is more to be pitied then punished, but the Apostle, Gal. 5, reckons heresies among gross sins, such as exclude from the Kingdom of heaven; and how severe God's anger is to those who do err, though in less matters, and although they keep the foundation, appeareth in that notable place, 1 Cor. 3:12-15.

It is a difficult place, and those that would build Purgatory out of it, they are the Architects of that hay and stubble the text speaks of. Not to join with that exposition of some, who by hay and stubble, do understand evil works; nor with Beza, who denieth it to be meant of false doctrine, but only of the manner of preaching: He makes the building of gold and silver, &c. to be the pure and sincere doctrine of Christ; the hay and stubble to be the vain

affecting of eloquence and words; but I rather go along with those that interpret the place of false doctrines, but not such as do overthrow the foundation; only they build superfluous and unsound doctrine, upon the true foundation, which is as uncomely, as if you should see a royal palace, which hath gold for the foundation, and precious stones for the walls, yet have the covering of straw and stubble; what deformity would this be? Yet so it is with the best preachers that are, who yet add some errors to the sound Doctrine they deliver. Now for the opening of the place, it is wholly Allegorical; The preachers of God's word are builders, and they are to raise up a stately palace; the materials are compared to gold and silver, to precious stones. The place is an allusion to Isa. 54:12. I will make thy windows of Agates, and thy gates of Carbuncles, and all thy borders of pleasant stones; it is a description of the precious Graces and Doctrines which the Ministers of God are clothed with; and this showeth with what esteem and high price all the truths of Christ ought to be received by you. The Ark, Ex. 25:3-6, was to be made of gold, silver, and other precious materials; this is the nature of true Doctrine. Now false Doctrine, though it be not in fundamentals, but in mere accessories, is called hay and stubble, and he that preacheth these shall come to a severe trial. Every man's work, saith the Text, shall be made manifest; where you see the spreading of false Doctrine, is called the work of a man, as in the second Epist. of John, its called evil deeds; and this evil work hath a twofold effect; First, it makes the owner to suffer loss, that is, all that labor and pains he hath taken shall bring him no profit, whereas if he had employed himself in the truth, his reward would have been great. The *lucrum cessans* is as great a loss, as the *damnum emergens*. Oh! What a fearful thing will it be for false teachers, who have made it their whole business to spread new opinions, to lose all

their labor! The other effect is, that though he be saved, yet it shall be so as by fire, that is, he shall be in extreme danger, and he shall have sad tribulations and miseries falling upon him; see the like phrase Jude 23, pulling them out of the fire. That which thou comfortest thyself with, and gloriest in, as if it were persecution, it may be is nothing but part of the fire in the Text, which is to afflict thee, that thy dross may be purged out: let therefore all false teachers (though belonging to God) expect a fire of burning, great afflictions and tribulations. And if Antinomians have trouble for their Doctrine, they are bound to believe God chastiseth them for this very opinion, that he doth not chastise for sin. I have been the longer on this place, because of the multitude of hay and stubble that is built everywhere. God will have his day, when a fire shall rise to consume it all, and the true Doctrine will only continue. The Apostle speaks as terribly afterwards, v. 17. If any man defile the temple of God, him shall God destroy, where the Apostle calleth the Corinthians, The temple of God: now this is not so much true of every single Christian, as when collected together in a Church or body; and the Spirit dwelling among them, is much more admirable then his presence in the Ark; and he defileth this Temple, who by any false Doctrine and error, corrupts that society; now the greatness of this sin is seen by the words following, The Lord will destroy him, for so, φθερεῖ, is the same with, ἀπολέσει, so that as God destroyed Athaliah, and Belshazzar for profaning the Temple, and the offerings or gifts of the Temple, no less punishment (unless they repent) shall fall upon those who pervert the Doctrines of Christ.

I come to the second demonstration of God's anger to believers when sinning, and that is in spiritual and internal things; now they are of two sorts; first, the consolations of the holy Ghost, with the light of God's favor;

secondly, the flourishing and sprouting of the graces of sanctification; In both these you shall find the godly man after sin much withered. What anger in the first sense, after sin, the godly may feel, David will abundantly tell you, Psal. 11, he calls it the breaking of his bones; you know how terrible and grievous that is, and in the godly this must be the more terrible, because they are of a more tender apprehension: As they say, Christ's bodily pain was more than other men's could be, because of the excellent temper and tender constitution of his body; so it is with the godly, every expression of God's anger, falls like a drop of scalding lead into a man's eye; the conscience of the believer, when once awakened, feels every frown of God like an hell. Thus after the committing of gross sin, God hides his face, and then for the while, they are like so many Cain's and Judas 's, crying out, Their sin is greater than they can bear; and truly this worm would never die, this fire would never be quenched in them, did not God again take them into favor; there is no difference between a man damned in hell, and a godly man troubled in conscience, but the adjunct of time, one is perpetual, and the other is not. Now our Divines say, That eternity is not essential to the punishment of hell (for Christ suffered the torments of hell for us, which yet were not in time eternal) but accidental, because those in hell are not able to satisfy God's justice, therefore they must continue there till they have paid the last farthing, which because they cannot do to all eternity, therefore they are tormented forever. Look upon David again in Psal. 32:3,4. How it fared with him, because of his sins; My bones waxed old, through my roaring all the day long, my moisture is turned into the drought of Summer; Did David speak these things hyperbolically and rhetorically only? Did he not find such anguish, and consumption in his soul, that he thought no words could express it? And all this he saith, was because of sin; O then believe this and

tremble, lest such a whale of sorrow and grief should swallow thee up, as did David. Thus it was also with the incestuous person, the devil was ready to swallow him up; he was delivered to him to be tormented by him; and can all this be done, yet God take no notice of sin? As the godly in this life time, may have that joy in the Gospel, which passeth all understanding, and more than the heart can perceive; so they may have for sin such trouble, and spiritual desertions, that shall make everything, their chamber, the field, a very hell to them; and David in many Psalms manifesteth such desolation upon his soul; especially this is seen in lapses, when persecutions do abound, and men through fear have denied that truth, which in their consciences they were assured of. We may read in Ecclesiastical Histories of the grievous wounds and gashes, God's people through frailty have made upon their own souls. And as it is thus in matter of consolation, so in the particular of sanctification, how may you observe some, who have been planted by God's grace like a Paradise, through their negligence and corruptions become like a parched wilderness? Was not David in his fall, till recovered, like a tree in winter? Though the moisture of grace was within, yet nothing did outwardly appear; Was he not like Samson when his hair was cut off, not able to break the cords of sin he was tied in? Some have thought a godly man can no more fall from the degrees of grace, then the essence and state of grace; but if sin increase and grow, certainly grace must decrease, for whether sin expel grace meritoriously only, or formally, still the introduction of the one must be the expulsion of the other. Thus Rev. 2, the Church is reprov'd for abating in her first love; and the people of God complain, Why hast thou hardened our hearts from thy fear? Isa. 63:17, not that God doth infuse hardness, but only he denieth mollifying grace. And certainly a gracious tender heart, must fear a deliverance up to hardness

more then up to Satan, *Illud est cor durum, quod non trepidat ad nomen cordis duri*, said Bernard, That is an hard heart, which doth not tremble at the name of an hard heart. A godly man therefore may so provoke God, that he be left in a senseless, stupid way, acting sin without tender remorse, and securely lying down therein.

Lastly, The anger of God eternal cannot indeed be in the event upon him, but yet it doth conditionally oblige him till he doth repent, so that you may suppose a Believer to be damned, if you suppose him not to repent. A conditional Proposition, *Nihil ponit in esse*, but it doth *in posse*, and therefore the Scripture makes such hypothetical Propositions, wherein a possibility of Apostasy is supposed in the godly, if left to themselves; as in that famous place, Ezek. 18:14. When the righteous man turneth away from his righteousness, and committeth iniquity, all his righteousness shall not be mentioned, in his sins he shall die. This place is not (as some do) to be understood of a righteous man in appearance only, for its opposed to a wicked man in reality; and it is such a righteousness, that if continued in, he should have lived eternally. Neither may we stretch it to an apostasy from the state of Justification, as others do; but it is to be understood as comminatory, by way of threatening and supposition: for it is true, that if a godly man should forsake his righteousness, it would not be remembered to him; and therefore if you suppose a justified person not to repent of his grievous sins committed, you may also suppose him to die in the displeasure and eternal wrath of God: but this is more exactly to be considered of, when we handle that Question, Whether Remission of sin obtained, may be frustrated and made void by new subsequent actual sins?

LECTURE XI.

The Antinomians Distinction of God's Knowing and Seeing sin, examined.

HEB. 4:13.

Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do.

Although this Text in the general sense of it, will not fully prove God's eye of anger against sin in justified persons; yet because a more special scrutiny and search into the words, will make much against the Antinomian Error, and also because the Answers which are given to this Text, and the like, do contain gross falsehoods, so that in the refuting of them, all things in this controversy will be clearly discovered, as also because that principal and noble Question, How far God's taking notice of sin, to chastise and punish it, is subject to the mere liberty of his will, will in some measure be discussed, I shall therefore insist upon this Text. Not that the Orthodox make it their shield of Achilles, as the Antinomian slandereth, Honey-comb, p.73. But because the vanity of that distinction, which they make between God's seeing and his knowing, may be brought out from behind the stuff, where like Saul it had hid itself.

And first, for the Text absolutely in itself, The words are part of that excellent commendation, which is given to God's word. The purity and power of Religion is kept up by acknowledging the fullness and perfection of the Scripture. Both Papists and Illuminatists agree in this dangerous Error, that they look for, and expect a Doctrinal teaching immediately by God's Spirit, above, and besides that of the Word: Hence as the Papists make the Scripture but a sheath to receive any sword, either of gold or iron (words that will bear any sense you put upon them) so do the Illuminatists, that a godly man is above all books, teachers, writings, and feels nothing but God working and acting in him. We have therefore the greater cause to set up the Scriptures in their Divine authority and fullness, by how much the more others endeavor to diminish it. This noble encomium of God's word begineth, v. 12, where you have the subject of the commendation, and the commendation itself. The subject is called, ὁ λόγος τοῦ Θεοῦ, the word of God. Bellarmine and other Papists, that they might depress the Authority of the Scriptures, understand this of Christ, who is often called the Word. Their reasons are partly because Christ is in other places called so, as Joh. 1:1. and alibi, and partly because this Word is spoken of as a person, and therefore all things are said to be open and naked to his sight. But these are not Cogent; for although in other places Christ is called the word, yet the context doth there clearly evince it, whereas here the contrary will appear: for having before exhorted them to receive the Gospel, and to hearken to the voice, while it calls today, among other Arguments he brings this from the nature of God's word, which is to be understood both of the Law and the Gospel; and its further observed as a peculiar thing to John only in his Gospel, and the Epistles, to call Christ the word of God; and although the Text speaks of the word of God as preached, and not as written, yet because

the word written and preached, differ not essentially but accidentally in respect of the manner, therefore this Argument holds true of the Scriptures. As for the second reason it is ordinary by a metonymy to attribute that to the Scripture which belongs to God speaking by the Scripture, as Gal. 3:22. The Scripture hath concluded all under sin, &c. so the Scripture is said to speak Jam. 4:5. So that it is no wonder if here the word of God be spoken of, as knowing all things, because God by this doth discover and manifest everything. In the next place consider the commendation, and that is, 1. from the adjunct qualities, 2. from the powerful effects. The adjunct qualities are (quick and powerful) that is, it is not dead or frustrated, but puts forth its power and efficacy, which our words cannot do. It is thought to be an allusive expression to the fire which was on the altar of sacrifices, that was not to go out.

Secondly, Its commended from the effect, its sharper then a two-edged sword; its an Hebraism to give a mouth to the sword, because it doth so devour; but because a two-edged or two-mouthed sword doth divide more forcibly, therefore is God's word compared to that. Such a sword they say, the Levites in the Old Testament did use in dividing and opening the sacrifices, in which Metaphor the Apostle continueth afterwards. Now by this comparison two things are insinuated,

1. That God knoweth all sin, even the most hidden.
2. This knowledge is not a mere bare knowledge, but such as is of a Judge examining and punishing. For as the sword doth pierce and hurt, so God's word doth see and punish, therefore it is said to be, κριτικός, that is, most exactly discerning and separating gold from dross, and judging accordingly: so that the Text speaking not barely of an omniscient eye of God, but an eye discerning, judging and punishing, doth in this consideration pertinently

belong to the controversy. We need not be curious in distinguishing between the spirit and the soul (only the Scripture doth not confound these together) nor between the things understood by the marrow and joints, which are translated from the body to the soul. This is intended in the general, by the joints, he means the minima, the least things; and by the marrow, the intima, the most secret and inward things. Having thus described the efficacy of God's word, he layeth down two Propositions in my Text; one negative, the other affirmative. Negative, There is no creature, ἀφανής, inapparent, but he seeth thorough it. Affirmative, All things are naked and opened, opened is more than naked: Naked, is that which is not clothed or covered; Opened, is that, whose inwards are discovered and made conspicuous. Much is said by Critics concerning the word, τετραχλισμένα, Cameron thinks it translated from wrestlers, who are said, τραχηλίζειν, their adversary, when they so take him by the neck, and turn him upside down, so as to object him in every part to the eyes of the beholders: some say, the Metaphor may be taken from those, who being before the Judge, hold down their neck and face to the ground, as not daring to behold his face: but that which is most received, and which is most consonant to the context, is of those who take the word from those who begin at the neck, and divide the sacrifice in the middle, so that all the inwards do appear. Thus you see how emphatical and full the Scripture is in describing of God's omniscient eye of any sin wheresoever it is, and that not by a mere bare cognition, but of judging; so that the Observation is,

That seeing there is sin in justified persons, God's eye must needs see it, and judge it.

To this it is answered very confidently by a distinction never heard of before, That God indeed knoweth the sins of believers, but he doth not see

them, Hon. Comb p.67-70, and this distinction they plead so boldly for, that (they say) although all men, Devils and Angels, would gain-say it, yet it must stand; for the opening of this silly distinction, they express themselves thus; That although to see and know be all one in the pure uncompounded nature of God, yet they are not so to us; even as justice and mercy are all one in God, but not to us, yea contrary; and the Author giveth two strong reasons (as he calls them) to prove this, first, The Scripture (saith he) distinguisheth them, now he argueth, that as it is a sin to distinguish where the Scripture doth not (and thereupon he instanceth in the distinction of the guilt of sin, and the nature of sin, making it a new distinction, and suspecting it for a corrupter of the Gospel, as if Christ had taken away the guilt of our sins, and not the sins themselves) so where the Scripture doth distinguish, there it is a sin for us not to distinguish. Now concerning the former, that there is in the Scripture a distinction between the guilt of sin, and sin itself, is in its due time to be proved.

Let us consider how he proveth this distinction of God's seeing and knowing. The place he brings is Psal. 94:9,10. He that formed the eye, shall not he see? He that teacheth man knowledge, shall not he know? Here (saith he) they are distinctly set down, and the Scripture useth this continual practice, saying nowhere, That God doth not know the sins of justified persons, but in many places, That he seeth no sin in them. His second reason is, because among men and Angels, yea in God himself there is a reason (to our capacities) of this difference; for to know a thing, is, to understand the nature of it, though the thing itself be abolished and hath no existence; but to see a thing, is to have a real existence of it before our eye. As for instance, God (saith he) knoweth the flood that drowned the whole world, but he doth not see it having an existence now; so God knoweth the

leprosy of Naaman, more perfectly then Naaman did himself, yet he doth not see it upon Naaman; and thus God knoweth the sins of the wicked, and of his justified children more perfectly then they themselves do, and herein is no difference between them; but here is the difference, that God seeth sin in the one, and not in the other, because abolished by Christ.

Thus you have a heap of falsehoods and non-sense together, as if the Author had no knowing or seeing, while he speaks of these things.

To let you understand the truth in these particulars; howsoever it would be very profitable in this place, to give you the Scripture Doctrine, about the eye or seeing of God; as also the different use of it in Scripture; namely, that sometimes its taken for a mere naked apprehension of a thing; sometimes for the actions or effects that do flow from God's seeing, and then it is used either in a good sense for the eye of his care, protection and approbation, or in a bad sense, and that two ways, either for an eye of condemnation, in which sense God doth not see the sins of Believers, or of displeasure and anger, in which sense its expressly said, the sinful actions of godly men are evil in God's eyes: Howsoever (I say) it would be very profitable to speak of this here, yet I shall put it off. I shall therefore examine what truth is in this distinction, which they so applaud, and that shall be by several Propositions.

First, That seeing is attributed to God only metaphorically, God hath no bodily eyes. It is well observed by a Father, that the meaner and more debased the things are to which God is compared, there is the least danger, because every common apprehension will judge it not to be truly and formally so in God. And thus it is of eyes, and when to see is attributed to God, it is the same thing with to know, so that to make a difference between these two is gross ignorance.

Secondly, Knowledge is attributed likewise to God, but in a far different sense from what it is in us, and therefore differs from our knowledge many ways: 1. His knowledge is his substance: Hence Synesius said, God to be, οὐσιῶσθαι, by his understanding. 2. Its not caused from objects; Gregory expressed it well, *Ipse mundus nobis non notus esse posset nisi esset, deo autem nisi notus esset, esse non posset.* 3. It's simple and one. There is properly no memory of things past, no prescience of things to come, but all things are present to him: As if there were a body that were all eyes, that needed not to turn itself backward and forward, to see things; or as a man standing upon an high Tower doth with one cast of his eye behold Passengers at the bottom of the Tower, which go successively one after another; Thus *Deus est totus lux, & totus oculus*, God is altogether light, and wholly an eye. 4. Knowledge in us, is properly taken for to know a thing by its causes, but it is not so in God. This rightly understood will overthrow that distinction of knowing and seeing.

Thirdly, That text, Psal. 94, doth no ways suppose such a distinction; for the Psalmist doth there intend, whatsoever perfection is either in bodily seeing, or mental knowing, it is eminently and more transcendently in God; neither doth he limit seeing to the sins of wicked men, and knowing only to the sins of the godly; yea, the text maketh thus against the Antinomian, if a believer himself and others see sin in him, shall not God much more? Indeed in the creatures, there is a distinction between seeing and knowing in some respects, for knowing may be of a thing in the abstract, but seeing doth denote the intuitive present apprehension, so that knowing hath a perfection which seeing hath not, and seeing which knowing hath not; but in God all his knowledge is intuitive, and all things are present to him, because of his eternity and omnipresence, so the Schools determine, and

rightly, upon that Text, 2 Pet. 3, afterwards to be explained, and the reason is, because intuitive knowledge, or the apprehension of a thing present, is the most noble knowledge, not that the things themselves do coexist, or are present to one another, but unto God in Eternity; for as God's immensity is in respect of his essence, so his eternity is in regard of time: so that although the things themselves vary, yet God's knowledge doth not; As an Artificer, who hath the Idea, or form of an house in his mind, before he makes it, when it is made, and after it is destroyed: he hath still the same form in his mind, though the house be altered.

Fourthly, Neither doth the Scripture customarily use such a difference; yea, to know, when attributed to God, is used many times for a knowledge of approbation, and then we cannot say, God knoweth the sins of Believers; but we may as well say, God knoweth no sin in them (that is) to condemn them for it, as well as he seeth none in them, so Hab. 1. God is said to be of purer eyes then to behold iniquity, that is, with approbation, and so in this sense, we may say, God seeth no sin, no not in wicked men: Besides it is very false, that the Scripture doth nowhere say, that he seeth sin in Believers; for it is expressly said of David's numbering the people, and of his murder, that it was evil in God's eyes, and he confesses that he had done that evil in God's sight. But of this more hereafter.

So then wheresoever the Scripture saith, God seeth no sin, there we may also as truly say, God knoweth none; and where it is said, he doth see, there we may say he doth know also.

Fifthly, There is in reason no distinction to be made to our capacities between God's knowing and seeing, for in those instances the Author giveth, we may say God knoweth in that respect as he seeth, and he doth not see in that respect he doth not know; As for example, God doth not see the

flood now to be, no more can we say, he knoweth it now to be, for that is false; God doth not see the Leprosy upon Naaman, no more doth he know it to be on him: So God knoweth his people in Christ, as well as seeth them in Christ, and therefore if by Christ he seeth no sin in them, he must likewise know none in them. Now this error is grounded upon a dangerous conceit, as if God's seeing were limited to things existent, and his knowledge to things past or future, so that it's inexcusable ignorance, to say with this Author, that God knew the Sun and Moon before he made them, but he did not see them. He did not indeed see them to be before they were, no more did he know them to be before they were, but when they were made, his seeing and knowing of them were all one.

Sixthly, If God's seeing were to be explained oppositely to his knowing, then nothing that had a present being were known by God. But doth not the Scripture give to God the knowledge of all things? And though the things be diversified by time past, present, and to come, yet to God they are not so; Consider that eminent place, 2 Pet. 3:8. A thousand years with God, are but as one day. The Apostle alledgeth this place out of Psal. 90:4, with a little variation. The Psalmist saith, as yesterday when it is past: The Apostle as one day. The Psalmist saith, in thy eyes O Lord: The Apostle with the Lord. The Psalmists expression in the eyes of the Lord, are very pregnant to our purpose. Here is a description of eternity, proving that God seeth all things with one intuitive cast of his eye, and that although to us things are present, past and to come, yet to God all things are present, and although we are not able to reach this with our understanding, no more than a pigmy the Pyramids, yet we must rest more upon this Scripture assertion, then our own understanding, *Quicquid de Deo dici (we may add cogitari) potest, eo ipso est indignum quia dici (cogitari) potest:* and again *digne Deum*

aestimamus, dum inaestimabilem dicimus. The Schoolmen dispute, whether those things which God did once know, he still knoweth, as for example, God once knew that Christ was to die, but now it is not true, that he is to die; and their resolution is, that we cannot properly say, God begins to know what he did, or ceaseth to know what he did, but rather that the thing itself beginneth to be known, or ceaseth to be known, so that the change is not in respect of God's knowing, but the thing known, as when I see the Sun, and afterwards it is hid in the cloud, the change is not in my eye, but in the Sun; Hence they also resolve, that God knoweth all things simul together, that his knowledge is invariable, that it admitteth not of increase or decrease, that all things are present to him, and that as the Sun is always *in actu lucendi*, so God *in actu intelligendi*: So that this very Text doth briefly overthrow all that which the Antinomian in so many pages sweateth to prove; and that the consideration of God's eternal knowledge in this manner is of profitable use, appeareth by that, when the Apostle saith, Be not ignorant of this one thing.

Seventhly, If God's seeing of things were limited in our capacity, only to things present, then all the by-past sins of ungodly men, though unrepented of, yet God doth not see them, because they have no present being, and so God shall not only, not see sins in the godly, but likewise not in the ungodly: All the past sins of Judas and Cain, God did not see at the day of their death, for they were passed away. Here will be much comfort to unbelievers, as well as Believers.

Eighthly, If therefore God doth not see a thing because it is past, what need the Antinomian run to Christ's merits taking away sin out of God's sight, for this would follow by natural consequence, because the object is taken away? Take their own instances, God doth not now see the Flood that

drowned the world; The Leprosy upon Naaman; The Israelites wound that is healed; why so? Doth there need the blood of Christ to remove these? No, it followeth naturally, because the objects are removed and taken away; and so it would be here.

Ninthly, All these instances for God's not seeing, yet knowing, are contrary to the doctrine they hold. God doth not see the Flood that drowned the world, he seeth not Naaman's Leprosy, why so? Because these things have no being; but here is their grand absurdity, that they hold sin hath still an objective existency in us to God's understanding, and yet he doth not see it. They should have instanced in something that hath a being, and yet for all that, God not see it. If Naaman's Leprosy had continued on him still, and yet God not see it, then it had been to the purpose; for they grant that we have truly sin in us, and we are to judge so; yet though it hath such a being in us, God doth not see it.

Tenthly, What an empty Cobweb is this distinction, even for that very purpose they bring it? Oh say they, if God see sin, he is of so pure a nature, that he cannot be but horribly and infinitely displeased with us: Those (say they) that hold God seeth sin in Believers, consider not how loathsome, even the least sin is in his eyes. But will this comfort my conscience, if they say at the same time, though God doth not see it, yet he knoweth it? Alas, God is of that pure nature, that if he knoweth but the least sin by me, he cannot but be infinitely displeased at it. So that you see this distinction will no ways ease a Believer in point of the trouble of his conscience. And thus have I labored to break the heart of this false and ignorant distinction.

LECTURE XII.

Propositions showing how far God's taking notice of sin, so as to punish it, is subject to the mere Liberty of his Will.

HEBREWS 4:13.

All things are naked and opened to him, &c.

The second answer made by the Antinomians to this Argument from God's omniscency, is this, For when we say, how weak and absurd is it, to hold, God doth not see that, which we see? They answer (Honey-Comb pag.61.) Here we oppose the power of God against his will, for he seeth all things, saving that which he undertakes to abolish out of his own sight, that he may not see it, so that by his mystical clothing of us with his Sons righteousness, he hath abolished it out of his own sight, though not out of ours. Now we told you that this answer is not universally to be slighted, for our Divines, Pareus and others (as I mentioned before) (maintaining that remission of sin, though it be the utter deletion of the guilt, yet not the full eradication and abolition of the filth, but that it still continueth in us) make this objection to themselves, Nothing is hid or covered from God's eyes, if therefore sin be there, God cannot but see it. To this they answer, God seeth

all, but what he will not see, and that is a known saying of Austin's, *Noluit advertere, noluit animadvertere, noluit agnoscere, maluit ignoscere*, God will not take notice of the sins of justified persons, he will not punish them, he had rather forgive them. It seemeth then by this, that God will not see sin in Believers to condemnation but yet he will to castigation; but if Christ hath fully satisfied God's wrath, and it be a mere arbitrary thing in God, whether he will chastise or no, why then should not God's anger and his chastisements be removed from the godly by Christ's death as well as his justice and punishments? It's therefore worthy the inquiry, how far God's taking notice of sin so as to chastise or punish it, is subject to the mere liberty of his will: And in answering of this, I will not range as far as this question will carry me, for the total discussion of it in its large extent will be when we speak of the meritorious cause of justification against Socinians. To speak therefore in a more restricted way of this matter: Consider these Propositions, some whereof are ground-works and foundations, the other more immediately reaching to our scope in hand.

First, There is in God a liberty and free-will, whereby he doth whatsoever he pleaseth, so that as the Psalmist saith, He that made the eye to see, shall not he see? He that maketh man to know, shall not he know? And thus he that gave man and Angels this perfection of freedom, shall not he much more be free? Therefore those titles of, *αὐτεξούσιος*, and, *αὐτοκράτορας*, which the Greek Fathers sometimes give to the will of man, are too proud and lofty, and do more properly belong to God. Indeed so far as freedom is conceived in creatures to have some potential, *ἀδιαφορίαν*, indifferency, or, *την ἐπ' ἄμφω ῥοπήν*, a suspendedness to be determined by some other, so far we are not to conceive it in God; for this mutability or Potential indetermination, is an imperfection; and so that same *potest as peccandi*,

power to sin, which some make necessary to liberty, and which they call a perfection, though they grant the action of sin itself to be an imperfection (though this should be granted, which must not) yet neither could this be found in God's liberty, and no marvel, seeing that it is not in the liberty of Christ's human will, for though Christ's obedience was truly and properly so, being under a command of God, yet not only as he was God, but as he was man, he was, ἀπειρασός, and, ἀναμάρτητος, impeccable, or free from the temptation of sin. Therefore its detestable blasphemy of Durand and other Schoolmen, saying, Christ might have sinned, lib. 3. Sentent. dist. 12. quae. 2, as also of the Remonstrants who say, Christ after he had taken this Office of a mediatorship, might have forsaken it, and given it over, but of this more in its proper place; God therefore is a free agent, Psal. 135:6. He hath done whatsoever he pleased in heaven and earth, so that he made not the world as the fire burneth, or the Bees make their Honey-Combs, by a natural necessity, but according to the counsel of his will; hence it is that all his spiritual mercies become commended unto us, under the title of grace. There was no natural or moral necessity, obliging God to elect us, to give his Son for us, or to save us, and indeed it could not be liberality, if it were not a libero, from one that is free.

Prop. 2. According to the different descriptions of liberty and freedom; so it may be extended larger or narrower unto the actions of God. Those who make liberty consistent with a necessity of immutability, and do not think indifferency necessary, but only knowledge, and judgment going before, they extend it even to the goodness and holiness of God; so they say, God is *libere bonus*, freely good, and doth freely love himself, so they make the confirmed Angels and Saints, freely to love God, though necessarily, thus we sin freely, though necessarily: But others, who make a power to do, or

not do, necessary to liberty, think it a kind of blasphemy to say, God doth freely will that which is good: hence they make liberty not an attribute of his nature, as holiness, omnipotency, &c. are, but an affection of his will only, and they think that *necessarium* and *contingens*, under which liberty is comprehended, are differences of ens in its full latitude, as *finitum* and *infinitum*; therefore as the same thing cannot be finite and infinite, so neither necessary and free, but this is to put the definition of liberty into too strait fetters, as in time may be shewn. I join with those, that think immutability and liberty may be in the same act, and that God doth freely, though unchangeably love himself; but that freedom of his actions to the creatures, is with a power to do otherwise if he pleaseth.

There is also another kind of liberty mentioned by the learned, which is opposed to servitude, and is the same with *sui juris*; now God in all things is this way free: He hath no law imposed upon himself by any other, but only what he prescribeth himself, that doth he work by; therefore when we say, its just with God to damn an impenitent sinner, this justice ariseth not from any obligation put upon him by another, but what he hath eternally prescribed himself.

Prop. 3. God's omniscieny, or his bare seeing and taking notice of sin, when it is, is not subject to his liberty, He cannot but see, whatsoever is, and also possible to be, so that we cannot say properly God seeth all things because he will see them; for this is an attribute founded in the nature of God; but if we take knowledge or seeing for the effects accompanying them, as the Scripture for the most part doth, because God is not an idle spectator of things, but upon his seeing, there is either care and protection, or anger and punishment, then in this sense, all these effects are subject in some sense to the liberty and free-will of God. God cannot but see the

adultery of David, but whether he will so see it, as to punish David for it in his own person, or in Christ; or whether he will chastise him at this time, or in this manner; that is merely at the good pleasure of God. Whether indeed he is free to punish at all, or chastise at all, you will hear in the other Propositions; thus much we may conclude, That God cannot abolish sin so out of his sight, so that with his eyes of omniscieny he should not behold it, when it is there.

Prop. 4. In respect of God's liberty and freedom, there is great difference between the attributes of God, as also the exercises and actions of them. There are some properties that require no object for their exercise, but they make it; thus the omnipotency of God, doth not find, but make its object. Again there are others, which though they require an object, yet not any condition, or circumstance in it; so the wisdom of God, can and doth order every object, let it be what it will be, to a glorious end. It ordered a harmonious world out of a Chaos, he made all things, qua omnipotence, as omnipotent, and ordered them all qua sapiens, as a wise God. But then there are other attributes, which though essential to him, yet cannot be exercised, but where the objects are so and so conditioned; as that mercy of God, whereby he doth forgive sins, requireth an object penitent and believing: so that Justice of God, whereby it is punitive and vindicative of sin, requireth an object, that is a sinner and impenitent. Now in the actions about the objects of the former sort, God is every way free, he might have created the world, or not have created it; but in the actions of the latter sort, though he be also free, yet not so as to use Justice, or not Justice, when there is an object with its due condition. As now it was free to God, whether he would make man or no, it was free for him, whether he would permit man to fall or no, but when fallen, not free whether he would be just or no: Thus God is

free, whether he will procure, or prepare an object of justice; but then when he hath so prepared an object, then he is not loosened from the obligation of Justice. To procure an object of Justice ariseth from the Sovereignty and mere freedom of God: Hence God's permission of sin, or reprobation negative. Which is the passing by of some, are not acts of Justice properly so called; but condemnation for sin is truly and properly Justice. The former arise from God's supreme dominion and freedom. When an Object of Justice is, there is an obligation to execute the same upon it, but not when an object of mercy is, because its necessary to mercy, that it should be *indebita*, but to justice, *debita*.

I do not here intend to meddle with that Question, Whether God absolutely might not have let sin go unpunished, and yet forgive it, as we see men can: (This is disputed even among the Orthodox; some are for the Negative, as Piscator, Lubertus, &c. Others for the Affirmative, as Davenant, Twist, &c. but the proper place for this will be, when we speak of Christ's satisfaction) nor yet with that other of the Schoolmen, Whether God may absolutely accept of a sinner to pardon, and eternal life, though he do not regenerate, or sanctify him; these are to be handled in their proper place. You see by this delivered, how far the actions of God's Justice may be said to be free, or not free.

Prop. 5. Whatsoever may be said in an absolute sense about God's Justice, yet since that threatening promulgated (In the day thou eatest thereof, thou shalt die the death) God cannot in Justice, but punish sinners. Though it be in his freedom whether he will give thee a being, or no, yet if thou art an obstinate sinner, it is not in his freedom, whether he will damn thee or no; so that as God cannot but love that Image of his holiness where he seeth it, so he cannot but hate the contrary, wheresoever it is, though that hatred

shall not always fall upon the person in whom it is, because removed by Christ.

It is Camerons opinion, That the word *Justitia*, δωκαιοσύνη, when attributed to God, doth always signify Goodness, Salvation, Redemption, but never in the Scripture (saith he) doth it denote an affection in God, whereby he avengeth himself upon sinners; but that the words *Ira* and *Judicium*, Anger and Judgment express this; But though the word signify so sometimes, yet in some places it must needs mean this disposition in God, Psal. 9:5, 1 Tim. 4:8, 2 Thess. 1:6, so that in some sense, we may with several Orthodox men, say, Justice is essential to God. Sin is not indeed Physically contrary to God, as water is to fire, for if it were so, God would not suffer it to be, because he is an infinite good; as if there were infinite fire, or light, there could not be any water or darkness; but it is morally contrary to him, Hab. 1. Thou art of purer eyes then to behold iniquity; even sins against any positive command of God, that are sins only because prohibited, they are thus far against his nature, and not his will only; because it is against his nature, to have his will and commands disobeyed in anything, he being the supreme and most holy Lawgiver. If God did only punish sin because he will, and not because he is essentially just, there could no true cause be given, why Heathens should have terror in their consciences after sins committed, seeing the Word is not revealed unto them, declaring God's will: and when the Scripture speaks of God punishing sins, it doth not attribute it to God's mere will, because he will do so, but to his Justice, Rev. 16:5,7. Thus Exod. 24. God is described by this property, Not acquitting the guilty. Now when we say, God cannot but punish sin with death since the promulgation of the threatening, that is not so to be understood, as if then only the tie and obligation of Justice came upon God,

but it was from eternity: for as God did in time reveal this threatening; so he did from all eternity will this threatening; and so therefore from all eternity it was just with God to punish a sinner, neither could he forgive him without a satisfaction. This is diligently to be observed, because men speak sometimes, as if vindicative Justice were then only due when the actual threatening was; whereas the executions of God in time, are, as his decrees were from eternity; and truly we should not give way to such Disputes, Whether God could have pardoned absolutely, or provided any other way and remedy, when we see God pitching upon this, and the Scripture only revealing this. Hence the Scripture commandeth us to eschew sins, not merely because of his will only, but because he is holy in his nature, Lev. 11:44, Josh. 24:19. It is true God's hatred and displicency of sin cannot but be, yet the destination of it actually to punishment comes in some sense under his liberty.

Prop. 6. Though God cannot but take notice of sin, so as to punish it, yet it is under his freedom, whether he will punish it in their own persons or in a surety; and by this means the wisdom of God found out an excellent temperament of Justice and Mercy, so that the one doth not oppose the other; notwithstanding God's justice, yet his love and wisdom put him upon that remedy, which neither men or Angels could have excogitated; so that God doth not let sin go unpunished, only he provideth a Ram to be sacrificed for Isaac, a Mediator to come between his wrath and us. It is true, reason (as we see) doth much gainsay this mystery; but we may say, *mulier ista taceat*, let this woman hold her peace in the Church of God: Though therefore God cannot but execute justice upon sinners, yet his justice did admit of a temperament, whereby God doth proceed to see the sins of his people, to hate them, but yet to punish them upon Christ.

Prop. 7. There is a great deal of difference between Justice, as it is an essential property in God, *ad intra*, and between the effects of it, *ad extra*. These latter come much under the liberty and freedom of God; which appeareth in the variety of his judgments upon wicked men, some being consumed one way, and some another, so that it is merely at his pleasure, whether he will stir up more or less wrath, Psal. 2, there is a little anger of his spoken of: but you may read a remarkable expression, Psal. 78:38. He turned away his wrath from them and stirred not up all his wrath. Here you see the anger of God subject to his free-will. If the effects of God's justice should flow from him as burning from fire, or drowning from water, the whole world were not able to endure before him who is a consuming fire. How could it come about, that the wicked do so overflow with prosperity in this world, if so be that God did necessarily punish and destroy, which are effects of his Justice? So that there is a great difference between Justice taken for an attribute, and Justice for the effects; God cannot but be always just the former, whereas there is a liberty in the latter. As in man, the power of laughing is an essential property in him, yet the act of laughter ariseth in some measure by the freeness of his will. Hence it is that God's essential Justice doth not receive more or less, but the effects of his Justice may be more or less: If many men be in the same sin, and God doth punish some of them with a remarkable temporal judgment, we may not say, God dealeth more justly with these then the other; yet we may say, the effects of his Justice are greater upon some than others.

Prop. 8. Christ satisfied God as a just Judge, not as a Father provoked, and by this means, though punishments are taken away, yet afflictions for sin are not; and this doth directly answer the whole Question, whereas it is demanded, seeing Christ fully reconciled God to us, and thereby all

punishments are taken away, why not as well all afflictions? If he hath removed greater, will he think much at the less? The answer lieth fully in this, Christ by his blood and satisfaction undertook that the justice of God should never fall upon us to punish us, not that he should never be angry with us a Father, to chastise us. By this redemption, its Christ's will that God should not as a just Judge, require compensation of us; not, that as a provoked Father, he should not scourge us for our sins when committed. The reason is clear, because fatherly anger is an effect of love; but punishment the fruit of hatred. And thus now you see, why God will not see sin to condemnation, because Christ hath made up that; yet he will see it in believers to angry castigation, because Christ did not interpose there: it is therefore no derogation to Christ's death, no injury to his sufferings, if notwithstanding them, God doth afflict for sin, even his own children.

Prop. 9. By reason of this anger of God against sin, even still abiding, those afflictions which come upon believers, are from a conveniency with the justice of God. Although we cannot say rigidly, That if God did not chastise believers for their sins, he were unjust; yet we may say, his afflicting of them, is beseeming his Justice, partly, because he hath prescribed this law to himself, 1 Sam. 7:14. Even as to wicked men upon their obstinate sinning, to punish them, so upon his own, if they offend, to chasten them; and partly by afflicting of his people for their sin, he demonstrates the hatred of it unto the world. Although therefore God do not always chastise every godly man, but sometimes by their repentance these very chastisements are either prevented or removed, yet when God doth thus break out in his anger against them, this is becoming his just nature, and the world thereby seeth how he is displeased with it. One of the Articles which Arminius relateth, as laid against him, was, that he should hold, The

temporal afflictions of believers, were not chastisements but punishments, properly so called. To this he answereth, pag. 103. Resp. ad Artic. 31. That the calamities inflicted upon David for his sin, in the matter of Uriah, may be called punishments properly; and that the Text seemeth to be better explained so, and yet withal, that there will be no favor to the Popish opinion: for he grants, That Christ satisfied both for eternal and temporal punishments, but yet God when he takes off the spiritual punishment, may for a while reserve the temporal, as though Christ hath taken away the jus, the power and right death hath over us, yet he hath not quite destroyed actual death: but all this is a mere itching, to innovate needlessly in Religion; for if Christ have satisfied for temporal death, then though it be not removed presently, yet it cannot abide as a punishment strictly.

LECTURE XIII.

Showing, That Sins are Debts.

MATTH. 6:12.

And forgive us our debts, as we forgive our debtors.

This Text shall be the last (because the noblest) to prove that God seeth sin in those that are believers; for if they be bound to pray that God would forgive them their debts, therefore they are involved in debts, and in deep humility they are to acknowledge this, withal desiring the cancelling or blotting them out; so that as the Church anciently used this place against those Pelagian Doctrines, which dreamed of a perfection in this life, and immunity from all sin, no less doth it overthrow those novel Assertions, of being without sin (though not inherently) yet as to God's eye and account. What Tertullian said of the Lord's-Prayer in general, is most true of this Petition, *Quantum substringitur verbis, tantum diffunditur sensibus*, it is as comprehensive in sense, as straightened in words, so in this Petition, you have few leaves of words, but much fruit of matter; Its like Christ's Mustard-seed, which by a good Interpreters managing, will grow into a tall tree. The material things that belong to remission of sins, I shall enclose as

pertinent to my purpose. In the words you have the Petition itself, Forgive. Secondly, The Subject, Us, Disciples and Believers. He that thinketh himself without sin, that very thought is a sin in him. Thirdly, The Object or Matter of Petition, Our debts (that is) as Luke 11 expounds it, sins. Fourthly, The Condition or Qualification of those who are to expect pardon (As we forgive our Debtors) which words are not to be understood causally and meritoriously of Justification, nor as if we did hereby teach God to imitate us: Therefore those expressions of the Ancients, intimating that in other things we imitate God, but here God doth us, are not rigidly justifiable. Cassianus Collat. 9. cap. 23, reproveth some that would not forgive others, but yet lest they should lie in their prayer, they would leave this part out of the Petition: But our Savior maketh this a necessary qualification for remission of sin, whether we express it or not. Lastly, There is the Particle of order, And; so that the very connection of it to the Petition for daily bread, doth teach us; first, that our hearts are not to stay long in prayer for temporal things, but presently to return to spiritual: As some Fowls of the air, suddenly catch their prey off from the ground, but dare not abide, lest they should be ensnared; so ought we to do in our affections about heavenly things: many times the Bee is drowned in its own honey. Hence we have but one Petition for earthly things, and two for spiritual things, belonging to ourselves; this, and the Petition following; In this we pray for remission of sin; in the following for sanctification; which are the sum of the new Covenant. Besides this order doth well teach us, That although we have all bodily necessities, yet if our sins are not forgiven we cannot take any delight in any worldly advantage whatsoever. I shall begin with the Object of the Petition, which is in the Text Debts. Sins are so called to aggravate the nature of them, and make us more fearful and cautelous how we run into

them. As Solomon speaks of Suretyship for another, Deliver thyself like the swift Roe; the same is much more to be applied to our sins, which are debts of a more terrible nature. Now when sins are called Debts, or said to be forgiven, its a Metaphor from pecuniary Debts, as the Debtor was said *luere* when he did pay his money; and it is generally used of any that are obnoxious to punishment; so the Grecians say, ὀφείλειν δίκην, and the Latins, *Poenas debere*. So the Hebrew word, כִּי, is used both for Debts and Guilt, Dan. 1:10, Ezech. 18:7, as also for Sin, Exod. 32, and, ἔνοχος, which is applied to a Sinner, Jam. 2:20, is also frequently used of Punishments, as Matth. 5:21,22.

The Observation, Sins are Debts. This is excellently described, Matth. 18:24, where our sins against God are not only compared to a Debt, but a debt of a vast sum, ten thousand talents, which there is no hope for us ever to discharge, so that the aggravation of a sin lieth in this, that it is against God; therefore observe, that offense which man doth against man, is compared to a hundred pence only, but that which we do against God to ten thousand talents. O that men therefore who account it such a misery and slavery to be in money-debts, would bemoan their condition of sin-debts. As sins are debts, so God is said to have a debt-book, wherein he writeth all our transgressions: hence is that phrase of blotting them out, and of cancelling the hand-writing that is against us. This hand-writing in the Scripture should as much appall and astonish us, as that on the wall did Belshazzar. So that phrase, μη λογίζεσθαι, not to reckon or impute, is taken from accounts in debts. But to open the Point,

1. Let us consider, What in sin is a Debt. And,
2. Why sins are called Debts.

In sin there is the obliquity and dissonancy from the Law of God; and this is not called a Debt, for we do not owe this to God, but the contrary, obedience and holiness. In sin there is a guilt and obligation unto eternal punishment, and this is properly a Debt; but yet in this Petition we must not limit it to the latter respect only, but include both the deformity and demerit of sin, that God would forgive both. What it is in sin that doth denominate a sinner, will in time be discussed.

Secondly, Consider Why they are called debts, and that may be in these respects.

First, Because upon our sin, we owe God his honor, his glory, yea, his very deity again, which as much as lieth in us, we by transgressions have taken away. *Omne peccatum, est quasi deicidium*, say the Schools. Every sin doth as it were deprive God (as much as lieth in a sinner) of his Godhead and blessedness; so that if God were capable of misery and grief, thy sins would bring it upon him. Hence are those expressions of being pressed by our sins as a cart is under sheaves, Amos 2:13. And the Prophet Ezekiel his lying so many days on one side, and then on the other, to his great pain and trouble, was as some think, to represent, how much God was affected with the Israelites sins, and how great his patience was to endure them so long. If then they said to David, Thou art worth ten thousand of us: how much rather may we say to God, Thy honor, thy glory, it is worth ten thousand thousand of us? It is fitter for us to be damned or annihilated, then the least glimpse of his glory obscured. For this is such a debt in sin, as we are never able to make up again. If a mean Peasant should defame a great King, and reproach him, he were never able to make satisfaction in way of Honor to him; how much rather is this true of us, seeing there is no proportion between that which is finite and infinite?

Secondly, He is a debtor to God's Justice to satisfy that: and hereby it is, that Christ gave himself a price for our sins, and reconciled God to us: for we were not in that condition, as to say with the servant in the Parable, Matth. 18. Have patience and I will pay thee all I owe. They have low and narrow thoughts of sin, which think any external or internal humiliation for sin, can be satisfactory to God's Justice. Hence the godly do not (as the Antinomians charge them) put any such meritorious efficacy, and causality in them. They attribute not that to their tears, which belongs to Christ's blood; they do not judge their crucifying sin to be equivalent with Christ crucified; they do not in practice that which some have done in opinion, say, they are the Messiah or Christ: and certainly if the Psalmist say, we cannot ransom ourselves from the grave, much less can we from hell. Now this debt of God's Justice is in every sin, the least idle thought or word: we may say of every sin pardoned, here is the price of blood, even of Christ's blood.

Thirdly, Being not able to satisfy God's justice, in the next place, we by sin become debtors to everlasting punishment in hell; so that as the murderer or flagitious person by his crimes becomes a debtor to the capital punishments to be inflicted by a Law, so doth a sinner to the Scripture punishments threatened in the word, so that hell and damnation are the proper wages that are due to him. Oh how dear doth every pleasant or profitable sin cost thee? Thou owest eternal damning for it. Chrysostom in his time complained of some, who would say, Give me that which is sweet, και ἀποπνιγέτω, and let it choke me: so do all sinners, Give me that sinful profit and pleasure, though I am obliged to eternal wrath thereby. Ambrose thought wicked men were called debtors, because the devil lends them their lusts and sins as so much money, for which he will exact eternal torment as the usury of them. Whatsoever it be, certainly this notion of sins being debts

ought much to affect and trouble thee. Thy sins are worse debts then any thou owest.

Fourthly, In sin we become debtors by this means, All the good we have, whether natural or supernatural, we are entrusted with as so many talents, and for abusing of these, or not improving of them, we become debtors unto God. You have a full parable to this purpose, Matth. 25. Where you have every opportunity, even the least, that God puts into our hands, compared to a talent, and that for the greatness and preciousness of it, and a man may be accountable unto God, either *propter damnum emergens*, for the loss that comes to our master therein, or for *lucrum cessans*, the very ceasing of gain. As that servant who hid his talent in a napkin, and returned it safe again, though he was not guilty of any prodigal decoction of it, yet he is called a wicked and unprofitable servant, Now, because all our talents are many, hence our debts do arise to an infinite sum: none so indebted as those who have great wealth, great parts, *Sicut crescunt dona, sic crescunt rationes donorum*, The more mercies the greater account to be given. This consideration may deeply humble us.

As our sins are thus debts, so we have all naturally the evil properties, and wicked customs of ill debtors.

1. We are very unwilling to be called to any accounts; we do not love to hear of the day of judgment; we love not that the Ministers of God should tell us of our bills and hand-writings that are against us. Hence some observe that expression, Matth. 18:24. When the Master begun to reckon, it is said, One was brought that owed ten thousand talents, as if it were by force; and he was hailed to his master. What an amazement and astonishment will that voice from heaven put us into, Give an account of thy Stewardship, unless Christ be our surety, and he undertake to discharge

all? So that the very word debts, may breed in us much love to Christ, who was willing to stand engaged for us. Phocian the Athenian, coming to one in public office, that was very solicitous about giving up his accounts, and (saith he) I am solicitous how I may give no account at all. Thus if it were possible, would every man be studious how he may decline that day of accounts: how gladly would he have the grave to detain him there always?

2. To be full of shame and fear: Thus are men in debt, desirous to lie latitant, and not to be seen, *Grave vocabulum debitorum*, said Ambrose, The name of debts is very dreadful and terrible. Hence Ambrose speaketh of some, who for the shame and distress thereof, have made away themselves, fearing more *opprobrium vitae*, then *mortis periculum*, the reproach of life, then the punishment of death. Soudas speaks of a Proverb in lit. A. Ἄπαξ πυρρός και δέκατον χλωρός, Once red with blushing at the time of borrowing, and afterwards ten times pale for fear of paying, *Canis latrat, & cor tuum palpitat*, Ambrose. de Tob. cap. 7. The dog doth but bark, and thy heart feareth an Arrest: and if men have been thus perplexed about worldly debts, when yet death would at last release them, how much more may men be afraid of these spiritual debts? There was a certain Roman died in a vast sum of debts, which in his life time he concealed, and after his death, when his goods were to be sold, Augustus the Emperor sent to buy his pillow he lay upon, because saith he, I hope that would make me sleep, on which a man so much indebted could take his ease. It is much that we who have so many debts spiritual, can sleep, or eat, or drink, till we see them discharged by Christ. Oh that every natural man should not like Cain fear everything would damn him!

3. To shift and put off, to be in continual delays, and if so, to be no further troubled. This a custom in worldly debts, if men can shift one way or other

they care not: hence Horace calls the wicked debtor, *Sceleratus Proteus, fiet aper, modo avis, modo saxum, & cum volet arbor*, become in all shapes, to evade the Creditor, and thus it is in spiritual debts. How unwilling to acknowledge our debts, to confess them to God? I look upon all Pelagian Doctrines on one side, and Antinomian opinions on the other side, which would either make no sin in us, or at least not to be taken notice of by God, but as so many cozening cheats of a guilty heart, that is unwilling to be found a debtor before God. *Cum delationem impetraveris, gaudes*, said Ambrose of a debtor, If men can but delay they do rejoice. And are we not all thus naturally affected, if we can from day today get one worldly comfort after another, and so be able to support ourselves, we think all is well: οὐδέν δυσχερέπατον τοῦ ἀκοῦσαι ἀπόδος, nothing is more troublesome, then to hear, Pay what thou owest: do not therefore please thyself with delays and excuses, lest thou die in thy misery.

4. To hate those to whom we are indebted: *Leve aes alienum debitorem facit, grave inimicum*; A little money borrowed makes a man a debtor, but a great deal an enemy; and so the more they owe, the more they hate: οἱ ὀφείλοντες βούλονται μη εἶναι οἷς ὀφείλουσι, said Aristotle, Debtors wish their Creditors to have no being, such is the hatred that ariseth thereby: and this is most eminently true in wicked men, They hate God because they fear him as a just Judge, who will severely demand to the last farthing: Comfortable therefore is this direction, to pray in this Petition, for hereby is supposed, that God is propitious, and ready to release us; we may have a Jubilee ever day; No devil hath any warrant to say, Forgive us our sins, God hath cast them into utter darkness, and bound them up in perpetual chains for their debts, but he is ready to forgive us. As therefore we read of David, That men in debt and distress followed him, hoping thereby to be freed

from their Creditors hands, so let us follow Christ, who only is able to take off this heavy burden from us, and know the longer we lie in our debts, the more they will increase upon us.

Now in two respects spiritual debts do exceed worldly debts.

1. In the danger of non-payment: Suppose the highest punishments that we read of in Histories against perfidious debtors, yet that doth not amount to the punishment of our spiritual debts. In some Laws they were bound to sell their children, yea, themselves to become slaves, Exodus 21:7, Exodus 22:2, 2 Kings 4:1. Thus God commanded in the Jewish Laws. This was very miserable, to have children sold for parents debts. Valentinian the Emperor would have such put to death that were not able to pay their debts; but above all, that Law in the 12. Tables, that who was in debt, the Creditors might take him, and cause him to be cut alive in as many pieces as the Creditors pleased. This cruelty saith Tertullian, was afterwards erased out by public consent, *Suffudere maluit homini sanguinem, quam effundere*: but, what is this to that Matth. 18:30. His master was wroth, and delivered him to the tormentors, till he had paid all that was due? So then chains and imprisonments are the worst of worldly debts, but the eternal wrath of God falleth upon spiritual debtors.

2. In the impossibility of escaping this punishment. In these debts death will free a man: but then is the beginning of our misery by spiritual debts. So Matth. 5:26. Thou shalt by no means come out, till thou hast paid the utmost farthing; and because we are never able to do that, therefore must our condemnation be eternal. We pity the indebted prisoners that out of their grates cry, Bread, bread; But how more doleful is that cry of Dives out of hell for a drop of water, and none giveth unto him? This is some mitigating consideration to the worst troubles here, that they are not eternal; and it is

the aggravation of the least in hell, that they are eternal. Therefore in that the Scripture calls our sins by these names, and we have an innumerable heap of them, let us mourn under the weight of them, and bewail their burden, and this is to be done with all speed, not knowing how soon justice may take us by the throat, saying, Pay that thou owest.

The use may be of instruction to the godly, that notwithstanding their Justification and forgiveness of sins past, yet they run into debt daily, and such debts, as for the pardon of them, they must renew daily sorrow and confession, as also sue out continual pardon: for certainly our Savior did not direct us to say this Petition, *humiliter* only, for humility sake, as some of old thought; but also *veraciter* truly, and if it be true, then we are not in a cold customary way of lukewarmness to beg this pardon, but with the same deep sense, conflict and agony of spirit, as we see malefactors importune the Judge for a pardon. Now if there were a malefactor, that thought the Judge saw no crimes, nor matter of death in him; but on the contrary, that he was altogether righteous and free, how could this man with any deep remorse and acknowledgement bewail himself? So that this Petition containeth excellent Doctrine as well as practice. Tertullian called the Lord's Prayer, *Breviarum Evangelij*, a breviary or sum of the Gospel, for *legem credendi*, add & *operandi*, *lex statuit supplicandi*, said another, The Law or Rule of Prayer, teacheth the rule of faith and practice; and this is very true in this Petition, which teacheth both Doctrine and Practice against the Antinomians: It is true, they make glosses upon this Text, but such cursed ones as do wholly corrupt it; do not therefore think that Justification giveth thee such a *quietus est* that new sins daily committed by thee should be no matter of humiliation or confession; certainly our Savior's command is, That we should desire this forgiveness, as often as we do our daily bread.

LECTURE XIV.

That Justified persons are to pray for the Forgiveness of sin in a proper sense, and not only for the sense of pardon: With the meaning of the Petition, Forgive us, &c.

MATTH. 6:12.

And forgive us our debts.

We have already considered the object in this Petition, viz. sins, which according to the Syriac Idiotism are called debts, as alms are called righteousness, ver. 1, in a Hebraism. The next thing to be treated of, is the Petition itself, forgive us, ἀφέξι: this word is most commonly used by the Apostles to signify pardon of sins; they have it about seven and twenty times; but more of this when we show what remission of sins is. The work I have for the present to do, is, to show how comprehensive this Petition is, and what it is we pray for herein. Bellarmine opposing the Doctrine of the Protestants, holding a special and peculiar faith, appropriating pardon of sin, mistaking the question, as if we maintained justifying faith to be that whereby we believe our sins are certainly forgiven us in Christ, chargeth this absurdity upon us, lib. 1. de Just. c. 10. That we take away this Petition

in the Lord's Prayer: For saith he, If I be bound certainly to believe my sins are forgiven already, it would be as absurd to pray that God would forgive us our sins, as to pray Christ might be incarnated, seeing we believe he was incarnated already. And l. 4. de notis ecclesiae. c. 11. He makes this opinion of the Protestants, holding we are righteous before God for Christ's sake, and the believing of this with a special faith, to be comparable with any Paradox in the world, as not being above or besides, but plainly contrary to all reason, and as that which makes it impossible for us to say, Forgive us our sins, unless we lie. It is true according to the Antinomian Divinity, which saith, there is no sin now in the Church, this Prayer doth no more belong to us then to the Angels in heaven: therefore the Antinomian makes not the meaning of this Prayer to be as if we prayed for the forgiveness which we had not before, but only for more full and rich assurance of it. Honey-Comb p.156. But the Sequel will show the falsehood of both these assertions.

Obser. It is the duty of justified persons to pray for the forgiveness of their sins. To understand this, we will show, first, what is the express meaning of this Petition, and then what is the implied sense of it.

In the first place, our meaning in this Petition is, That God would not require of us the payment and satisfaction of his justice for our sins. We have a Parable, Luke 16:8. Of an unjust Steward, who called his Lord's debtors, who bid him that owed a hundred measures of oil, set down fifty: but if God should condescend thus far to us, instead of millions of sins we owe, to set down but a hundred, yea, should we come down as low in the number of sins, as Abraham of his righteous men, yet that would not avail us. Yea, as long as there is but a farthing, the least sin unpaid, so long are we unable to give an account to God. We therefore desire of God, that he

would not call upon us to pay for the least vain thought, or idle word, much less for those more grievous sins which we have committed. As it is, Not unto us Lord, not unto us, let the glory be given: so Not of us Lord, not of us, let thy justice be satisfied.

2. We pray, That God would lay our sins upon Christ, and accept of satisfaction in and through him; for seeing God hath declared his will, that man shall die for sin; if we should pray, that God would absolutely forgive our sins, it would be to pray, that he might be unjust. There is a twofold difference between God's forgiveness of our sins, and our forgiving of others. First, We may and ought in some cases to forgive others freely, without any satisfaction at all, but God hath bound himself to another way. Yet God's grace is much to be magnified, and extolled in pardon, as we shall show against the Socinian. Again secondly, We may and ought to forgive others though they do not repent, and ask pardon of us; but God hath declared his will otherwise: we do not therefore pray, that God would out of an absolute sovereignty and dominion remit our sins; but that he would account them upon Christ, and take him for our surety. As the Prophets wife who died in debt, was wonderfully relieved by the Prophets oil, so that she was enabled to satisfy all her creditors; no less advantageous is the blood of Christ to us, whereby the justice of God is appeased towards us. Therefore in this prayer, thus we may argue, O Lord, we call not upon thee to repeal any threatening, to nullify thy word, to become unjust; but thy wisdom hath found out a way that we may be pardoned, and thou satisfied. Neither will this be any injury to Christ, to lay them upon him though innocent, for this he voluntarily undertook, and he is not made a Surety or Mediator against his will, neither in the midst of all his agonies and troubles he grappled with, did he repent of his suretyship, or desire to give it over; so

that there goeth more to make this Petition good, and possible, then did to make the world at first, for there it cost Christ but a word, Let there be light, and there was light, but it is not so here, Let there be pardon, and there shall be pardon: besides Christ's speaking, there must be his doing and suffering.

3. As we pray thus for Justification, so also for continuance and preservation in it. As we pray for daily bread, though our store be full; so, Though our Justification be sure, and persevering, yet by prayer we are to be preserved in it. A certain knowledge and faith of a thing, takes not away prayers; we know certainly God will gather a Church, and preserve it to the end of the world; yet we pray, Thy Kingdom come. Paul knew Act. 27:24, that none in the Ship with him should perish, because God had given him their lives, yet none can doubt, but he prayed for their preservation, as well as used other means. Howsoever now, grievous sins committed by a David or Peter, may fasten upon them, as the Viper upon Paul's hand, yet by the grace of God, they shall not be able to unstate them out of God's favor, but at last their repentance will revive, and so they will sue out a pardon; and certainly God's power and grace is no less seen in preserving of us in the state of Justification, then at first justifying us.

4. We do not only pray for preservation in this estate, but for daily renewed acts of pardon, and imputation of Christ's righteousness. Howsoever, as in the controversial part is to be showed, Justification is not reiterated, but is a state in which we were at first believing put into, without Apostasy from it, either total or final: yet those particular acts of pardon, and imputing of Christ's righteousness, are continually by God communicated unto us: neither may we think, That our sins past, present and to come, are all taken away by one sentence, so that there is no new or iterated pardon. Then indeed Bellarmine's Argument would have strength in

it, That it were as absurd to pray for forgiveness of sin, as to have Christ new incarnated; or that we might be predestinated, according as some have falsely said, *Si non sis praedestinatus, ora, ut praedestineris*, If thou art not predestinated, pray that thou mayest be. We might indeed pray for the believing of these things in a more settled manner, but not for the things themselves. But this is the proper answer to Bellarmine's Objection, We pray for pardon of sin, and not for the Incarnation of Christ, or the making of the world, because these were so once done, that they are never to be done more. The Incarnation of Christ was once done, and is not to be done again; but remission of sin is so done, as that it is continually to be done for us, and the ultimate complete effect of it will then only be, when sin shall be quite taken away, so that a total and full remission will be only at the day of Judgment, as appeareth Act. 3:19. That your sins may be blotted out, when the times of refreshing shall come: Not but that every sin here forgiven is fully and perfectly forgiven, but because we renew sin daily, therefore there is need of a daily pardon: Away therefore with all such opinions, as shall either plead such an inherent righteousness in the Pelagian way, or such an imputed righteousness in the Antinomian way, that will overthrow this Petition for forgiveness of sins. If all thy former sins be forgiven, and no pardon for future, thy case would be desperate, for sin like Samsons hair, though it be cut, yet it will grow again, and come to great strength.

5. We pray for the sense and feeling of this pardon in our consciences more and more. For although God hath pardoned our sin, yet if we know not of this, it taketh off much from our comfort and God's glory; we are in this case like some Heir or Prince, that hath many temporal dignities, but by reason of his infancy doth not understand it. Hence David, though Nathan

told him, His sin was pardoned, yet Psal. 51, he prayeth for mercy and pardon, and that in a plentiful manner; so that although a sin is perfectly remitted, so that it cannot be more or less forgiven then it is, yet the assurance or knowledge of this, may be more or less; and indeed though to have sins pardoned be an objective happiness, yet to know that they are pardoned, is formal happiness; so that he is completely happy, who both hath his sins pardoned, and also knoweth they are so; and this made David Psal. 103, so exult and rejoice, Bless the Lord, O my soul, who forgiveth all thine iniquities. This particular assurance enlarged his heart to praises. But although this be part of the sense in this Petition, yet this is not all we pray for, as the Antinomian contends; for we pray principally for the real exhibition of pardon; and secondarily for the Declaration and manifestation of it in our consciences. Their conceit is, That God from all eternity hath pardoned our sins past, present and to come, and that when we believe or repent, our sins are pardoned declaratively only to our conscience, they being forgiven before. This I shall handle in a Question by itself: Only I shall lay down some few Arguments to prove that we do not only pray for assurance and manifestation of pardon, but also for pardon itself. The reasons are these,

First, We might by the same rule, interpret all the other Petitions in regard of Declaration only, and not exhibition; when we pray for sanctification and glorification in that Petition, Thy Kingdom come, it might be as well said, that we were sanctified and glorified from all eternity; and therefore when we are converted or saved in heaven, this is but to our sense and feeling. This Argument seemeth to be so strong against them, that they have confessed, A man is already glorified while he is upon earth, most absurdly confounding the Decrees of God from eternity to do things, with the

executions of them in time. How ridiculous would it be to expound that Petition, Give us our daily bread, thus, Not that God should give us daily bread, but only make us to see and feel that he hath given it us?

A second reason is, from the nature of forgiveness of sin. When sin is pardoned, it is said to be blotted out: now that blotting out is not only from a man's conscience and feeling, but more immediately out of God's Book. So that when God doth forgive, he doth cancel those debts which are in his Book, and not only the guilt that lieth upon our hearts: therefore these are very separable the one from the other: A man may feel no weight or burden of sin upon him, and yet it stand in fiery Characters against him in God's Book; and on the contrary, a sin may be blotted out there, yet be very heavy and terrible in a man's feeling and apprehension: so sin pardoned is said to be covered or hid, not in respect of us, as if it were taken from our sight, but from God's sight, and he is said to cast our sins behind his back, not ours.

The third reason, This Explication, as the whole sense of the Petition, would overthrow all other places of Scripture, which make no pardon of sin to be, but where the subject hath such qualifications, as this in the Text of forgiving others, it is not indeed put as a cause or merit, but yet it is as a qualification of the subject; therefore our Savior repeateth this again, Except ye forgive others, neither will my heavenly Father forgive you. So Act. 10:43. Whosoever believeth on him shall have remission of sins, Rom. 3:15. He is a propitiation through faith in his blood; here faith is made an instrument to apply and bring that pardon to the soul, which it had not before. So 1 Joh. 1:9. If we confess our sins, he is faithful and just to forgive us our sins. By these and the like Scriptures, it is plain, That remission of sin is given us only in the use of these graces: not that hereby we merit at God's hand, or that God is tied to these ways; but it is here, as in

the Sacraments, he hath tied himself to convey his graces in no other channels or conduits then he hath appointed.

Lastly, This would make no difference between sins repented of, and not repented of; for if they be all pardoned from eternity, then sins that are humbled for, and that are unhumbled for, have the like consideration on God's part, and I may feel the pardon of the latter, though not repented of, as well as the former, yea I may have the sense of the pardon of all the sins I shall commit for the future, and so whereas I pray for daily bread, not tomorrow bread, I shall here beg for the sense of the pardon, not only of my sins today, but tomorrow, and the next year : But I never read that God made such a Jubilee, as one Pope did, who promised a plenary Indulgence, not only for sins past, but afore-hand also, for all sins to come; God doth not antedate his pardon before the sin be committed or repented of; but of this more largely in time.

6. We pray, That as God doth forgive the sin, so also he would release the punishments, and take away all the wrath that doth belong to it. It is a mockery which Papists make about pardon, as if indeed God did pardon the sin, but the punishment that abideth still, and we must work out a release from that by our own selves. It is true as we have proved, God though he doth pardon sin, yet he may grievously afflict; but these are fatherly chastisements, not judicial punishments: but in this Prayer, we desire also that as the sins are removed, so also whatsoever troubles, afflictions and chastisements do remain, that they also may be taken away; that as the gulf of hell is removed, so every cloud also may be dispelled.

7. In this Petition, we pray, That God would deliver us from those effects of sin, which God hath immutably set upon it, such as are sicknesses, death and corruption; For although God by virtue of the Covenant of Grace hath

promised a perfect pardon of sin, yet we cannot come to a full enjoyment of all those privileges which remission of sin doth bring, till we be freed from death and corruption. So that as long as there is the death and grave, still sin hath some power. We therefore pray, that whatsoever mortality and corruption sin hath brought in, it may be taken away, and we made fit for eternal life, which is the consequent of pardon of sin; for you must know that pardon is not a mere privative mercy, freeing us from God's wrath, but there is also a positive investing of us with a title to everlasting life and glory, only our corruptibility hinders us from the actual possession of that which we have a right unto: we therefore pray, That as God removed our sins, so he would also remove all the sad effects and mischievous fruit which came in by it.

8. We pray not only for pardon of sin, but also for the good concomitants and effects of it, which are Peace with God, and Joy in the holy Ghost, Rom. 5:1. Hence Luther speaketh of a twofold pardon, one secret and hidden, when he forgiveth sins, but the people of God do not feel or regard it; The other is open and experimental: now both these condonations are necessary. The first (saith he) is more bitter and troublesome, but more noble and acceptable. The first cleanseth, the latter pacifieth: the first is of mere faith, and obtaineth much of God; the latter is of experience more, and takes off from the excellency of faith: for as that is the best manifestation of love when it is carried out to an enemy, so is that of faith, when relying upon God, though feeling terrors, and a hell within us. God useth the first kind of pardon to more heroical Christians. The latter to those that are more infirm. An instance of this twofold remission we have in Mary Magdalene; the former, when Christ turned his back on her, and told Peter, Much was forgiven her; the other, when he turned towards her, saying, Thy sins are

forgiven thee, go in peace. Now in our prayer we must not be limited; but as in the Law every Commandment is spiritual, and hath a great latitude in it; so in prayer every Petition is spiritual, and hath much in it: let us therefore enlarge our hearts, and open them wide when we seek to God for pardon of sin. The privilege is exceeding great, and many are the dignities that do depend on it. If thy sins be pardoned, thou becomest a favorite of Heaven, there is no contrariety between God and thee. The devil showed the glory of the world, and falsely said, All this is mine, but thou mayest show all the glory of the Gospel and promises, yea all the glory of Heaven, and say, All this is mine. Yea there is a full reconciliation made between God and that person, notwithstanding all former enmity, as appeareth in the example of the Prodigal son, he hath all love, favor and honor. Again, insomuch that such come not into judgment, Joh. 5:24. There is no condemnation to them, Rom. 8:1, yea there is not so much as any charge or indictment against them. What devil, what conscience, what law may accuse thee when God justifieth thee? Now in this Petition we desire that not only pardon of sin, but all these blessed fruits of it, may be vouchsafed to us. Oh therefore the congealed and icy temper of men, who are no more inflamed in prayer about this! There are many that can heartily and feelingly pray the former Petition, for the necessaries of this life, but how few for the grace of God in pardoning in a spiritual manner? Hearken then, O man, to what Christ hath said is good for thee to importune and seek after. Philo. lib. de Somniis saith, and it was also the opinion of Philosophers, That the Heavens make such an harmonious melody, that if the sound and noise of it could reach to our ears, it would make men leave off all their inferior and sublunary labor and profit, attending to that only: Certainly this Doctrine of remission of sin, which is revealed from Heaven only, hath such excellent harmony in it

of God's Justice and his mercy, of God's satisfaction and our happiness, that it may justly make us forget to eat our bread, or delight in other comforts, meditating of, and being ravished with his excellency. Let this then instruct thee concerning that necessary duty of seeking out the pardon of thy sins; this belongs to everyone, though a Paul, though a Moses, though in the highest form of Christianity. It is a great comfort that all voluntary sins after grace received, are not unpardonable, as well as that against the holy Ghost. How often do we sin voluntarily and willingly after we are enlightened? And then the sins of infirmity and ignorance are more than the sands of the sea-shore: Is it not therefore necessary that thou shouldest be continually begging for pardon? Know then that these indulgences are not like the Papal, to be bought by money, but they are purchased by the blood of Christ: Peter thought it a great matter to forgive a brother seven times a day, but if God should not forgive us seventy times seven a day, our condition would be damnable. Those that look to have pardon by their meritorious works, and penal satisfactions, cannot look up to God. Whereas all Nations used to look up to Heaven for rain, In Aegypto (saith Seneca) *nemo aratorum aspicit Coelum*, &c. No Husbandman regards the Heavens, but Nile only, from which they have rain; so in Popery Christ is neglected, and Angels or Saints set up, as those that can give pardon; Men therefore look upon their Pilgrimages, their Penance, as if they were to forgive their sins to their own selves.

LECTURE XV.

Shows, What this Petition does suppose and imply.

MATTH. 6:12.

And forgive us our Debts.

We come to show, what is implied in this Petition, and this may be reduced to three heads:

First, What is implied in the subject who doth pray.

Secondly, What in the object or matter that is prayed for.

Thirdly, What in respect of the person to whom we do pray.

For the first, There are many things supposed in those who are to pray thus: As,

1. That all men, though never so eminently sanctified, yet have sins in them: And this hath been generally urged by Antiquity against Pelagians, who have dreamed of perfect righteousness in this life, as if we might be sons of light, without any spot in us; and that evasion is ridiculous, that we speak this *humiliter* for humility sake, not *veraciter* truly: for if we had no sin, this hypocrisy were enough to make it in us, and 1 Joh. 1:9, putteth it out of all doubt, If we say we have no sin, we deceive ourselves, and the

truth is not in us. He doth not say, we extol or lift up ourselves, and there is no humility in us, but we deceive ourselves, and there is no truth in us: Now this the Apostle saith immediately upon those words, The blood of Christ cleanseth us from all sin: So that whether this cleansing of Christ be understood in regard of the filth or guilt of sin, its not completely fulfilled, till we come into heaven. So true is that of Ambrose, *Qui semper pecco, debeo semper habere medicinam*, I who sin always, need forgiveness always. And whereas the Apostle saith, We all have sin, that is to be understood, partly in regard of the vicious affections and inordinate concupiscence, which is in everyone; and partly in regard of the guilt, which doth accompany them; neither may we limit this to some, for the Apostle puts himself in the number of those who ought to say so. Neither may this be restrained as some would have it, to sins past in our former conversation only, although the Apostle speak, verse. 10, in the preterperfect tense, for he saith, we so sin, as that if we confess our sins, God is faithful to forgive: therefore he speaks of sins, which are yet to be pardoned, and not of those that are past only.

I acknowledge it is one thing to say, Every man hath sin, and another thing, that he sinneth in every good action he doth, and if this place did not demonstratively prove it, yet other places do. It is good to observe the danger the Apostle makes to come from this opinion, That we have no sin in us, we deceive ourselves, and the truth is not in us; and then which is worst, We make God a liar, who in his Word doth testify of us, as having sin in us. So that this opinion argueth those that maintain it, neither to understand or firmly believe the Scriptures; and this is to be extended to those who hold no sin in us, as to God's eye, by reason of Christ's righteousness: For the Scriptures do equally overthrow both. The most material Answer that I have

observed by any given to this Argument from our duty of praying for pardon of sin, is given by Castalio, de Justif. p.63. It is this, This prayer is not so prescribed us (saith he) that we should always pray so, and we never read that any in the Scripture used these prescribed words: Nay (saith he) we never read that the Apostles prayed for remission of sins, no nor Christ never prayed for pardon of them. Therefore the meaning of this Petition must be to pray for pardon as oft as they need it, not that they need it always. Therefore he compareth this Petition to such places, Love your enemies, Agree quickly with your adversary, Honor your father and mother; that is, when you have enemies or adversaries, when you have a father and mother: so here, Pray for pardon, that is, when you have sinned. But this very answer needeth a pardon, because its fraughted with much falsehood; for first, although we read not that they prayed those express words, yet in their very address to Christ to be instructed how to pray, and our Savior teaching them to pray thus, as one Evangelist; or after this manner, as another hath it: it had been hypocrisy and mockery, never to have conformed to it. Besides, our Savior supposeth they have need of pardon, when he tells them, Except ye forgive one another, neither will my heavenly Father forgive you, verse. 15, which implieth their need of pardon. Hence Matth. 7:11, he calls them evil, If ye then being evil, which is not to be understood comparatively in respect of God only, for so the Angels are, Joh. 4:18, but inherently, because of the remainder of that corruption in them. Hence (as you heard) the Apostle John puts himself in the number here, If we say we have no sin, &c. certainly the Apostle Paul was far from these thoughts, 1 Tim. 1:18, where he calls himself the chiefest of all sinners: that is, one in the rank of those, whose sins had a scarlet hue; and he saith this in the present tense, not of whom I was chief, but I am chief; for although

Cajetans Exposition be very probable, that makes this relate not merely to sinners, but to sinners saved, thus, Christ came to save sinners, of which saved sinners I am chief; yet the former is not to be rejected; and certainly in some sense every man is bound to think of himself, as a greater sinner than others; As the Pharisee said, I am not as other men, adulterers, covetous, &c. The godly man on the contrary, thinketh he is not holy, zealous, sincere, as other godly men are. When Paul Rom. 7, complaineth of that evil in him, and law of sin, can we think he never desired the pardon of it? And when our Savior, Joh. 17:17, prayeth God to sanctify his Disciples; what is that but to set them apart for their office, by forgiving their sin, even as Isaiah was purified by a live coal from the altar. As for his parallel places and duties, it is a most absurd comparison; for he may as well say, That the Kingdom of God, and hallowing his Name, are not constantly to be prayed for, but upon occasion only. Certainly those places of Scripture which make original sin to cleave to us, even as Ivy to the Oak, and which is as leaven in us, souring everything we do in some measure: And those places which speak of such a perfection in the Law, that we are never able to perform it, argue a constant abiding principle of sin in us, we may conclude then, that this Petition doth suppose a worm in our best fruit, dross in our purest gold, and many spots in our choicest beauty. Neither may we dream of such an imputed righteousness, as shall take away the necessity of this praying; not that the godly are therefore to be denominated sinners, because we call them godly, though sin be in them, because godliness is the most noble quality in them, as we call that a field of corn, which yet hath many weeds in it.

A second thing implied, is, feeling of sin a burden and weight upon us: For none can heartily and with feeling experience importune God for this

pardon, but such who are sensible of a pressing load by sin. Hence the Hebrew word Nasa, doth signify (as you heard) the taking of a weight and burden. So the Greek word, ἄφεσις, is used of deliverance from bonds, Luke 4:18, where what was literally true of the Jews that were in captivity and prisons, is applied to us spiritually, and the Gospel of Christ is said, to preach deliverance to the captives: so that hereby is declared, that as a captive Jew in Babylon was wearied with his estate, and did vehemently expect deliverance: no less doth a man burdened with sin, desire a freedom and relaxation. Therefore the time of the Gospel is expressed allusively to the year of Jubilee, verse. 19, as that was proclaimed with the sound of a Trumpet, so this by the mouth of the Apostles. How many are there then who pray this prayer, but want much feeling and zeal within. Now sin hath a double weight, one of punishment, the other of offense and displeasure to God, and in this later, we ought especially to groan under it. Cam felt a burden of his sins, and David also felt a pressure by them, but the tears of these two differed much. The one was merely because of punishment; the other, because it was against God, Against thee only have I sinned. This inward disposition is that which putteth an excellent relish and high prize upon Christ and his benefits. Hence the word to trust signifieth also to roll and cast our burden upon the Lord: As a man who beareth an heavy weight upon his back, being ready to break under it, rolls it upon the next stall he meets with, to ease himself, Psal. 55:22. Consider therefore what thou feelest within; what pressures upon thee, while thou desirest this forgiveness: Art thou as the poor prisoner, bound in his chains and irons, longing for a releasement? Art thou as one ashamed in the presence of so glorious a God? *Quidni totis artubus contremiscat ranuncula e palude*

accedens ad thronum Regis? Why should not the Frog coming out of the lake to the Kings Throne, altogether tremble?

3. It implieth godly sorrow, and spiritual mourning of heart: For we may not think this is appointed as a mere complement to use to God, but our hearts ought to be wounded and melted within us at that time. And indeed why is there a promise, Zech. 12, for the spirit of prayer and mourning together, if it were so easy and customary a work? Why Rom. 8, are these groans unutterable wrought by the Spirit of God in us at that time? Insomuch that a soul in prayer, is in spiritual travel and heavenly Agonies: All which cannot be, unless the heart of a man be deeply humbled within for sin: so that this Petition doth not only imply sin is in us, and that God seeth it, but also that all within us ought to be moved and troubled at it. Beg therefore for pardon with the same zeal and moving's of bowels, as David did, Psal. 51, who had his broken bones. A tear in our eye for sin, doth more adorn it, then a jewel doth the ear. Now the Antinomian Doctrine is like an Eastern, or Northern wind, that drieth up, or bloweth away this spiritual rain. If God seeth no sin in us, then he would see no humiliation nor debasement in us for sin: and so whereas as heretofore repentance in believers hath been necessary, now it shall be prejudicial to salvation, and all sorrow shall be ungodly. What direct Antipodes are these to Scripture-directions? Hence they repent that ever they did so much repent, and look upon their sorrow for sin, as Christ upon his enemies. Lord forgive me, for I did not know what I did. But we have not so learned the Gospel. The people of God, when sinning, are called upon to afflict themselves, and to mourn: and because the Corinthians did not so at first, though afterwards they did, therefore the Apostle threatens to come with a rod unto them. Take heed then of all Doctrines or practices, that may obstruct the running streams of

thy soul: Keep thyself always in this spiritual sweat. Take not the Limbeck from the fire, that so spiritual distillations may flow continually.

4. It supposeth earnestness and importunity, with perseverance till we do obtain. That which is requisite in every prayer, must not be excluded here. Prayer without fervency is like a messenger without legs, an arrow without feathers, an advocate without a tongue. Hence are those phrases, Be instant in prayer: and Watch unto prayer: and Pray without ceasing. Till the heart be deadened to every creature, and mind this thing only, it will not pray aright. Seeing therefore our blessedness and happiness is made to consist in this, That our sins are pardoned; how ought we to lay everything aside, till this be vouchsafed unto us! Jerome complained of his distractions and dullness in prayer, *Siccine putas orasse Jonam? Sic Danielelem inter leones? Sic latronem in cruce?* Where is thy faith? Did Jonah pray thus in the Whales belly? Did Daniel thus among the Lions? Did the thief thus upon the cross? If spiritual things were as truly and really apprehended by us, as temporal are, how should we bid all comforts stand afar off, even refusing to be comforted, till God's favor shine upon us! If the frowning of a King be like the roaring of a Lion, how terrible then are the frowns of God for sin?

Lastly, It supposeth in the subject, constant renewed acts of faith; For as there is constant pardon begged, and offered, so there must be a continual lifting up, and stretching out the hand to receive. As the branch in the Olive doth constantly suck juice and nourishment, so ought we perpetually to be receiving from the fullness of Christ. This then is the only grace that hath the promise of pardon made to it: although where this is, there will also be the presence of all other graces. Neither may we with Split judge the distinction that is made between faith and other graces in this matter of Justification and Remission of sins, a mere metaphysical subtlety and

formality, as is to be showed. If therefore thy faith be asleep within, no marvel if such tempests and storms arise, that thou fear drowning. As a tradesman will part with anything rather than his tools, for they are instrumental to his whole livelihood; so above all, we ought to look to our faith.

3. In the object matter we suppose these things,

1. That forgiveness of sin may be had after Baptism. That although we sin after that solemn stipulation, yet God will not divorce us, or cast us (as it were) out of the Ark into the deluge. There have been some of old, as the Novatians, and Anabaptists of late, who have maintained, There is no hope of pardon to those that after their Baptism do foully sin; for there they suppose is given the plenary Remission; but this is false and uncomfortable: for we have the incestuous person after his repentance received into favor again. How desperate had Peters condition been, if this had been true? And when our Savior bids us Forgive our brother seventy times seven, we may not think there is more love in the creature, then in the Creator, and God's kindness beyond that of a man's, is most emphatically described, Jer. 3:1. Where God promiseth a reconciliation to his people, though they played the adulteress with him.

2. That we may with hope and faith pray for the pardon of great sins as well as less. In Justification by Christ, greater sins are as easily forgiven as less. Though, as is to be showed, the party offending doth not come by pardon so easily, and more is required of him; now this is a good cordial to the afflicted spirit, who is apt to limit God in his pardon. He may forgive such and such sins, but can these great mountains ever be removed out of his sight, sins of such a magnitude and aggravation? But our Savior doth not determine us in our Petition, but whatsoever your sins are, pray for the

pardon of them. Had it not been a great dishonor to Christ, if any diseased man had said, his malady was greater than Christ could cure, he might heal others, but not him? No less injurious is thy doubting, when the greatness of thy sin makes thee stagger. The obedience of Christ is as much above thy greatest sin, as Christ's person is above thy person.

3. It supposeth iteration of pardon, that God is not wearied out, neither doth upbraid us. Who would not think that the soul should be ashamed, and blush to go for the pardon of the same sins committed over and over again. How easily might we think, What hope is there to have me speed? Have I not a thousand and thousand times entreated God to forgive me such pride, such vain thoughts, such negligence in his service, and must I still go to ask pardon? How shall I look up into Heaven anymore? And this temptation is more terrible, as is to be showed, if it be a sin, or sins of a more grievous nature, that the petitioner hath been overtaken frequently with; but as we are commanded to forgive to a brother offending in a day many times against us, so may we expect greater things of God. Know then, as we sin daily, so there are out-goings of pardon continually; and the goodness of God, doth like the Sun, rejoice to run his race without any weariness.

Lastly, In the Person to whom we pray, there is supposed,

First, That God only can forgive sins. This is an incommunicable property of God, Isa. 43:1, and Exod. 34:7. It is there reckoned as one of his prerogatives: Hence Matth. 9, this is made an argument of Christ's Deity, that by his mere command he forgave sin, for this power to forgive sin, is greater than to create Heaven or Earth, or to work the greatest miracles; Therefore a power to work miracles hath been vouchsafed to the Apostles, but not of forgiving of sin, unless declaratively only. When therefore our Savior, Matth. 9, asketh which is easier, To forgive sin, or to say, Take up

thy bed and walk; intending by this miracle to prove that he did also forgive sin, it is not spoken as if this later were greater than the former, but only the curing of the paralytical man, was a more visible sign to confirm the other, for when they saw that which he commanded accomplished upon the man's body, they might well conclude the other fulfilled in his soul. Now when we say, God only can forgive sin, this is to be extended both to the forgiveness in Heaven, and to that in a man's own conscience; for the former it is plain, because the injury is done only against him, when we sin; and for the later, it is clear, because he is the Father of Spirits, and so can command whatsoever peace and security he pleaseth in the conscience. We see when Friends and Ministers do pour oil into a wounded soul, they feel no benefit or refreshment, till God speak to the heart. This is notably asserted by Elihu, Job 34:29. When he giveth quietness, who then can make trouble? And when he hideth his face, who then can behold him? O therefore with all humble thankfulness acknowledge this great mercy of pardon, if thou art made partaker of it; If the Lord should work miracles for thee, he would not display so much power and mercy, as he doth in this forgiveness of thy sins.

Secondly, It supposeth God doth see, and take notice of sin in us, after we have believed: For how can God be said to forgive that which he taketh no notice of? If forgiving be covering of sin, and a blotting it out, then it is seen and open to God, and uncanceled till this be done. Suppose our Savior had used these words in this Petition, Cover our iniquities, as we cover the sins of others; would not that expression have necessarily implied, That God did see them, and look on them, till he covered them? Certainly Joseph did upon a good ground, abstain from sin, when he said, How can I do this, and sin against God? That is, who seeth me, and beholdeth me in secret, and will be angry with me: But if God take no notice of my sin; how can I truly

awe myself from sin, saying, How can I do this evil in God's eyes? How can I provoke him to anger?

Let the Application then be, to importune for this mercy, of forgiveness, which makes all other things mercy. Health, riches, learning, peace, are mercies, if with these there be a pardon of all our sins: especially be pressed to seek for it, from this motive which I shall only mention at this time, viz. That pardon of sin is the only support and help in all miseries and calamities whatsoever. This only can sweeten thy pain, thy poverty, thy fears of death. When the Apostle, Rom. 5:1, had spoken of Justification by faith, and the peace we have thereby with God, inferreth from thence, We glory in tribulation. Alas, there would be little glory, if at the same time man be against us, and God also. So Rom. 8:33,34,37, when the Apostle had gloriously triumphed in this privilege of Justification, and that none could lay anything to our charge, then he concludeth, We are more than conquerors. Again 1 Pet. 3:16-18, exhorting the people of God to be ready to suffer for well-doing, giveth this reason, For Christ once suffered for sins, the just for the unjust, &c. So that no misery or calamity can be joyfully undergone, unless the Lord forgive our sins to us. In these times of war, while we have been under continual fears of an enemy, what could rightly support us, but remission of our sins? To have men accusing and condemning of us; but to have God clearing and absolving, this can make a Heaven in the midst of a hell.

LECTURE XVI.

Sets forth the Nature of sin in its several Names, Definition, Effects, and Aggravations.

MATTH. 6:12.

And forgive us our debts.

Having explained this Petition positively and practically, we come to handle those Questions, which may make to the clearing of that truth, which is contained in the Text. And I shall pitch upon those that are useful and necessary, not on thorny and perplexed. God indeed once spake out of the thorny bush, but seldom doth truth discover herself in those thickets, which the Schoolmen have made.

The first in order that should be discussed is, What remission of sin is; Or, What is meant, when we say, God doth forgive sin? But before we can come to that, another Doubt must be rolled out of the way, and that is, What sin is, and what are the proper effects of sin? For a man can never understand, what it is to have sin blotted out, or taken away, unless he be first informed, What the nature of sin is, and what effects it hath wrought upon the sinner. Of this therefore in the first place,

And first, I shall speak of sin abstractedly in its own nature.

Secondly, Relatively to the person who sinneth.

Thirdly, The proper effects of it.

Fourthly, The weight or aggravation of every sin.

Let us begin with the former. Sin in the Scripture hath several names, which do in some measure describe the nature of it. The Hebrew, חטא , is used commonly for sin, and it doth in a proper signification, wherein it is once used, denote an aberration from the mark we shoot at, Judge. 20:16. Everyone could sling stones at an hairs breadth, and not miss; and from hence metaphorically is signified the nature of sin, for every man's action is to have an end, which end is manifested by the Scripture; and when a man reacheth not to this, he is said to sin; answerable unto this word in the Greek is, $\text{\u0391}\mu\alpha\rho\tau\acute{\iota}\alpha$, which comes from, $\text{\u0391}\mu\alpha\rho\tau\acute{\alpha}\nu\omega$, that is, to err from the scope: And another word, $\text{\u03c0}\alpha\rho\acute{\alpha}\beta\alpha\sigma\iota\varsigma$, which is going beyond the bounds and limits which are set us. Though a learned Critic, Dieu, doth make, $\text{\u03c0}\upsilon\rho\acute{\alpha}$, not to signify beyond, but by, as if it did denote a negligent and careless passing by the commands of God. Another word is, $\text{\u0393}\eta\gamma$, which cometh of a word that properly signifieth crookedness and obliquity in the body, and so is applied to the soul, and doth denote perverseness in him that sinneth, and to this may answer, $\text{\u038c}\nu\omicron\mu\omicron\varsigma$, where the particle, α , is not to be understood privatively only, but adversatively: for a mere want of the Law, may not be a sin always, but a repugnancy must necessarily be. And thus the word is used, 2 Thess. 2:8, 1 Tim. 4:9. The Hebrews also express sin by, $\text{\u05e2}\text{\u05c3}$, which is as much as a defection, or falling off from God; and answerable to this in the Greek is, $\text{\u03c0}\alpha\rho\acute{\alpha}\pi\tau\omega\mu\alpha$, which is a falling away from that integrity and purity we either once had, or ought still to have. As for the Latin word *peccatum*, some have derived it from *pellicare*, which is to commit adultery, as if a sin were so called in the general, from one kind of

it; and others from *pecus*, because a man in sin wanders like a beast, or becomes like a beast; yet many conceive the word *peccare* to be a theme itself, and not derived from any other word.

As for the definition of sin, What it is; though there have been many disputes about it, and Chemnitz wished for one public definition of it, to which all Churches should agree; yet certainly that of John is full and comprehensive enough, 1 Joh. 3:4 Sin is the transgression of the Law: Answerable whereunto is that, 2 Sam. 15:24. I have sinned, for I have transgressed the commandment of the Lord: Only you must remember not to limit, ἀνομία, to a mere want of the Law, but as comprehending that which is against it. Now this definition agreeth both to habitual and actual sins.

To habitual, whether it be that innate and inbred of original sin; or whether it be that habitual voluntarily contracted, you have both the actual and habitual, ἀνομία, excellently put together, Rom. 6:19 As you have yielded your members servants to iniquity unto iniquity: where by the former iniquity is meant original and habitual sin; by the later, actual sin as the fruit of the former. It hath been doubted, how habitual, especially original sin can be called truly sin, because it is not voluntary: for that voluntariness should be of the nature of sin, is so universally acknowledged, that neither *Doctorum paucitas*, nor *Indoctorum turba* do dissentire: neither the few learned men, or the many unlearned did ever gain-say, said Austin: And besides, All sin must be forbidden by a Law, now how are we forbidden to be born without sin? Would not such a prohibition be ridiculous?

Again, The commands of God seem to be for good actions, not for the habits of good actions.

Now although it might fairly be maintained, that, το ἄνομον, not, το προαιρετικόν, the transgression of a Law, and not voluntariness, is of the nature of a sin; for the Apostle, Rom. 7:15, saith, He doth that which he would not do; and there are many sins of ignorance, which must necessarily be without any express act of the will, yet we may with Austin call this sin voluntary, taking voluntary, as it comprehends the will of Adam, that universal person, and principle in whom we all willed. And by this means, though Infants are not in themselves capable of any precept, much less before they were born, which they were to accomplish in their own person, yet they were bound up in a command, even before they had an actual being in Adam, in whose will they were to fulfill that command, for that command was not given to Adam as a single person, but as a universal.

Hence it is, that habitual sin, whether remote, or proxime, is forbidden by the Law of God, which requireth not only good things to be done, but also that they flow from a clear and pure fountain within, even an entire perfection of the nature; so that although infused habits of grace come not under a precept, in respect of the infusing and ingenerating of them, for that is God's act, and we are not bound to do that, yet they are commanded both before they are infused and after; Before, by the Law, which requireth of us, that inward rectitude, which is now lost; and after they are infused, to be diligent in those pious actions, whereby those habits may be preserved and retained. So that by this we may see a sin to be, whatsoever doth transgress the Law of God, whether habitually or actually, whether internally or externally, whether by commission, or by omission, and from hence ariseth the curse which the Law pronounceth against sinners, because its broken by them.

In the next place, if we speak of sin as it relates to the person sinning; so there is not required; first, That a man should not intend sin, and will it as sin, for that is impossible: even as the understanding cannot assent to anything false as false, but as the object is either true really, or apparently: So neither can the will, desire anything that is evil, as evil, but as it is apparently good. As the devil appeared in Samuel's clothes, so doth sin and evil always under the notion of some good or other. Hence the Apostle saith, Lust slaves, i.e. do, *δελιάζειν*, entice a man, as a Fisherman doth the silly fish by the bait upon the hook, which the Apostle elsewhere calls, *παραλογισμός*, a deceiving or putting a false Syllogism upon ourselves. So that they do not sufficiently vindicate the pure providence of God from sin, who say, God doth will the act, but not the deformity, or the evil of it; for so neither doth man will expressly the evil of the act, although in willing that act to which sin is necessarily annexed, it be interpretatively to will the sin.

Neither secondly is to sin, to produce sin, as the proper and immediate terminus of our action, for sin being a privation, or at most a relation, it cannot be the immediate effect of any action. Sin is not indeed a mere pure privation, such as blindness is, but mixed and compounded, such as sickness is, which hath both the inordinacy, and want of a good temperament, and also the ill humors in it. So that a man sinneth by producing or doing that action, to which sin is annexed. And herein neither do they sufficiently clear God's concurrence about sin, in saying it goeth to the material act of sin, but not to the immediate obliquity of it. For so neither doth man, and indeed sin being a privation, or as some, a relation, it is impossible it should be produced any other way, but by that act unto which it is joined to, as theft is committed by doing that material action, to which that deformity is inseparably adjoined. Therefore to sin, is to do a

thing deficiently from the Law of God, so that God in all those several acts of his about sin, whether they be permissive or ordinative, is gloriously vindicated, because he doth nothing deficienter, as falling from that eternal and immutable Law of righteousness; whereas the Angels and man did, missing or coming short of the rule, by which they were to be guided: but because this Discourse is more remote to our present matter of Pardon of sin, we come to that which doth more nearly concern it.

Therefore in the third place, there is the proper effect, and consequent of sin, which is to make guilty, and oblige to eternal wrath. To omit the many things that are in sin, Divines do acknowledge two things in every sin, the *Macula*, or filth, and the *Reatus*, the guilt; which guilt some do again distinguish into the guilt of sin, which they call the inward dignity and desert of damnation, which they make inseparable from sin, even as heat is from the fire; and the guilt of punishment which they make separable: For the present, let us examine, What is that effect of sin, whereby a man when a sin is committed is truly denominated a sinner, for seeing Remission is a taking away of sin in that respect, whereby we are adjudged and accounted of as sinners, it is necessary to know what that is, which doth so constitute a sinner: As for example, David after his adultery, Peter after his denial, have contracted such a guilt upon them, whereby they are accounted as sinners, though the acts of their sins be gone and passed; and in this condition they stand, till remission or forgiveness come, which takes away their sins. For the understanding of this, consider this foundation, That every sin committed by a man, though the sin be transient, and quickly passeth away, yet it doth still continue, and is as it were still in acting, till by remission it be removed. And this consideration is of great practical use. A man is apt to look upon his sins committed a long while ago, as those which are passed,

and are no more to be thought upon; but you must know, that there is something which doth remain after a sin is committed, which is someways the same with the action of sin: so that not figuratively, but properly the sin itself is said to continue. Thus the Scripture calls something by the name of sin, that doth continue, when yet the commission of the sin is past. As David many months after he had sinned, prayeth God, To blot out his sin: why, where was his sin? It was committed long before, and it was a transient act, but yet David by this doth acknowledge that there is something which doth continue that act of sin, whereby David is as much bound up in his conscience, as if he had been in the very commission of it. Consider therefore that till there be a pardon of sin, though thy sins have been committed forty or fifty years ago, yet they are continued still, and thou art truly a sinner, though so many years after, as thou wast at the first committing of them. Sin is not taken away by length of time, but by some gracious act of God vouchsafed unto us: How justly may it be feared, that many a man's sins do still lie at his doors! Thou art still in thy sins, and looked upon as so by God; though it may be thou hast left such sins many years ago. Thy youthful sins it may be, thou hast left them along while ago, yet thou art still in them, and they are continued upon thee, till by remission they are taken away. It is not thy other course of life and abstinence from sin, that makes a sin not to be, but there must be some gracious act on God's part, removing of this. Consider therefore of it, that thy soul remaineth as polluted and guilty twenty years after a sin, yea a thousand of years, if thou couldst live so long, as when it was in the very first act of sin. Remember the action of sin doth pass away, but not the sin; you may therefore ask, Wherein doth the sin continue still? What is that which makes me still to be reputed of as if I were a sinner in the very act? It is commonly out of the

Schoolmen determined, That after a sin is committed, there doth remain a Macula, a blot in the soul, and that continuing, the sinner doth thereby remain obliged unto eternal wrath. That there is such a filth and blot remaining because of sin, I see generally acknowledged by our Divines: only that learned Wootton doth much oppose it, and saith, the Schoolmen have been five hundred years laboring to declare, what it is, and are not able to do it. Indeed he grants, That in Adams sin we may well conceive a blot remaining after the sin was committed, because he was endowed with grace; but now in a man grown up that hath grace, no sin that he commits takes away his grace, and therefore he is not deprived of that beauty by the blot of sin. And as for wicked men, they have no beauty at all in them; and therefore how can sin make such a blot in them? There must be beauty in them by grace, which is *nitor animae*, the luster of the soul, before there can be Macula, which is the deformity of it. For the right conceiving of this, know, 1. That it is one thing to acknowledge such a defilement and impurity by sin absolutely; and another to acknowledge it so, That justifying grace, or remission of sin must take that blot away. Herein the Papists err, That they hold sin leaveth such a stain, which remission of sin taketh away; whereas indeed there is such a filth by sin, but that is taken away by sanctifying grace, not justifying; so that it is a dangerous error to speak of such a defilement by sin, and then to say, God by pardoning takes it away; This were to confound Justification and Sanctification.

But in the second place, we may according to Scripture, say, not only in Adams sin, but in every sin we commit there is a blot and stain made upon the soul, Matth. 15:20. These things that come from the heart defile a man, Ephes. 5:27. Sin is compared to a spot and wrinkle. So Rom. 3:12. All by nature are said to become unprofitable. The Hebrew word in the Psalm, out

of which this is taken, signifieth corruption or putrefaction, for such sin is to the soul, not that you may conceive that the essence of the soul is naturally corrupted by sin, as rust doth the iron, and moths the garment; but in a moral sense, by sin the soul in its faculties is disenabled from doing its duty. Thus the Apostle calls sins dead works, Heb. 9:14, not in that sense, as if they did bring death to a man, for that the Apostle expresseth otherwise, killing us, when he speaks of the Law; but he calls them dead works, because they defile man, as dead carcasses in the Old Testament: For the Apostle, verse. 1, spake of cleansing by the blood of a heifer, which was to be used when a man had touched any dead thing, which made him legally unclean. Thus (saith he) Christ's blood will cleanse from sin that contaminateth a man. Neither is it necessary that grace must really have been in the soul before, and then sin by depriving the soul of it, so to stain it: for its enough that the soul ought to have grace in it, though it were not present before: as when a man doth not believe God's Word, though this unbelief do not deprive him of the beauty and grace of faith, which he had, yet it doth of that beauty of faith, which he ought to have. And thus as particular actual sins are multiplied: so are particular stains and defilements also increased; we therefore must grant a stain by sin, though this be not that which is removed by remission. Therefore that which continueth a man a sinner in God's account, and is to be removed by remission, is that obligation to eternal wrath appointed by God; for as soon as a man hath sinned, there doth accrue to God a moral right (as we may speak with reverence) and power, being a Judge, as thereby he may inflict vengeance upon a sinner; and in this respect sin is called an offense, because it doth provoke him, who is a just Judge, unto anger and vengeance. This then is that, which makes a sin to continue still as if it were in act, because upon

the sin committed there is an obligation by God's appointment to everlasting punishment, and when this is taken off, then is God said to forgive, and till it be, sin is alive, crying for vengeance, as fiercely, as if it were newly committed. So that the act once committed that causeth the obligation to punishment, and this obligation continuing, God doth not forgive. When a sin is committed it may remain in God's mind, and in our mind. In our mind, by way of guilt and trouble; as David said, His sin was always before him; or else in God's mind, so that he doth will the punishment of such. Now when God doth forgive, he blots sins out of his mind, and remembers them no more. He doth not will the obligation of them to punishment, being satisfied thorough Christ, and the party believing in him. By all this you may see, That after a sin is committed there remaineth obligation in the will and mind of God to eternal punishment, and God when he doth forgive, cancelleth this debt or obligation. This being cleared, we may the easilier judge with what act God doth forgive sin, but of that hereafter.

Let us consider the aggravation of sin, as it is an offense to God, which may the more instigate us to pardon. In sin we may consider two things; First, The deprivation of that rectitude which ought to be in everything we do: in which sense, sin is a moral monster, as there are natural monsters, for the soul in sin doth not bring forth fruit answerable unto reason and the Law of God; this consideration may much humble us; but there is another thing in sin which doth more aggravate it, and that is as it is a dishonor, and an offense to God, and by this means it becometh above our power ever to satisfy God for it. Therefore in every sin besides the particular considerations, look upon that general one, which is in all, viz. That peculiar deformity it hath, as it is an offense against God. Its disputed,

Whether sin have an infinite evil and deformity in it? To answer this, If a sin be considered in its kind, so its not infinite, because one sin is so determined to its kind, that it is not another sin, as theft is not murder.

Neither secondly can sin be said to be infinite evil, in respect of the being of it, for it cometh from finite creatures, who are not able to do anything infinite; and therefore sin is not infinite, as Christ's merits are infinite, which are so, because of the dignity and worth of the person, though the actions themselves had a finite being. Besides, if sins were infinite in such a sense, then no sin could be greater than another, because that which is truly infinite cannot be made more or less.

Therefore thirdly, Sins are said to have infinite evil in them, in respect of the object or person against whom they are committed, viz. God, who is an infinite object. For seeing the aggravation of a sin ariseth from the worth of the person against whom it is committed; if the person offended be of infinite honor and dignity, then the offense done against such a one, hath an infinite evil and wickedness in it. So that the infiniteness of sin ariseth wholly from the external consideration of God against whom it is. But of this more when we speak of the necessity of Christ's satisfaction to God's justice by his death.

Let the Use be to inform thee, That every sin committed, continueth as fresh to cry vengeance many years after, as if it were but lately done, till remitted by God. Think not therefore that time will wear it out, though they may wear out of thy conscience, yet they cannot out of God's mind. Consider that of Job 14:17. Thou sealest up my transgression as in a bag, and thou sowest up mine iniquity. So that what the Apostle speaks of some, 2 Pet. 2, is true of all impenitent sinners, Their damnation slumbereth not, nor doth it linger. Therefore till the mercy of God hath taken off this guilt,

thou art to be in as much fear and trembling, as if the very sins were still committed by thee.

LECTURE XVII.

An Inquiry into the Nature of Forgiveness of sins.
Diverse Greek words that express this Mercy. And the
Necessity of Faith and Repentance, in order to pardon.

MATTH. 6:12.

And forgive us our Debts.

The next Question to be handled, is, What remission of sin is, and how God doth forgive them. And although the discussing of the former Question, viz. What maketh a man a sinner doth make an easy and quick way of dispatching this, because Justification doth take off that consideration and respect of a sinner from a man, yet that the whole nature of it may be better understood, I shall lay down several Propositions, all which will tend to give us much light in this great and glorious benefit of the Gospel.

And in the first place, as we formerly considered some choice Hebrew words that set forth the pardon of sin, so now let us take notice of some Greek words in the New Testament, that express this gracious act of God: for the holy Ghost knoweth best in what words to represent this glorious mercy to us.

The word that is most frequently used by the Evangelists and Apostles is, ἀφίημι, which in the general, is as much as to dismiss or send away, to let alone, to leave, to permit or suffer; in which senses the Scripture often useth it: and certainly God in this sense doth pardon sin, because he lets it alone, he leaves it, he meddles no more with it, but handleth the person forgiven, as if he never had been a sinner. But commonly this word is used of absolving those who are accused as guilty, which appeareth in that famous sentence of Agesilaus, who writing to have one Nicias sent to him that was accused, used this expression, Νικίαν, εἰ μὲν οὐκ ἀδικεῖ ἄφες, εἰ δε ἀδικεῖ, ἐμοί ἄφες, πάντως δε ἄφες, Nicias, if he have done no wrong, absolve him, if he have, absolve him for my sake, but howsoever absolve him, or set him free. And in this sense forgiveness of sins may well be called, ἄφεσις, but in the Scripture it seemeth rather to be an expression from those that are loosened out of their bonds for their debts; and therefore frequently is applied to the forgiving of debts, Matth. 18:25,27,32, and this is more notably set down, Luk. 4:18, to preach to captives or prisoners, ἄφεσιν, freedom or forgiveness of sin, and so, ἀφίημι, shall be as much as, ἀνίημι, to loosen bonds, as the word is used, Luke 16:26. Acts 27:40. Therefore howsoever Grotius thinks the word to remit, to be a metaphor from those who part with, or leave a thing that they might retain, yet it seemeth rather to be taken from releasing of debts, and loosening of bonds, in which the conscience of a sinner was tied, being bound to answer at the Tribunal of God. Hence the Scripture useth several names to express pardon of sin, according to the several titles that sin hath in the Scripture. As sins are *Debita*, Debts, so God doth forgive, as they are *Sordes*, a filth and loathsomeness, so God doth cover them, as they are *vincula*, bonds, so he doth remit them. As they are debts, written down in a book, so he blots

them out: As they make us miserable and wretched, so he is merciful and propitious in removing of them.

A second word is, *χαρίζομαι*, Col. 2:13. Having forgiven you all trespasses, Col. 3:13. Even as Christ forgave us. Now this word doth excellently signify the fountain, and the effect of pardon. The fountain, that it cometh from the mere grace and favor of God. There is nothing in us to merit or satisfy God with. Therefore howsoever there be a necessity of faith and repentance, yea and God will not forgive sin in persons grown up, but where these are, yet these are no meritorious causes, nor can they satisfy God for all that offense and dishonor which our sins have cast upon him. And this may encourage the broken heart, who feeleth a load of sin upon itself, and hath nothing to bring unto God: remember the root and fountain of all forgiveness is grace, which is so far from supposing any worth of condignity in thee for pardon, that it rather implieth the contrary. And as it doth imply grace thus in the fountain, so also acceptableness and joy too in the party, to whom sin is forgiven. So that there can be nothing in the world more welcome, or a greater matter of joy, then to bring this glad tidings; and indeed therefore is the Gospel called, *εὐαγγέλιον*, because it preacheth the glad tidings of God's love and reconciliation thorough Christ with a sinner.

A third word is, *ἰλάσκομαι*, thus the Publican prayed, Luk. 18:3. Some derive, *ἰλάσκομαι*, from, *ἴημαι λάειν*, because we desire to look on those to whom we are propitious. But this word doth more immediately relate to the blood of Christ, as the way by which God becomes thus pacified. So that as the other words set up the grace of God in pardoning, so this the merits and satisfaction of Christ, 1 Joh. 2:2, 1 Joh. 4:10, Rom. 3:25, Heb. 2:17. In which places the appeasement of God towards us, is attributed to the blood

of Christ. Therefore if we put the former words and these together, we may see an admirable temperament and mixture of grace and justice in forgiving of sins. The former places exclude Popish Doctrines, The later, Socinian blasphemies.

A fourth word may be, ἔλεοῦμαι, to obtain mercy. For although the Scripture apply this to all the benefits and mercies of God, yet Paul applieth it more particularly to pardon of sin, 1 Tim. 1:13, and when Dives prayed, Luk. 16:24. Father Abraham, ἐλέησον με, have mercy on me, and so by consequent to be removed from that place of torment. Hence in that form of prayer which Paul useth by way of salutation, there are these three words, χάρις, ἔλεος, and, εἰρήνη. But this word is more expressly used for this end in the grand Covenant and Promise for pardon of sin, Heb. 8:12. For I will be merciful to their iniquities, &c. This is so comprehensive a Petition, that it seemeth to be a generally received form of prayer in the Church, κύριε ἐλέησον ἡμᾶς, yea the wiser among the Heathens used this prayer, as appeareth by Arrianus epist. diss. lib. 2, cap. 7. Τον Θεόν ἐπικαλούμενοι δεόμεθα αὐτοῦ, κύριε ἐλέησον: Now this word supposeth, 1. The party praying for pardon to look upon himself, as in a most miserable and undone estate, that no outward calamity or evil lieth so heavily upon him, as his sins do. And then secondly, on God's part, it supposeth that he doth not only pardon, but that even his bowels yearn within him, when he doth forgive. Hence Luk. 1:78, they are called, σπλάγχνα ἐλέους, the bowels of mercy. This goodness of God is excellently represented in the father of the Prodigal, Luk. 15:20. Therefore how great a sin is unbelief, and refusing to have good thoughts of God, when God hath manifested himself thus gracious!

The last word I shall mention (though there be others that are used) is by way of negation, μη λογίζεσθαι, Rom. 4:8, 2 Cor. 5:9. And this is a metaphor from those that cast up their accounts, and account so much upon such a one for debt. Now by this word is shewn the terrible nature of sin, as also that howsoever for a while, we may live jollily, care for nothing, and be in security, yet God will one day cast up his accounts, and charge such and such debts upon us; but if so be the Lord will not impute them to us, and account them upon our score, this will be our blessedness. And thus you have heard the most choice and principal words the holy Ghost expresseth our forgiveness by. We proceed,

1. Proposition. Lay this down as a foundation, That when God doth pardon sin, he takes it away so, as that the party acquitted is no more looked upon as a sinner.

All the expressions about pardon amount to thus much; even as when one accused of theft and murder in the Commonwealth, and is legally acquitted by the Judge, he is no more reputed a thief or murderer. Therefore it is a calumny of the Papists, as if we held, That a man is a sinner after God hath pardoned him. It is true, we say, That sin doth remain in a man, though he be justified, and that sin hath a desert of condemnation with it, but where God hath pardoned, there he doth not look upon that man as a sinner, but as a just man. Therefore in different respects we may say, That pardon of sin is an utter abolition of it, and it is not an utter abolition of it. It is an utter abolition of it, as it doth reflect upon the person, making him guilty, and obliging him actually to condemnation; in this respect a man is as free as if he had never sinned; but if you speak of the inherency of sin, and the effects of original corruption, that do abide in all, which are also truly and properly sins; so pardon of sin is not an utter abolition, and although Christ wrought

no *semiplenam curationem*, as is observed, no half-cures upon any diseased persons, but whom he healed, he healed perfectly, yet he works by degrees in the grace of Sanctification, as he did perfect the world by several degrees successively, and not (as Austin thought) all at once. So that this particular, viz. That forgiveness is a perfect abolition of sin in the former consideration, is of transcendent comfort to the believers: and indeed it is impossible that sin should be forgiven divisibly, and by parts: so a man should be at the same time under the favor of God, and under his hatred, which is impossible.

Thou therefore who art a believer hast cause to rejoice, for this perfect work of remission of thy sins past, wherein nothing more is, or can be done for thy good and consolation. Do not think it is with God, as with men, who say indeed, They forgive with all their heart, yet retain their secret, inward hatred, as much as before. Indeed the pain of sin may roll and tumble in thy conscience a long while after, though it be forgiven (we see so in David) as the sea, which hath been enraged by tempests and winds, though they be quiet, yet the sea will roar and make a noise a long time after. The heart of a man awakened and pierced with the guilt of sin; doth not quickly and easily compose itself again.

Prop. 2. It is one thing for God to forgive, and another thing not to exact and demand punishments.

As we see among men, a Judge many times through fear or otherwise, when Justice is obstructed, doth not call such a malefactor to an account, but deferreth it, yet for all that, the man is not acquitted; so it is often to be seen in God's providence, There are multitudes of sinners, who after their transgressions committed, are not only without punishment, but enjoy great prosperity, and much outward success, yet these men are not pardoned, they

have no acquittance from God. This hath been such a temptation to David, Jeremiah, and others of God's people, that they have many times staggered through unbelief. But men may have their punishments deferred, their damnation may sleep or linger, but it is not taken off.

Let not men therefore delude themselves with vain hopes, as if their sins were forgiven, because not yet punished: No, there must be some positive gracious act of God to acquit thee, else thy sins are alive to condemn thee. Examine thyself therefore whether thy peace, comfort, plenty, be a fruit of God's forbearance merely, or of his acquittance. This later is always an act of his gracious mercy: but the other may be a terrible fruit of his hatred against thee, insomuch that thou hadst better wander up and down like Cain, fearing everything will kill thee, or damn thee, then be in such security.

Prop. 3. A godly man may account not only himself bound to thank God for the pardon of those sins he hath committed, but he is to acknowledge so many pardons, as by the grace of God he hath been preserved from sin.

And if a believer enter into this consideration, how will it overwhelm him! So often as God hath preserved thee from such and such sins, which thy own heart, or temptations would have inclined thee to, God hath virtually given thee so many pardons. That God preserved David from killing Nabal and his Family, here was interpretatively as great mercy, as in the express forgiving of the murder of Uriah. It is a rule of Divines, *Plures sunt gratiae privativae, quàm positivae*. There are more preventing graces then positive. The keeping of evils from us, is more than the good he bestoweth on us. Therefore Austin observed well, that as Paul said, By the grace of God I am what I am: So he might also have said, By the grace of God I am not what I am not. Though therefore we are not so sensible of

preventing mercies, as of positive, yet a due and right consideration of God's love in this matter might much inflame our hearts: Say therefore, O Lord, I bless thee, not only for the pardon of those sins I have committed, but also for thy goodness in preserving me from those many thousands, I was prone to fall into, which is in effect, the pardon of so many.

Prop. 4. Remission of sin is not to be considered merely as removing of evil, but also as bestowing of good.

It is not only *ablative mali*, but *collativa boni*: it is not a mere negation of punishment due to us, but a plentiful vouchsafing of many gracious favors to us, such as a Sonship, and a right to eternal life, as also Peace with God, and Communion with him. God also never pardons any sin, but where he sanctifieth the nature of such a one. Indeed it will be worth the enquiry, Whether this connection of pardon of sin with inherent holiness, arise from a natural necessity, so that one cannot be without the other; or whether it be by the mere positive will, and appointment of God; for the present this is enough, God hath revealed he will never disjoin these.

Prop. 5. In every sin there are (as to the purpose of Justification, these two things considerable) the offense that is done to God, whereby he is displeased, and the obligation of the man so offending him to eternal condemnation.

Now remission of sin doth wholly lie in removing of these two: so that when God doth will neither to punish or to be offended with the person, then he is said to forgive. We must not therefore speak of two kinds of remissions, one remission of the punishment, another of the offense and fault; for this is one remission, and God never doth the one without the other. It is true there remain paternal and medicinal chastisements after sin is forgiven, but no offense, or punishment strictly so taken. What kind of act

this remission is, whether immanent or transient, is to be showed in the next Question.

Prop. 6. From the former Proposition this followeth,

That sin in the guilt of it is not remitted by any act that we do, but it is a mere act of God.

So that neither the grace of repentance, or love of God is that, which removeth guilt out of the soul, but it is something in God only. It is the opinion of many Papists, That God in pardoning doth only enable to repent for sin, and then the guilt of sin doth naturally and necessarily go away, so that there needeth no acceptation from God, or act of remission, but only an infusion of grace to repent. But this in the next Sermon shall mainly be insisted upon, and it is of great practical use, to take us off from having confidence, and trust in our sorrow for sin. For as when a creditor doth forgive his debtor, it is the sole act of the creditor, not anything of the debtor: So in pardoning, it is not anything that we do, though with never so much love, and brokenness of heart, that doth release and untie the bond of sin, but it is an act of God only.

If you say, Why then is repentance and faith pressed so necessarily, that God doth not forgive without it? For if it be only an act of God's, then it may be done without any work of the sinner intervening. But of this in the next place; only for the present take notice, That it is not any sorrow or retraction of ours, that makes a sin either remissible, or actually remitted, but a mere act of God's, and if all the men of the world were asked this Question, What they mean, when they pray God to forgive their sins? The sense of all would be, not that they should do something which would remit them, but that God by his gracious favor would release them. So then, if all these particulars be cast up together, you may clearly conceive, how God

doth forgive sin, not by infusing or putting grace into us, which may expel sin, as light doth darkness, but by his outward grace and favor accepting of us: and therefore we are not to rely upon anything we do, not to presume, no not of our godly sorrow for sin, but to look up to Heaven, desiring God would speak the word, that he would pronounce the sentence of absolution.

Let the Use be, To look upon ourselves as bound in chains and fetters by our sins, as made very miserable by them, that so we may the more earnestly desire pardon, and put an high prize upon it. Though God's forgiving be not the putting of godly sorrow, and the working of a broken heart within us, yet we can never obtain the one without the other. The grace and mercy of a pardon is no more esteemed by us, because we look not upon ourselves, as so many guilty persons adjudged to eternal death. Thus the Publican cried out, Have mercy upon me a sinner. What Plutarch said of the Husbandman, That it was a pleasant sight to him, to see the ears of corn bending to the earth, because that was an argument of fruit within. No less joyful is it to spiritual husbandmen to see their people walk with humble, debased, broken hearts, through sense of sin, and not to walk confidently and delicately, like Agag, saying, The worst is past. God said of Ahab, though humbled for external motives only, Seest thou how Ahab humbleth himself? How much more will God take notice of those, who humble themselves upon spiritual grounds, desiring ease from Christ. As therefore Bernard writing to one, epist. 180, who he thought was not solicitous enough about the Judgments of God, instead of wishing him according to the ordinary custom of salutation, *Salutem plurimam*, much health, said, *Timorem plurimum*, much fear: So may the Ministers of God, we wish you not much joy, but much holy fear. Alas thou fearest pain, poverty, death: but the guilt of sin is chiefly to be feared: but we like

children are afraid of a vizard, and do not fear the fire, which is a real danger.

LECTURE XVIII.

The Necessity of Repentance in order to Forgiveness:
And how it consists with God's Free-grace in
remitting.

MATTH. 6:12.

And forgive us our debts.

You have heard, Pardon of sin is God's work only, as also his manner of doing it, is not by infusing grace into us, which takes away the guilt of sin, but besides grace sanctifying, there is also an act on God's part repealing the sentence of condemnation against us. Now because this may seem to overthrow the duty of repentance: and because this is the rock many have been split upon, not being able to reconcile our duty of repentance, with God's gracious favor of pardoning. I shall speak, though not all, yet as much as relateth to my purpose in hand, concerning the duty and necessity of repentance, although there be no causality or merit in it, to take away sin, and this may rightly inform us about the true efficacy of our sorrow for sin.

To open this Truth, consider these Propositions:

First, That God doth never remit or forgive sin, but where also he giveth a mollified and softened heart to repent.

The Scripture doth abundantly confirm this by precepts and examples. It is indeed disputed by the Schoolmen (as you have heard) whether God by his absolute power might not forgive sin without Sanctification of our natures, and the grace of Repentance; for seeing they are two distinct mercies, why may not God separate the one from the other? But it is a vain thing to dispute what God might do, when he hath revealed what he will do. And although we cannot say, That there is a natural necessity between Justification and Sanctification, such as is between the light and heat in the fire; yet this conjoining of them together by God's will and appointment, ariseth from a condecency and fitness both to God himself, who is an holy God, and to the nature of the mercy, which is the taking and removing of sin away.

2. Although the Scripture attribute pardon of sin to many qualifications in a man, yet Repentance is the most express and proper duty.

The Scripture sometimes makes forgiving of others a necessary disposition, sometimes confessing and forsaking of them, sometimes believing (though that hath a peculiar nature in receiving of pardon, which other graces have not; and therefore faith obtaineth pardon by way of an instrument applying, which other graces do not) But if we speak of the express formal qualification, it is repentance of our sins, not repentance as it is a mere bare terror upon thy heart, but as it is sweetened with Evangelical considerations. Luther said, There was no word so terrible unto him, and which his soul did more hate, then that (Repent.) But it was because he understood not Gospel-grounds. We read then of some places of Scripture, which make God to be the only Author of blotting out and pardoning sin. And again we read of other places, where God doth this for none, but the broken and contrite heart. Now both these places must not be opposed to

each other: neither may we so dwell upon the one, as to neglect the other; so to look upon it as God's act, as if there were nothing required in us: and again, so to look upon that which we do, as if God were not to be acknowledged.

3. None may believe or conclude that their sins are pardoned before they have repented.

To this I shall speak more particularly, when I handle the Doctrine of Justification before Faith. As for the Assertion itself, it is plain by all those places of Scripture, which make repentance requisite to pardon, Ezek. 14:6, Ezek. 18:30, Matth. 3:2, Luk. 13:3. The learned Dr. Twisse, Vind. grat. p. 18, confesseth, that there are Arguments on both sides in the Scripture: Sometimes he saith, Pardon of sin is subjoined to confession and repentance, of which sort he confesseth there are more frequent and express places; but yet sometimes remission of sin already obtained, is made an argument to move to repentance, and he instanceth in David and Mary Magdalene, who did abundantly and plentifully break out into tears, upon the sense of pardon. But these instances are not to the purpose, for David repented of his wickedness before Nathan told him, That his sin was taken away; and his penitential Psalm was not made so much for the first pardon of his sin, as the confirming and assuring of him in his pardon. Thus it was also with Mary Magdalene. But more of this in time.

4. There is a necessity of Repentance if we would have pardon, both by a necessity of precept or command; as also by a necessity of means and a way.

Whatsoever is necessary, *Necessitate medii*, by a necessity of means or a way; is also necessary by a necessity of command, though not e contra. That repentance is necessary by way of a command, is plain by the places

fore-quoted, and in innumerable other places. I do not handle the case, Whether an actual or explicit repentance be necessary to salvation of every sinner; but I speak in the general. It is disputed, Whether it be a natural precept, or a mere positive command; and if it be a natural or moral command, to which command it is reduced? Those that would have it under the command of, Thou shalt not kill, as if there were commanded a care of our souls, that they should not be damned, are ignorant of the true limits and bounds of the several Commandments. Its disputed also, When this time of repentance doth bind? It is a wonder that some should limit it only to times of danger and fear of death. Certainly this command binds as soon as ever a man hath sinned, *Venenata inducias non patiuntur*, A man that hath swallowed down poison, is not to linger, but presently to expel it. And one that is wounded, who lieth bleeding, doth presently dispatch with all readiness for Physicians, to have his blood stopped: and thus ought men to take the first opportunity. Hence in that famous miracle wrought at the pool of Bethesda, not the second or third, but he that stepped first into it was the only man that was healed. As repentance is thus necessary by way of command, so also by way of means: for the Spirit of God worketh this in a man, to qualify him for this pardon; So that although there be no causality, condignity or merit in our repentance, yet it is of that nature, that God doth ordain and appoint it a way for pardon: So that the command for repentance is not like those positive commands of the Sacraments, wherein the will of the Law-giver is merely the ground of the duty; but there is also a fitness in the thing it should be so: even as among men, nature teacheth, That the injurious person should be sorry, and ask forgiveness before he be pardoned.

5. Concerning this duty of repentance, there are two extreme practical mistakes; the one is of the profane, secure man, who makes every empty and heartless invocation of mercy, to be the repentance spoken of in the Scripture, whereas repentance is a duty compounded of many ingredients, and so many things go to the very essence, yea the lowest degree of godly sorrow, that by Scripture-rules we may say, Repentance is rarely to be seen anywhere; for if you do regard the nature of it, it is a broken and a contrite heart. Now how little of the heart is in most men's humiliations? Men being *Humiliati magis quam humiles*, as Bernard said, humbled and brought low by the hand of God, rather than humble and lowly in their own souls. Again, if you consider the efficient cause, it is from the Spirit of God, the spring of sorrow must arise from this hill, Zech. 12, Rom. 8. Further, if you consider the motive, it must be because God is displeased and offended, because sin is against a holy law, and so of a staining and polluting nature.

Lastly, If you consider the effect and fruit of repentance, it is an advised forsaking and utter abandoning of all those lusts and iniquities, in whose fetters they were before chained: so that a man repenting and turned unto God, differs as much from himself once a sinner, as a Lazarus raised up and walking, differs from himself dead and putrefying in the grave. Do not thou then whose heart is not contrite, who dost continually lick up the vomit of thy sin, promise to thyself repentance: No, thou art far from this duty as yet.

On the other side, There is a contrary mistake, and that is sometimes by the godly soul, and such as truly fear God, They think not repentance enough, unless it be enlarged to such a measure and quantity of sorrow: as also extended to such a space of time; and by this means, because they cannot tell, when they have sorrowed enough, or when their hearts are broken as they should be, they are kept in perpetual labyrinths, and often

through impatience do with Luther in such a temptation, Wish they never had been made men, but any creatures rather, because of the doubts, yea the hell they feel within themselves. Now although it be most profitable bitterly to bewail our sins, and to limit no time, yet a Christian is not to think, Pardon doth not belong to him, because his sorrow is not so great and sensible for sin as he desireth it. David indeed doth not only in his soul, but even bodily express many tears, yea rivers, because of his sin, and other men's sins; yet it is a good rule, That the people of God, if they have sorrow in the chiefest manner appreciative, though not intensive, by way of judgment and esteem, so that they had rather any affliction should befall them, then to sin against God, if this be in them, though they have not such sensible intense affections, they may be comforted. When the Apostle John makes this argument, He that loveth not his brother whom he hath seen, how shall he love God, whom he hath not seen? Imphieth, That things of sense do more move us, then matter of faith. David made a bitter out-cry upon the death of Absalom, with sad expressions, Would to God I had died for thee, O Absalom, my son, my son, &c. But when Nathan told him of his Adultery and Murder, though he confessed his sin, yet we read not that he made such sensible lamentation. Thus Jerome writeth of a godly woman Paula, that at the death of her children, would be so dejected, that she did hardly escape death; yet it is not reported that she found such grief for her sins. So that as in corporal things, a man would choose the tooth-ach, rather than a pestilent fever, yet a man is more afflicted and pained at the tooth-ach, or burning of his finger, then at a fever: So it may be here, a godly man would rather choose the loss of his children, or dearest relations, then lose the favor of God by his sin; yet it may be have more painful grief in the one then the other. Again, it is to be observed, That the Scripture requiring

sorrow or repentance for sin, doth not limit such a degree, or such a length of time, which if necessary, would certainly have been prescribed.

6. It cannot be denied, but that the ancient Fathers have spoken hyperbolically of tears and repentance; which phrases were the occasion of that corrupt doctrine in Popery. Chrysostom compareth repentance to the fire, which taketh away all rust of sin in us. Basil calls it, The medicine of the soul, yea those things which God properly doth, are attributed to tears and sorrow; as if the water of the eyes, were as satisfactory as the blood of Christ; his blood is clean enough to purge us, but our very tears need washing. It is true indeed, we read of a promise made to those who turn from their evil ways, Ezek. 18:27, he shall save his soul alive; but this is not the fruit of his repentance, but the gift of God, by promise: It qualifieth the subject, it hath no influence upon the privilege: Even as a man doth by the power of nature dispose and prepare the body to receive the soul, but it is the work of God immediately to infuse it.

7. Though therefore repentance be necessary to qualify the subject, yet we run into falsehood, when we make it a cause of pardon of sin. And thus ignorant and erroneous people do: Ask why they hope to be saved or justified, why they hope to have their sins pardoned; they return this answer, Because they have repented, and because they lead a godly life: Thus they put their trust and confidence in what they have done. But the Scripture, though it doth indispensably command repentance in everyone, yet the efficient cause of pardon is God's grace, and the meritorious is Christ's blood: And if repentance come under the name of a cause, it can be only of the material, which doth qualify the subject, but hath no influence into the mercy itself. We read Luk. 7, that Mary Magdalene had many sins pardoned her, because she loved much: But the Parable of a Creditor which

forgave debts, that is brought by our Savior to aggravate her kindness, doth plainly show, That he speaks not of a love, that was the cause of pardon of her sin, but which was the effect of it, God's love melting her heart, even as the Sun doth snow. The highest expressions that we meet with in Scripture, where pardon of sin seemeth to be ascribed to godliness, as a cause, is Dan. 4:27. Break off thy iniquities by showing mercy to the poor. Here we would think, that if a man would on purpose hold, that doing of a good work, would be a proper cause to remove sin, he would use no other expression. But first it appeareth by the context, that Daniel giveth not this counsel in reference to Justification, and the pardon of his sin, so as to be accepted with God, but to prolong and keep off that temporal judgment, which was revealed in the vision, as appeareth by those words [If there may be a lengthening of thy tranquility.] And we have the like instance in Ahab, who prorogued his calamity by an external humiliation. Again, although the Vulgar translate it, Redeem thy sins, yet the Hebrew word doth properly signify, To break a thing, as we translate it, and although by a metaphor it be applied to redeem and deliver, yet that is always of men and persons, not things, especially it would be ridiculous to say, Redeem thy sins: so that the meaning is, That whereas before Nebuchadnezzar had by injustice and oppression done much rapine and violence; now Daniel counselleth him to break off such wicked ways, by the contrary expressions of love and chastity: So that this place giveth not any spiritual mercy to repentance, as the proper cause thereof.

8. As repentance is thus necessary, but not as a cause of pardon: so neither is it required, as that whereby we appease and satisfy God; and this all Popery goeth upon, yea and all Pharisaical spirits, in their humiliation, that by those afflictions and debasements of their souls, they shall satisfy God,

and make him amends. But this is so gross, that the more learned of the Papists are fain to mitigate the matter, and say, That satisfaction cannot be properly made to God by anything we do, because all we have and do is from God, and therefore there must be an acceptation or covenant by way of gift interposed, whereby we may be able to satisfy. And then further they say, There cannot be satisfaction made to gain the friendship of God, which sin hath violated, but to take away something of temporal punishment that belongs to sin.

So that by all this which hath been delivered, we may give repentance those just and true bounds, which God's Word doth assign to it, and yet not give more than God's Word doth. Neither may we think it a nicety or subtlety to make a difference between a qualification, and a cause; for if we do not, we take off the due glory that belongs to Christ and his merits, and give it to the works we do, and we do make Christ and his sufferings imperfect and insufficient; and by this we may see, in what sense grace inherent or sanctification doth expel sin; for if we speak of the filth and pollution of sin, so sanctifying grace expels it, as light doth darkness, heat doth cold, by a real mutation and change: So that God in sanctifying doth no more to expel the sin, in the filth of it, afterwards; even as the Physician needs to do no more to the removing of the leprosy, then by producing a sound health in the body. But when we speak of the guilt of sin, it is not grace sanctifying within us that doth remove the guilt, but grace justifying without us. Insomuch that although a man after sin committed were perfectly sanctified, yet that would not take off the guilt his sin had brought upon him: So that although that man, needed in such a case no further grace of sanctification to make him holy, yet he needed the grace of remission to take away this guilt. So that the guilt of sin doth not cease by a natural

necessity, upon the removing of the nature of the sin, but upon a distinct and new act of God's favor in forgiving; for if this were so, then God's mercy in giving a repenting heart, and his mercy in pardoning should not be two distinct mercies (which yet are evidently distinguished by the Scripture) but the same entire mercy. Now although this be true, yet how few do reform their judgments in this point? And thereupon they come to put that upon their grace within them, which belongs to grace without them.

Use of Instruction, That there may be an happy reconciliation and accord between God's grace in forgiving, and man's duty in repenting, one need not be preached to justle out the other. All error is an extremity of some truth, and therefore it is hard to discover truth, because its difficult to find out where the bounds are, that truth parts from error. Let not therefore a Christian so rely upon his repentance, as if there were no Covenant of grace, no blood of Christ to procure an atonement: so neither let him extol these causes to the extinguishing of his duties.

To stir up to this duty of repentance, as that without which pardon of sin cannot be obtained. There is no such free grace nor Gospel-mercy that doth supersede a broken and contrite heart. Christ was broken for thy sins, yet that will not excuse thee from a broken heart for them also. Christ was wounded, and a man of sorrow for thy sins, yet that will not take off thy wounds and sorrow also. Indeed if these were able to satisfy God's wrath, or to make an atonement, then Christ was wounded, and became a man of sorrows in vain, for God doth not require a twofold satisfaction: but we are wounded for sin upon other grounds then Christ was: we mourn for other causes then he did: and consider, thou that art afraid to grieve here for sin, how little is this to that which thou shalt be forced to grieve for hereafter! Thou art unwilling to be burdened here; but oh how easy is that to the load

thou must stand under hereafter! This Bernard urged, When, saith he, we urge men to repent, they say, this is *durus sermo*, a hard speech, who can bear it? But you are deceived, when God shall say, Depart ye cursed into everlasting fire. This is indeed a hard speech. And account that repentance is as much as the bringing of a man to his wits and mind again. All the while thy sins are not a burden to thee, thou art in blindness: even as the child as long as it is in the dark womb, weeps not, but as soon as ever it cometh into the light, then it crieth. As long as thou liest in the womb of darkness and ignorance, thou mournest not, but when God shall open thy eyes to see thy estate, and the aggravation of thy sins, then thou wilt burst out into sorrow.

LECTURE XIX.

Repentance no cause of pardon, and yet its usefulness and Necessity as to Repentance. Why Repentance is not sufficient to remove the Guilt of Sin; And why it bears not the proportion in Satisfaction that Sin does in the offense.

MATTH. 6:12.

And forgive us our debts.

It hath been showed, That there is an happy accord between God's grace in pardoning, and our duty in repenting. In bounding of which you have heard the Scripture excludes all merit and causality from our repentance, and gives the glory of all to God's grace, and Christ's blood.

Before I leave this point, it will be necessary to answer some practical Objections, for there is a great miscarriage in many about this very duty of repentance. If they be asked, How they hope to be saved? They will reply, by their repentance. Thus they make that their Ark and city of refuge; they look upon that as the brazen serpent, and not Jesus Christ. And it is no wonder, if this be so among ignorant people, when the most learned amongst the Papists, do give such power and merit unto repentance.

Insomuch that Vasques saith, He wonders at those Catholics, who have such low and despicable thoughts of the righteousness in us, as that it should not exclude sin, without any new favor or pardon of God: as if the enabling us to repent, did expel the guilt of sin, as fire doth water, by a natural necessity.

The first Objection therefore may be, To what purpose doth God require Repentance, seeing it is no cause of pardon? Why may not God forgive sin, as well without this sorrow of ours; for if it have no efficacy of itself, to deliver from the guilt of sin, then sin might be pardoned, as well without it as with it; for if the Spirit of God prepareth us for pardon, by exciting and stirring up Repentance, this Repentance must have some respect of causality to pardon, or else to what purpose it is wrought? It is hard therefore to see the necessity of Repentance, unless it have such effects. *Insiste fortiter poenitentiae, inhaere tanquam naufragus tabulae*, said Ambrose; And this efficacy all are prone to give to Repentance.

Now to answer this, lay first this foundation, That God doth indispensably require repentance of all, Act. 17:30, where not only the command of repentance is made known, but the goodness of God in pressing this duty: for whereas God hath neglected and passed over the former times of ignorance, by not revealing any such command unto them, now by the general spreading of the Gospel he doth. For howsoever we translate it (winked at) as also Beza doth, yet Dieu upon the place showeth more probably, that it signifieth God's anger, and indignation to them, and therefore hid the means of salvation from them. This grace is also required of the godly sinning, 2 Cor. 7:9,10, Revel. 2:16. Tertullian subtly, but not solidly saith, God first dedicated repentance in his own self; for before God said, It repenteth me that I have made man, the name of repentance was not heard. But we know that God cannot in a proper sense be said to repent,

because there is no ignorance in his understanding, or mutability in his will. But to answer, Why God doth require it; this in the first place might be enough, Because it is his will and command, *Bonum est poenitere, an non, quid revolvis? Deus praecipit*, said Tertullian: Is it good to repent, or not? Why doubtest thou? Hath not God commanded it? It is God's will, to join pardon and repentance together. Though there were no more connection between these two, then by that mere appointment of God, we were bound up to do it. As we see in the Sacraments, God hath promised such spiritual grace in the holy use and application of such outward signs, where there is no natural connection at all between the grace and the sign; but the union comes by the mere institution and command of God. Although the conjoining of pardon with repentance, be more than from a mere positive command, there is an aptness and fitness in the thing itself. Now God in commanding of this, doth not because he needed it, or as if he could not do otherwise; for if a man may forgive another, that hath injured him, although he do not grieve or be troubled for such an offense, why may not God, if we speak of absolute power? Thy tears therefore and thy repentance, they make not God more happy; neither are they required for God's good, but for thy own good. Neither doth God require them, as if they should make up any defect or insufficiency in Christ's blood; for alas, if Christ's blood be not able to cleanse away thy sin, how shall thy tears do it? Hence its no less than blasphemy, which Rivet reporteth of Panigirolla the Papist, who calls it foolishness, and a grievous sin to put confidence wholly in Christ's blood. Although therefore God puts up thy tears in his bottle, yet if he do not also take notice of the blood of Christ, thy soul must still remain filthy. Do not therefore magnify thy tears, and undervalue Christ's blood. The blood of the Sacrifice, which represented Christ's blood, was to be sprinkled upon the

posts of the door, but not on the threshold, it was not to be trampled upon or despised, no more is Christ's blood.

In the second place, There are many reasons of congruity and fitness, why a man should repent, though it procure not pardon as a cause. Though God cause the Sun to shine, and the rain to fall upon the wicked as well as the righteous, yet pardon and reconciliation is not vouchsafed to the impenitent, as well as the penitent.

The first reason of Congruity is, Because hereby a man shall experimentally know the bitterness of sin, as well as the sweetness of it; For as God, though Christ hath fully satisfied his justice to take away all punishment, doth yet heavily afflict his own people for sin, that so they may in their own sense apprehend what wormwood and gall is in sin; so the Lord, though pardon come wholly by Christ, yet will give it to none, but to those that repent, that so according to their delight in sin, may also be their bitterness for it, Jer. 2:19. Aristotle said, *Homo est magis sensus quam intellectus*, much more is he *sensus* then *fides*, more sense than faith, and what he experimentally doth most feel, in that he is most affected.

2. Another Congruity is this, Hereby we shall come to prize pardon the more, and to esteem the grace of God in forgiving. The sick esteem the Physician. The broken bones make a man cry out for ease. The famished Prodigal would be glad of crumbs. It is therefore fit, that a man's sins should be a burden, and a heavy trouble to him, that so pardon may be the sweeter, and God's love the more welcome. When Josephs brethren were put in fear, and dealt with roughly as spies: after this to know that Joseph was their reconciled brother, did work the greater joy. Again, we shall hereby judge the better of Christ's love to us, his sufferings in his soul were more exquisite than those in his body, when he cried: My God, why hast

thou forsaken me? In this was the height of his Agony. Now thou that in thy repentance feelest God's displeasure, art ready to cry out, Why dost thou forsake me? By these throbs and agonies in thy own soul, thou mayest have some scantling of what Christ had in his soul: and certainly to think that Christ was thus tempted, thus under God's displeasure for thee, will more endear Christ to thee, then that he was made poor, a worm and no man, yea crucified for thee.

3. Hereby we shall give God the glory of his Justice, that he might damn us, if he did enter into strict judgment with us. In repentance we judge ourselves, 1 Cor. 11, that is, we condemn ourselves, acknowledge such sins to be committed by us, for which God might show no mercy, for which he might say, Depart ye cursed into everlasting fire; and by this means, God is highly honored, and we debased. See this notably in David, Psal. 51:4. Against thee have I sinned, that thou mightest be justified, when thou speakest, and clear when thou judgest. By this expression, David doth acknowledge, that all the afflictions laid upon him for sin, were just, and therefore God was to be cleared howsoever. Thus in repentance a man comes to know himself, how low and vile he is, and that if he be saved from wrath and hell, it is merely from God's good pleasure; and therefore repentance is a kind of a revenge upon a man's self, 2 Cor. 7:10. The Lord is set up in his greatness and sovereignty, we are made wholly prostrate.

4. As there is a Congruity; So repentance floweth by natural consequence from a regenerated and sanctified heart: For seeing regeneration is taking away the heart of stone, and giving an heart of flesh, thereby also is given a flexibleness and tenderness, and aptness to relent, because God is dishonored. As there is in children a natural impression to mourn and relent, when a father is displeased, so that this godly sorrow floweth from a

gracious heart; as a stream from the fountain, as fruit from the tree. From this inward principle David doth so heartily mourn and pray; from this Peter goeth out, and weeps bitterly. It is therefore a vain Question to ask, Why a godly man is humbled for sin, it is as if you should ask, Why a child mourneth for the death of his father? That love of God within him, which doth abundantly prevail, and reign there, is like fire that doth melt and soften. So that as natural forms are the principles of actions, which flow from them: Thus is a supernatural principle of grace within, the ground of all spiritual actions that issue thence from, but although it flow as a fruit, yet many times this stream is obstructed or dried up.

5. There is in godly sorrow an aptness or fitness, to be made the means or way wherein pardon may be obtained. And this is the highest our godly sorrow can attain unto, in reference to pardon of sin, viz. an ordinability of it to be such a way, wherein we may find mercy. And thus we cannot say of impenitency, or any other sin: That God may forgive a man living in his impieties and wicked ways, for they have no aptitude or condecency in their natures, to be referred to such an end. We grant therefore that when the Spirit of God doth humble and soften a man's heart for sin, that it works that in a man, which hath a fitness to be used, as the means whereby mercy is obtained; yet that hath no merit or condignity in it to purchase salvation. Hence it is that we may not say, It is all one whether a man doth repent or not; or that repentance is in a man, as a sign only that God hath pardoned; but we must go further, and say, it is the means and way which God hath appointed antecedently to pardon, so that where this goeth before, the other cometh after.

6. There is a Congruency in repentance for sin, Though it be not expiatory or satisfactory; If we do regard the justice of God, or the mercy and grace of

God. The justice of God: For if he should pardon sinful, impenitent men, though they wallow in all mire and filth, that despise his grace and mercy, how could his justice bear it? Though therefore repentance doth not satisfy his justice, yet sins unrepented of cannot be pardoned without injustice; and therefore Christ did not undertake to satisfy the wrath of God in an absolute illimited manner, but in an ordered way, viz. in the way of faith and repentance.

Again, It is not beseeming the grace of God, to give pardon without repentance, for hereby a flood-gate would be opened to all profaneness and impiety; and then what sense or taste could men have of the grace of God, if it were thus exposed to all impenitent, as well as repenting? Who would magnify grace? Who would desire it? So that you see, its neither agreeing with the mercy or the justice of God, to forgive sin before, or without repentance.

A second Objection may be, Why repentance wrought by the Spirit of God is not enough to remove sin in the guilt of it? What necessity is there, that besides this there should be a special and gracious act of God to pardon?

1. The Answer is from many grounds: First, The Scripture makes these two distinct mercies, and therefore ought not to be confounded. God promiseth to turn the heart unto him, and he will turn to it, in the way of pardon. So that a man absolved at the throne of grace, hath two distinct benefits, for which he is to give God thanks; the one is, that he makes him to see his sins, and be humbled for them: The other, that being thus humbled, God giveth him pardon; for although God hath ordered it so, that where the one goeth before, the other shall infallibly follow, yet all this is of God's goodness. He might have commanded repentance in a deep and

broken manner, and when we had done all, yet might have had no pardon, and therefore it is no thanks to thy repentance, but to God's grace that thou doest meet with forgiveness.

2. Our repentance is infirm and weak needing another repentance. *Lava, Domine, lachrymas meas*, saith he, O Lord, wash my tears. That is only true of Christ's blood, which Ambrose spake in commendations of water, *Quae lavas ownia, nec lavaris*, which washest all things, and art not washed thyself. So that repentance cannot be the remedy to lean upon, for alas that needeth another remedy, which is the blood of Christ. If therefore when asked, How dost thou hope to have thy sins pardoned? Thou answer, because thou repentest and humblest thyself for thy sins. It will be further demanded, But how doest thou hope to have thy sins of thy repentance taken away? Here all must necessarily be resolved into the blood of Christ: Take heed then after sin, of trusting in thy own sorrow. It is a most subtle sin, unless a man be much acquainted with the Gospel-way, and his own self-emptiness, its impossible but that he should look upon his repentance, as that which maketh God amends.

3. If it were possible that our repentance were perfect and without spot, yet that could not take away the guilt of sin committed, because sin is an infinite offense and dishonor to God, and therefore can never be made up by any man, though he should be made as holy as Angels; for if man had committed one sin only, if the same man should presently be made perfectly holy; or if he had the holiness of Angels and Saints communicated to him, all this could not take off the guilt of sin, neither would all that holiness have as much satisfied God, as sin displeased and dishonored him. Hence God sent Christ into the world to make a reparation, and to bring a greater good, then sin could evil. Oh therefore how low must this lay thee in the

dust, after sin committed! O Lord, Could I repent to the highest degree, Could I bring the holiness of men and Angels, it could not make up the breach sin hath made upon me; what then shall I think of myself, whose graces may be much perfected and bettered then they are?

But you may say, Why should not repentance be as great a good, and as much honor God, as sin is an evil? For when you say, sin hath an infinite evil in it; it is meant only objective, because God against whom it is committed, is an infinite God; Now then if sin be called infinite, because it turneth from an infinite God, why should not repentance be said to be infinite, because it turneth to an infinite God? This hath much puzzled some, and hath made them hold that repentance hath as much infinite worth in it, because of God, to whom a man is turned by it, as sin hath infinite evil in it. But there is a vast difference, because it is enough for sin to have an infinite evil in it, because the offense is done against an infinite God, and so the nature of an offense is according to the object against whom it is. As an offense against a King or Emperor is more than against a private man; so that still offenses are more or less as the persons against whom they are, be of greater or less dignity: but now it is otherwise in good things that are done by way of satisfaction, that ariseth from the subject, not the object: as now repentance, though it be a turning to God, who is infinite, yet that cannot have infinite satisfaction, because the subject which doth repent is finite: Therefore this cleareth the difficulty: offenses arise according to the object, but satisfaction increaseth according to the subject. Hence it is, That Christ only could satisfy, because he only was an infinite person. Otherwise if grace or holiness could have done it, Angels might have wrought our redemption. Besides, our repentance and turning to God, cannot be as meritorious of good, as sin is of punishment, because of that true rule,

Malum meum and pure malum est, & meum est: bonum meum, neque pure est, neque meum est. Our sins are altogether, and only sins, and they are truly ours: but our good things are neither purely good things, nor yet ours, but the gifts of God.

The last Objection is, Why should there be such pressing of mourning and repenting for sin, and that because it is such an offense to God. For seeing God is all-sufficient and happy enough in himself, our sins do not hurt him, or make him miserable, no more than our graces add to his happiness, but as he is above our graces, so he is also above our sins: seeing therefore God is incapable of any injury from man, why should sin be such an offense?

The Answer is easy, If you consider the internal Attributes of God, as Justice, Wisdom, Glory and Happiness: So God can have no loss or injury, for he is always the same happy and immutable glorious God: but if you do consider the external good things that are due to him from men, as Honor, Praise, Reverence, &c. These may be taken away from God by the perverse wills and lives of men, and so God have less of this eternal Honor and Glory then he hath. And although this external Honor and Reverence do not make to the internal Happiness of God, yet he is pleased with this, and commands it of men, and threatens to punish where it is denied him: and certainly we may not think the Scripture doth aggravate sin under this title, as an injury to him, as that which offends him, and is disobedience unto him, if so be there were not some Reality. Besides the Necessity of Christ's death by way of satisfaction, doth necessarily argue, That sin is a real offense and dishonor to him. And lastly, a sinner as much as lieth in him, depriveth God of all his inward happiness and glory; insomuch that if it were possible God would be made less happy by our sins. It is no thanks to

a sinner that he is not, but it ariseth from his infinite Perfection that he cannot.

Let the first Use be, To commend Repentance in the necessity of it, if ever we would have pardon. God hath appointed no other way for thy healing. Never persuade thyself of the pardon of sin, where sin itself hath not been bitter to thee. Besides, where godly sorrow is, there will be earnest prayer and heavenly ascensions of the soul unto God, for his pardon. Hence, Zech. 12. The spirit of Prayer and Mourning is put together, and Rom. 8. Prayer and groans unutterable. As the fowls of the Heaven were at first created out of the water; so do thy heavenly breathings after God, arise from thy humbled, and broken soul. It is presumption to expect pardon for that sin, which hath not either actually or habitually been humbled for by thee. If a man should expect health and life, yet never eat or drink, would you not say, he tempted God, and was a murderer of himself? So if a man hope for pardon, and yet never debase or loath himself repenting of his sins, will you not say, he is a murderer of his soul? And be encouraged to it, because God hath annexed such a gracious Promise to it. He might have filled thee with sorrow here and hereafter. It might be with thee, as the damned Angels, who have neither the grace of repentance, nor the mercy of pardon.

2. Not to trust in repentance, but after all thy humiliations still to depend only upon Christ. Though Christ died, and was crucified, yet he did not lose his strength and efficacy. This was represented in that passage of God's providence, That a bone of his was a broken; Rely therefore upon Christ wounded for sin, not upon thy own heart that is wounded, use this, but trust only in Christ. Dependence upon Evangelical graces doth evacuate Christ, as well as confidence in the Law. A man may not only preach the Law, and the duties thereof to the prejudice of Christ's glory; but also the duties and

graces of the Gospel. If a man relieth upon his repentance and believing, he maketh Justification and Salvation to be of works, though it be of faith; for he makes his faith a work, and gives that glory which belongs to Christ, to his own repentance.

LECTURE XX.

Whether the pardon of sin be an immanent or transient Act of God: And whether it be Antecedent to our Faith and Repentance. The contrary proved, viz. That God does not justify or pardon us before we Believe and Repent.

MATTH. 6:12.

And forgive us our Debts.

It hath already been demonstrated at large, How God doth remit or forgive sins. We come now to show, What kind of act forgiveness of sin is, and whether it be antecedent to our faith and repentance. Both these Questions have a dependency one upon another; and therefore must be handled together.

The first Doubt is, What kind of act in God forgiveness of sin is? Whether it be an immanent act in-dwelling and abiding in God, or transient, working some real effect and change upon the creature.

Now in handling of this, I shall not trouble you with that perplex Question so much vexed by the Schoolmen, Whether a transient action be in the Agent, or in the Patient, but lay down some differences between an

immanent action, and a transient action; only you must take notice that we are in mere darkness, and not able to comprehend how God is said to act or work. For on the one side, we must not hold that there are any accidents in God; or that he can be a subject recipient of such, because of his most pure and simple Essence; so that whatsoever is in God is God. And yet on the other side, the Scripture doth represent God doing and working such mercies and judgments as seemeth good to him. Only this some conclude of, wherein others with some probability dissent, that God's knowledge and will is the cause of all things that are done; so that there is not an executive power besides them, whereby he doth this or that; As we see there is in man, though an Artificer wills such a thing to be done, yet that is not existent till he hath wrought it, but now God worketh all things by a mere command of his will, as appeareth Gen. 1. God said, Let there be light, and there was light; Here was God's will to have it so, no executing power distinct from that will. Therefore it is a sure truth, *De Deo etiam vera dicere periculosum est*. It is dangerous to assert things though true of God; and *Tunc digne Deum aestimamus cum inaestimabilem dicimus*, then do we rightly esteem of him, when we judge him above our thoughts or esteem. We must not therefore apprehend of God, as having a new will to do a thing in time, which he had not from eternity (as Vorstius and others blaspheme) but his will was from all eternity, that such a thing be in time accomplished by his wisdom. As for example, in Creation, God did not then begin to have a will to create: but he had a will from all eternity, that the world should exist in time; and thus it is in Justification and Sanctification; not that these effects are from eternity, but God's will is: And if you ask, Why, seeing God's will to create or justify is from eternity, Creation and Justification are not also from eternity? The answer is, because God is a free Agent, and so

his will is not a necessary cause of the thing, for then it would be immediately, as the Sun beams are necessarily as soon as the Sun is, but it is a voluntary principle, and so maketh the effect to be at the time he prescribeth. As if there were an Artificer or Carpenter, that could by his mere will cause an house to be reared up; he might will this to be done in such and such a year long after his will of it to be: So God when the world is made, when a sinner is justified, willed these things from all eternity, and when they come to have a being, these effects cause an extrinsical denomination to be attributed to God, which was not before, as now he is a Creator, and was not before, now he justifieth, and did not before. There is no change made in God, but the alteration is in the creature. But of this more in its time. Let us come to give the differences between an immanent action, and a transient, and then we may easily see, which of these two Justification or Remission of sin is.

The first and proper difference is this, An immanent action is that which abides in God, so that it works no real effect without: As when God doth merely know or understand a thing; but a transient action, is when a positive change is made thereby in a creature, as in Creation, &c. So that we may conclude of all God's actions, which do relate to believers, only predestination is an immanent act of God, and all the rest, Justification, Regeneration, Glorification, are transient acts: for Predestination though it be an act of God choosing such an one to happiness, yet it doth not work any real change or positive effect in a man, unless we understand it virtually, for it is the cause of all those transient actions that are wrought in time. Howsoever therefore Justification be called by some an immanent action, and so made to go before Faith and Repentance as if Faith were only

a declaration and sign of pardon of sin from all eternity, yet that cannot be made good, as is to be showed.

A second difference floweth from the other, An immanent action is from eternity, and the same with God's essence, but a transient action is the same with the effect produced. Hence the Orthodox maintain, That God's decrees are the same with his nature. Hence when we speak of God's willing such a thing, it is no more than his divine Essence, with an habitude and respect to such objects; God's Decrees are no more than God decreeing, God's will no more than God willing: otherwise the simplicity of God's nature will be overthrown, and those volitions of God will be created entities, and so must be created by other new volitions, and so *in infinitum*, as Spanheimius well argueth, only the later part seemeth not to be strong or sufficient, because when man willeth, he doth not will that by a new volition, and so in infinitum, and why then would such a thing follow in God? Besides its no such absurdity in the actings of the soul, to hold a progress in infinitum, thus far, that it doth not determinately pitch or end at such an act. It is one thing to have things distinguished in God, and another thing for us to conceive distinctly of them. The former is false: The latter is true and necessary. But with transient actions it is otherwise, they being the same with the effects produced, are in time; And this is a perpetual mistake in the Antinomian, to confound God's Decree and Purpose to justify, with Justification, God's immanent action from all eternity, with that transient, which is done in time. Whereas if they should do thus in matters of Sanctification and Glorification, it would be absurd to every man's experience, whereas indeed a man may as truly say, That his body is glorified from all eternity, as that his sins are forgiven from all eternity. And

certainly Scripture speaks for one as well as the other, when it saith, Whom he hath justified, them he hath glorified.

By these two differences, you may see, That pardon of sin is a transient action, and so Justification also, partly, because it leaveth a positive, real effect upon a man justified; he that was in the state of hatred, is hereby in a state of love and friendship, he hath peace with God now, that once was at variance with him. Now when we say, There is a change made in a man by Justification, it is not meant of an inward, absolute and physical one, such as is in Sanctification, when of unholy we are made holy, but moral and relative; as when one is made a Magistrate, or husband and wife: partly, because this is done to us in time, whereas immanent actions were from all eternity, and therefore it would be absurd to pray for them, as it is ridiculous for a man to pray he may be predestinated or elected. Some indeed have spoken of Predestination, as *actus continuus*, a continued act, and so with them it is good Divinity, *Si non sis praedestinatus, ora ut praedestineris*, If thou beest not predestinated, pray that thou mayest be; but this is corrupt doctrine, and much opposeth the Scripture, which doth frequently commend election from the eternity of it, that it was before the foundations of the world were laid; whereas now for pardon of sin, it is our duty to pray that God would do it for us. This being thus cleared, we come to answer the next Question depending upon this, viz. Whether God doth justify or forgive our sins before we believe or repent? And our answer is negative, That God doth not. Although there are many who are pertinacious, that he doth; and so they make Faith not an instrumental cause to apply pardon, but only a persuasion that sin is pardoned; and thus repentance shall not be a condition to qualify the subject, to obtain forgiveness, but a sign to manifest that sin is

forgiven. This Question is of great practical concernment; and therefore to establish you in the truth, consider these Arguments.

1. The Scripture speaks of a state of wrath and condemnation, that all are in before they be justified or pardoned. Therefore the believers sins were not from all eternity forgiven; for if there were a time, viz. before his Regeneration and Conversion, that he was a child of wrath, under the guilt and punishment of sin, then he could not be at the same time, in the favor of God, and peace with him. Now the Scripture doth plentifully show, That even believers before their Regeneration are detained in such bonds and chains of guilt and God's displeasure, Ephes. 2:1-3. There the Apostle speaking to the converted Ephesians, telleth them of the wretched and cursed condition they were once in, and he reckons himself amongst them, saying, They were children of wrath, and that even as others were: So that there is no difference between a godly man unconverted, and a wicked man, for that present state, for both are under the power of Satan, both walk in disobedience, both are workers of iniquity, and so both are children of wrath. It is true, the godly man is predestinated, and so shall be brought out of this state, and the other left in it. But predestination (as is more largely to be showed) being an immanent act in God, doth denote no positive effect for the present of love upon the person; and therefore he being not justified, hath his sins imputed to him, lying upon him, and therefore by the Psalmists argument, not a blessed man. This also, 1 Cor. 6:9-11. The Apostle saith of some Corinthians, That they were such as abiding in that state could not inherit the kingdom of God, and such were some of you, but ye are washed, but ye are justified. Therefore there was a time when these Corinthians were not justified, but had their sins abiding on them. Likewise all the places of Scripture, which speak of God's wrath upon wicked men, and that they have

no peace with God, must needs be true of all godly men while unconverted. He that believeth not, hath not life, and the wrath of God abideth on him, and without faith it is impossible to please God. Now who can deny but that this is true of Paul, while no believer, but an opposer of godliness? The Psalmist also saith, God is angry with the wicked every day; Was not this true of Manasseh before his conversion? It must therefore be a very poisonous Doctrine, to say, That God is as well pleased with a man before his conversion, as after.

2. If the Scriptures limit this privilege of Justification and pardon only to those subjects that are so and so qualified, then till they be thus furnished, they cannot enjoy those privileges. The places are many which testify this, Act. 3:19. Repent, that your sins may be blotted out. Therefore their sins stood uncanceled, as so many Debts in God's register Book, till they did repent, Act. 26:18. To turn them from darkness to light, from the power of Satan to God, that they may receive forgiveness of sins. Therefore they had it not, while under the power of darkness, 1 Joh. 1:9. If we confess our sins, he is faithful and just to forgive us our sins, which supposeth, That God doth forgive our sins only, when we confess and forsake them, Matth. 6:15. If ye forgive not, neither will my heavenly Father forgive you. It is in vain to number up more places, for these do necessarily prove sin is not forgiven, till Faith and Repentance. They do not indeed argue a causality or merit, yet they infer a necessary presence in those that obtain pardon, and do hold by the same proportion, as those places which require Sanctification before Glorification.

3. Where the Scripture requireth many things to the obtaining of any special benefit, there that benefit cannot be said to be enjoyed, till all those things be brought about. Now the Word of God speaks of several things

required to pardon of sin. There is the Grace and mercy of God, as the efficient cause, Psal. 51:1, Isa. 43:25, Rom. 3:25. 2. There is requisite the blood of Christ, as the meritorious cause; for there can be no remission of sins without effusion of blood, Rom. 3:25, 1 Cor. 15:3, Heb. 1:3, 1 Joh. 4:10. 3. There is Faith required as an instrumental cause, Act. 26:18, Rom. 3:25. Now although an instrumental cause have not that worth or excellency as the efficient and meritorious have, yet it is as necessary in the way of an instrument, as the others are in their respective causalities: so that as a man may not from those places, which speak of God's grace, infer, therefore remission of sins is before Christ's death: So neither may a man argue, because Christ died to take away our sins, therefore these are taken away before we believe. So that this Argument may fully establish us. We see the Scripture speaking of three causes cooperant to pardon of sin, therefore I may not conclude the effect is wrought till all those causes be. And as the Scripture speaks of these causes, so, as you heard, of many qualifications in the subject. Insomuch that it is so far from being a duty to believe our sins were pardoned from all eternity antecedently to faith and repentance, that we are undoubtedly to believe they were not. If the King proclaim a pardon to everyone that shall humble himself, and seek it out. If the Physician prepare a potion, for the patient to receive it, shall any man say because of those causal preparations, that either the one is pardoned, or the other healed before their particular application of those things?

4. If our sins be pardoned antecedently to our Faith and Repentance, then all those effects which are inseparable in the least moment of time from Justification, are also antecedent to our Faith and Repentance: But it is evident by experience, that is not so. It is a clear truth, That Sanctification of our natures is individually conjoined one with the other. So that although

there be a priority of nature, yet they are together in time. God pardons no man's sins whom he doth not heal, Rom. 8:1, 1 Joh. 1:9, Psal. 32:2 A man may be justified, and not glorified, but not justified and unregenerated. Then if so, a man shall be at the same time, unconverted, and converted, at the same time a member of Christ, and a member of the devil; and so as they say, we are justified only declaratively in our own consciences, so we shall be regenerated, and converted only declaratively. Again, where sins are pardoned, there is blessedness, as the Psalmist speaks, then I may call Paul a blessed Persecutor: Manasseh a blessed murderer, for they had no sin imputed to them at that time. Besides those whose sins are pardoned, may boldly go to the throne of grace, and call God Father; all which are contrary to the whole tenor of Scripture, which expostulateth with men, for taking his name or words into their mouth, and hate to be reformed: yet a Doctor of this Antinomian sour leaven, affirmeth boldly, That God doth love us as well before conversion, as after, That God did love Paul with as great a love when he persecuted the Church, as when he preached the Gospel; How must this devour up all godliness, when I may have the same faith and confidence in God for pardon in the acting of flagitious crimes, as well as out of them, in prayer and humiliation? And if he may have the same faith, why not then the same consolations, and joy in conscience?

5. If Justification do antecede our Faith, so that Faith doth only declare our pardon of sin, then any other grace may be said to justify as well as Faith. For take any other grace, repentance, humility, joy, these are all the fruits of God's Spirit, and so demonstrate his election of us, his justification of us. But how unanswerably do the Orthodox prove, a peculiar instrumental virtue in faith for pardon, which others have not? The Apostle expresseth it, *διὰ πίστεως*, through faith in his blood, not love of his blood;

and indeed the Apostle maintaineth that Gospel-position against false teachers, viz. That we are justified by Faith, not by works. The Question was not, Whether the works of the Law did justify us declaratively only, but causally. So then by this Doctrine, Faith must no more be called the hand, or the eating and drinking of Christ's body and blood, but only made a sign of such mercies.

6. If pardon of sin be from all eternity, going before our Faith and Repentance, because of God's election, then it must also be antecedent to the death and obedience of Christ. So that not only our tears, but Christ's blood shall be excluded from this great favor. The reason is plain, Because God's predestination and election is antecedent to Christ, yea Christ is a fruit of our election: so that the Orthodox maintain against Arminians, though we be chosen in Christ, yet not for Christ. Christ is the meritorious cause of Justification and Glorification, but not of predestination, that is merely from his own self; so that if God's act of predestinating us be enough to instate us into all this favor and love, what need is there of an atonement by Christ's blood? And thus we may urge a Doctors Argument upon himself: All the elect of God are justified, but all the elect of God are elected antecedently to Christ's merits, therefore they are justified before Christ's merits.

7. If (because its said, Ephes. 2. That while we were dead, Christ gave himself for us: And Rom. 5. That he died for the ungodly) it followeth, Our sins are pardoned before we believe, then it will also follow, that all men's sins are pardoned. For the Texts that speak thus of his dying for the ungodly, and for enemies, make no distinction of one from another: And thus a Judas as well as a Peter is bound to believe his sins are pardoned. Those that argue against all qualifications, and say, God requireth nothing

of thee, though lying in thy blood, must needs hold a universal promiscuous pardon of all, and that such a sin as presumption is not possible; for if I believe that Christ died to take away my sins, though I walk in all disobedience, yet that is not presumption, but a duty. It is true the Orthodox call upon those who lie groveling in their swinish lusts to come unto Christ, and to believe in him; but what is that faith? Not a faith that sins are already pardoned, but a faith relying on him for pardon, which faith also at the same time cleanseth and purifieth the heart. Therefore let us take those general Texts, which speak of Christ's dying to take away the sins of enemies; and let any Antinomian give a true reason, why one man's sin is pardoned rather than another; and although to evade this, they fall into another error, holding Christ died for all; yet that will not serve the turn, unless they hold, That all men shall actually be saved, and none damned; for those Texts speak of a benefit that is actually obtained for those, in whose behalf he died. And thus I have produced seven Arguments for the antecedency of our Faith and Repentance to our Justification, as many in number, as the fore-quoted Author brings against it. Other grounds may be pleaded to this purpose, when we shall demonstrate, that all sins are not pardoned together.

Use, Of Exhortation, To avoid all presumption, whether it be wrought in thee by thy own carnal heart, or corrupt Teachers, and that is, when thou believest pardon any other way then in Scripture-bounds; there is a Pharisaical presumption or Popish; and there is an Antinomian or Publican presumption. The former is, when we hope for pardon, partly by Christ, and partly by our own works and merits. The other is, when we expect it, though living and walking in sin. Now it is hard to say, whether of these is more derogatory to Christ. The one sins in the excess, the other in the defect. Be not therefore a Pharisee, excluding Christ either in whole or in

part from the cause of pardon, *Tutius vivimus, quando totum Deo damus*; we live more safely, when we give all unto God, and take nothing unto ourselves. In the next place be not a Publican. Think not to have Christ and Belial together; expect not pardon for sin without repentance of it. The world is filled with these two kind of presumers: some limit God's grace, and associate their performances with it. Others extend it too far, and conjoin their lusts with it. But as the Apostle saith, If of works, and of the Law, then there is no grace: So we may, if of lusts, and profane impieties, then there is also no grace. We are therefore both to avoid sins, and carnal confidence in our own righteousness, if we would have Christ all in all. In vain did Peter and Mary Magdalene pour out their souls with so much bitterness, if pardon of sin may be had without this. It is Jerome's observation, That in all Paul's Salutation, Grace goeth before Peace, for till God's grace hath pardoned our sins, we can have no peace, and God doth not pardon, but where he gives repentance. Labor therefore for that which is indeed the good of thy soul, viz. Pardon of sin. When the rich man in the Parable, speaking of the corn in his barns, said, Soul, take thine ease, thou hast much good laid up for thee. He spake as if he had *porcinam animam*, the soul or life of a hog; for, what good is corn and wine to a man's soul? Forgiveness of sin and reconciliation with God; that is the connatural and suitable good and happiness for the soul.

LECTURE XXI.

The Antinomian Arguments for Justification before Faith, answered.

MATTH. 6:12.

And forgive us our debts.

It hath been proved, That God doth not justify or pardon a man till he doth believe; and that the wrath of God abideth upon such a one. It is necessary in the next place to answer those Objections which are propounded by the Adversaries, because some of them carry a specious pretense with them. And indeed the Antinomian with those Arguments he fetcheth from some places of Scripture, is like David in Saul's Armor, not able to improve them, the weapons being too big for him. But before I enter into the Conflict, its worth the enquiry, what the judgment of the Orthodox is in this point.

The Remonstrants, Acta Synod. p. 293, bring several places out of our Authors, Lubertus, Smoutius, Piscator, and Others, wherein they expressly say, That God doth blot out our sins, before we either believe or amend our lives, and that this pardon doth antecede our knowledge of God, Faith, Conversion, or Regeneration of the heart. Thus also Dr. Twisse, in the place before quoted. Pemble also to this purpose (pag. 24.) The Elect (saith he)

while unconverted, they are then actually justified, and freed from all sin by the death of Christ; and so God esteems of them as free, and having accepted of that satisfaction, is actually reconciled to them: But the falsehood of this will appear in Answer to the sixth Argument. When Grotius had distinguished of a twofold remission, a full remission, and a less full remission, holding this later kind of remission to be given to impenitent sinners, abusing two places of Scripture for this purpose, Rom. 5:10, 2 Cor. 5:19. Rivet confuteth him, making it a sure truth, That sins are not actually remitted, but to those that repent, and saith, *Quinam sunt ii, qui volunt actu remissa peccata cuiquam ante conversionem? Certe nobis sunt ignoti.* Who are they that say, sins are actually pardoned before conversion? Certainly they are unknown to us. Although we acknowledge the price of reconciliation and redemption to have been prepared for the elect from all eternity, or in God's purpose and intention remission of sins to have been ordained for them, even as conversion, which in his time by God's grace are to be effected. Thus Rivet, vind. Apol. p. 127. If therefore any of our Orthodox Authors have acknowledged a remission of sins before faith, it hath been in a particular sense to oppose the Arminians, who maintain a reconcilability, and not a reconciliation by Christ's death, and not in an Antinomian sense, as is more largely to be showed in answering of their Objection, brought from Christ's death for enemies and sinners. Indeed some learned and worthy men speak of a Justification before faith in Christ our head, as we are accounted sinners in the first Adam or common person. Thus Alstedius in his supplement to Chamier, pag. 204, when Bellarmine arguing against the holiness of the Protestants Doctrine, and bringing this for a paradox above all paradoxes, That I must be justified by faith, and yet justifying faith be a believing that I am just and righteous; which is (saith

Bellarmino) besides and against all reason; He answereth among other things, That Christ and the elect are as one person, and therefore an elect man is justified before faith in Christ, as the principle of righteousness before God; and then he is justified by faith as an instrument, perceiving his justification in that righteousness of Christ. So that faith as it goeth to the act of justification, is considered in respect of that passive application, whereby a man applieth the righteousness of Christ to himself, not of that active application whereby God applieth to man the righteousness of Christ: For this application is only in the mind of God.

To this purpose the learned Zanchi in his Explication of the second Chapter of the Epistle to the Ephesians, upon those words, verse. 5. [And you being dead in sin, he hath quickened together with Christ] doth in the first place distinguish of a twofold quickening, One whereby we are freed from the guilt of sin, and invested with a title or right to eternal life; The other from the power of sin, whereby we are made spiritually alive to God. The former is Justification, the later Sanctification. Now (saith he) this twofold blessing is to be considered in Christ, and in our own persons. In the first respect, God did quicken us in Christ, when by his death (sin being expiated) he freed from guilt all the elect that have been and shall be, considering them as members in Christ their head. In the later respect, God doth it, when having given us faith, he gives us also remission of sins, and imputeth Christ's righteousness to us. And afterwards the fore-quoted Author, making this Objection to himself, How Christ could be said to be freed from the guilt of sin, who had no sin? He answereth, The person of Christ is considered two ways; First, in itself, as God-man, and so Christ was not bound by any guilt. Secondly, as appointed head, and so representing our persons. In this respect, as God laid our iniquities upon

him, Isa. 55. So when they were expiated by his blood, then was he released from the guilt of those sins. We might instance in other Authors, but these may suffice to certify, that some orthodox and learned Divines do hold a Justification of the elect in Christ their head, before they do believe, yet so, as they acknowledge also a necessity of a personal Justification by faith, applying this righteousness to the person justified. Therefore although this Doctrine pass for true, yet it will not strengthen the Antinomists. Although even the truth of this opinion may modestly be questioned, unless by being justified in Christ our head, we mean no more, then that Christ purchased by way of satisfaction our Justification for us, and so virtually we were justified in Christ's death and resurrection. But the learned men of that opinion, speak as if God then passed a formal Justification upon all (though afterwards to be applied) that are elected; even as in Adam sinning all his posterity were formally to be accounted sinners.

Now this may justly admit a debate, and there seem to be many Arguments against it.

First, If there were such a formal Justification, then all the elect were made blessed and happy, their sins were not imputed to them: for so in Adam when accounted sinners, they are wretched and miserable, because sin is laid to their charge. And if the elect before they believe or repent were thus happy, how then at the same time could they be children of wrath? And so God imputing their sins to them, Can God impute their sins to them, and not impute them to them at the same time? It is true, if we say, That Christ by his sufferings obtained at God's hand, that in time the elect should believe and be justified, this is easily to be conceived; but it is very difficult to understand, how that all our sins should be at the same time done away in Christ (who is considered as one person with us) and yet imputed to us.

Secondly, I do not see how this Doctrine doth make our justification by faith to be anymore then declarative, or a justification in our conscience only, and not before God, and so by believing our sins should be blotted out in our sense only, when they were blotted out before God by Christ's death already. And so our Justification by faith, shall be but a copy fetched out of the Court roll, where the sentence of Justification was passed already, whereas the Scripture speaks to this purpose, That even before God, and in his account, till we do believe and repent, our sins are charged upon us, and they are not cancelled or blotted out, till God work those graces in us. Therefore this opinion may symbolize too much with the Adversary; and indeed none of the meanest Antinomians speaks of an original reconciliation which was wrought by Christ on the cross, without any previous conditions in us, and urgeth that parallel of the first Adam, in whom we all sinned before we had any actual being; as also that Text, Col. 3:1, where we are said to be risen with Christ.

Thirdly, It is difficult to conceive, how Christ should represent any to his Father, thereby to partake of the heavenly blessings which come by him, till they do actually believe, and are incorporated in him, for they are not his Members till they do believe: and till they are his Members, he cannot as an head represent them. It is true, God knoweth whom he hath elected, and to whom in time he will give faith, whereby they may be united to Christ, and so it's in God's purpose and intention to give Justification and Sanctification to all his elect: but these being mercies vouchsafed in time, and limited to such qualifications in the subject, I see not how they can be said to be justified in Christ (before they do believe) otherwise then virtually and meritoriously. It is true, we are all condemned in Adam, because that was a Covenant made with him and his posterity, so that the issues thereof fell

upon them by a natural and necessary way: but it is not so in the second Adam. Neither do those places, Ephes. 2:5,6, Col. 2:13,14, prove anymore, then that in and through him, we do obtain such mercies there spoken off: and although we are said to sit in heavenly places already, yet that is because of the certain right we have thereunto; in which sense also, he that believeth is said to have eternal life; and Christ being the first fruits doth sanctify the whole lump.

As for that place, 1 Tim. 3, where Christ is said to be justified in the spirit, that makes nothing at all to this Justification we speak of. For the meaning is, That Christ was declared just, and absolved from all the reproaches cast upon him, by the spirit of God, which was done several ways, as by the witness exhibited from heaven unto him, by the innumerable miracles he wrought. In which sense, Matth. 11. Wisdom is said to be justified of her children. So that Act. 2:22, seemeth to be a full Commentary on this place, Jesus of Nazareth, a man approved of God among you by signs and wonders, which God did by him in the midst of you: And this is that Justification of himself, which Christ speaks of, Isa. 50:8. It is true the Apostle doth apply that spoken of Christ to every believer, Rom. 8, by way of allusion; and the rather, because Christ being the head of the elect, it will be made good of them in time, when they do believe: otherwise election is not enough to free from present accusation or condemnation, unless by faith they be actually in Christ, as is to be showed more at large.

But this is a digression. It is the constant opinion of the Orthodox, That a man is not justified, or hath his sins pardoned, till he doth believe. I have brought Arguments to prove the point, and now address myself to remove their Objections.

The first is brought from Infants, who are justified, and yet do not believe, therefore before faith some are justified.

First, The case of Infants is of a peculiar consideration, and therefore not to be attended unto in most Questions: yea the Scripture pressing the things requisite to salvation, as repentance, obedience, &c. cannot be understood of Infants. And Suarez argueth against Justification by faith in the general, upon this ground, Because Infants are justified without it, so that the Argument (if it proveth anything) would prove a Justification without faith, rather than before faith. Suppose a man should argue about glorification, as the adversary doth about Justification. Infants are glorified without fruits meet for repentance, Therefore men grown up also may be, How absurd would that be? Therefore if the conclusion of the Argument were granted, viz. Some that do not believe are justified, restraining it to Infants, the main Question would have no detriment. The opponent layeth down this conclusion (Reconc. of man with God, p. 5.) That man's actual reconciliation to God, requireth previous conditions to be wrought in him by God's Spirit, before he can be reconciled actually to God; among which he reckoneth believing as the chief. Now I may retort on him thus, Infants are actually reconciled to God, but Infants do not believe, Therefore some are actually reconciled to God that do not believe.

Secondly, The opponent cannot but know, that there are Learned men, who hold Infants have actual faith, and do believe, Therefore to them his Argument is of no force. It may very well be thought, that they have actual sins, not such as are in men grown up, accompanied with reason and will; but those immediate motions of original corruption in them. For although original sin be not *peccatum* actual, yet it is, *peccatum actuosum*, if it be not an actual sin, yet it is an active sin, and therefore may not be thought idle in

an Infant. Austin lib. 1. Confes. c. 2. *Vidi ego Zelantem parvulum, &c.* I have observed envy in an Infant, when another little child hath sucked his breast, and so they have sinful anger, which made the same Father say, *Imbecillit as membrorum infantilium innocens est, non animus infantum.* There is more innocence in their bodies, then in their souls. Now if there be actual motions of sin before the use of reason, why not actual motions of God's Spirit. That it is possible, John Baptist makes it without question: all the doubt is, Whether God doth ordinarily so to Infants. Aretius is alleged by some to hold, That even repentance may be attributed to Infants out of Joel 2:16, but the command there is, That parents should bring their children into the public humiliation, that by the sight of them they may be the more fervently stirred up to pour out their prayers before God.

Thirdly, That which the most solid Divines pitch upon, is, That Infants have, (I speak not generally, but indefinitely) a seed of faith, because they have the Spirit of God and regeneration, otherways they could not be saved; and by this seed of faith, they become members of Christ, and that relation which is in their faith to Christ's merits, is the instrument by which they obtain remission of sin. As for that place, Faith cometh by hearing, it is to be applied to the ordinary means of faith, and that in persons grown up. Neither can I say, that an Infant is bound to have actual faith; for happily in the state of integrity, Infants then, though they had the image of God, yet could not have put forth the actual exercise of graces, and if they could not do it in that state, it is not to be expected they do so now.

Fourthly, It is not enough for him to prove they are justified before they believe, but also before they be any way united to Christ, Let that union be conceived how it can be by us. For if a man be justified, because he is elected, as his third Argument would prove; then he is to show, that Infants not only

before they believe, but before they have any union with Christ are justified, for the election of Infants must needs go before their union with Christ. And howsoever the opponent quoteth Austin saying, That which was wrought in John Baptist, to be a singular miracle, yet Serm. 14. de Verbis Apostoli, on those words, He that believeth not shall be damned, makes this question, *Ubi ponis parvulos baptizatos?* Where put you little children baptized? *Profecto in numero credentium*, truly in the number of believers.

His second Argument is to this effect. He that is in Christ is justified. Now a man is in Christ, before he doth believe, because the tree must be good before the fruit can be. Therefore a man must be justified before he do believe.

In answering this Argument many things are considerable.

First, It must be acknowledged a very hard task to set down the true order of the benefits bestowed upon us by God. The assigning of the priority and posteriority of them is very various according to the several judgments of men interested in that controversy.

The opponent (it may be knoweth) that there are some, who say Christ, or the Spirit of Christ is first in us by way of a moving or preparing principle, and afterwards as a principle inhabiting and dwelling in us; That as some say, *Anima fabricat sibi domicilium*, the soul makes its body to lodge in; it works first efficiently, that afterwards it may formally, so they say Christ doth in us. As the silk-worm prepareth those silken lodgings for herself to rest in. So that according to the judgment of these men, Christ, or his Spirit, doth efficiently work in us the act of believing, by which act Christ is received to dwell in us. And in this way, Christ hath no union with us, till we do believe. He worketh indeed in us before, but not as united to us. Now according to this opinion, the answer were easy, That we are not in Christ,

till we do believe; Though Christ be in us, as working in us, and upon us. Yea faith would first be wrought, and then Christ with his benefits of justification, &c. would be vouchsafed to us; but there are Reasons why it is not safe to go this way. And indeed that Charta magna or grand promise for regeneration, doth evidently argue, the habits or internal principles of grace, are before the actions of grace, Ezek 36:26. God takes away the heart of stone, and giveth a new heart, an heart of flesh, which is the principle of grace, and afterwards causeth them to walk in his Commandments, which is the effect of grace.

But secondly (which doth fully answer the Objection) It is true, our being engrafted into Christ, is the root and fountain of faith, and of Justification too; but yet so, that these being correlates (faith and Justification) they both flow from the root together, though with this order, that faith is to be conceived in order of nature before Justification, that being the instrument to receive it, though both be together in time. Therefore the major Proposition should be thus regulated, He that is in Christ doth believe, and is justified, or believing is justified; for Justification as our Glorification, though it flow from Christ, yet it is in that order and time which God hath appointed. Neither is it any new thing in Philosophy, to say, Those causes which produce an effect, though they be in time together, yet are mutually before one another in order of nature in divers respects to their several causalities.

Christ is in us, and we in Christ, Christ is in us, *δοτικῆς*, by way of gift and actual working, and we are in Christ, *λεπτηως*, by way of receiving; and both these are necessary, as appeareth, Joh. 15:5, and both are together in time, yet so that in order of nature Christ's being in us is before our being in him, and the ground of all our comfort and fruit, is not, because we are in

him, but he in us (even as the branch beareth fruit, not because it is in the Vine, but because the Vine is in it, communicating efficacy to it.) Thus also faith and Justification are together, yet so as one is produced by the other, we are not justified, and therefore believe, but we believe and are therefore justified.

Lastly, This may be retorted upon the opponent, who (as was alleged before) denieth any actual reconciliation, till we do believe. But may not we strike the adversary with his own reason in this manner? He that is in Christ is actually reconciled. But we must be in Christ before we do believe. Therefore we must be actually reconciled, before we do believe.

I pass over the third, and reserve the fourth and sixth Argument (being all one) for the next Lecture, because in them is matter worthy of a large consideration.

I come therefore to the fifth Argument, which is taken from the collation between the first Adam and second out of Rom. 5:18,19. From whence is argued, As in the first Adam we are accounted sinners before anything done on our part; so in the second Adam, we are to be justified before anything wrought in us. This the opponent doth much triumph in, but without cause, as the answer will manifest.

And in the first place we cannot but reject those Expositors of that text fore-quoted, who understand us to be sinners in Adam, only by imitation, or by propagation merely, as from a corrupted fountain; but we suppose it to be by imputation: Adam (by God's Covenant) being a universal person, and so as Austin said, *Omnes ill unus homo fuerunt*, All were that one man. And therefore these do not rise up to the full scope of the text, who parallel Christ and Adam only as two roots, Origen's or fountains; for there must be a further consideration of them as two common persons, for our immediate

fathers are a corrupted root, and we are corrupted by them, yet their sins are not made ours, as Adams was. Hence the Apostle layeth the whole transgression upon one, as by one man's disobedience, &c. Those that deny imputation of Adams sin (as the Pelagians of old, and Erasmus with others of late) do not relish that translation of those words, ἐφ' ᾧ πάντες ἥμαρτον, in whom all have sinned, but prefer the other, Forasmuch as all have sinned in him; but both come to the same sense: and howsoever Erasmus say, that, ἐπί, with a dative case must be understood causally, yet that is not universally true; for Mar. 2:4, there is mention made of the bed, ἐφ' ᾧ, in which the paralytic lay, it would be ridiculous to translate that inasmuch. So Act. 2. Be baptized, ἐπί ὀνόματι, in the name, Heb. 9. Those ordinances consisted, ἐπί βρώμασιν, in meats. We therefore grant, That Adams sin was ours by imputation, before we had any actual consent to it. In which sense Bernard called it, *Alienum & nostrum*, another's sin and ours: yea, it is so far from being ours by consent, that if a man on purpose should now will that Adams sin should be his, this would not make Adams sin imputed to him, it would be a new actual sin in the man, it would not be Adams sin imputed to him. Now although all this be concluded upon, yet it followeth not, that therefore we are justified in Christ before we believe. I acknowledge some eminent Divines have pressed this comparison; but there is a vast difference in this very act of imputation, and the ground of it: for supposing the Covenant at first made with Adam, all his posterity by a natural way are involved in his guilt, and so whether they will or no, antecedently to their own acts they are obnoxious to this guilt. Hence all men (none excepted) that are propagated in a natural way are thus corrupted, but in Christ we are by a supernatural way, and none are made his, but such as believe in him; and he doth not represent any to God as his

members, till they be incorporated into him by faith, which faith although it be a gift of God, yet by it we are enabled voluntarily to choose and embrace Christ. Many other differences there are, but I pitch on this only, as being fully to my purpose in hand. If therefore we were in Christ by a natural way, as we are in Adam, then antecedently to anything wrought in us, we might be partakers of privileges by one, as we are of curses by another.

LECTURE XXII.

More Arguments to prove Justification before Faith, answered.

MATTH. 6:12.

And forgive us our Debts.

We proceed to the remaining arguments, which would maintain a justification before faith.

The next is from God's election, thus, All the elect of God are justified before God. But some of the elect do not believe. And the major is proved from, Rom. 8:33. Who shall lay anything to the charge of God's elect? It is God that justifieth.

In the first place this Argument might easily be laid aside, for the Apostle doth not speak here of election, antecedenter, antecedently to his other graces, which flow from that in time, but executive, as it is executed and completed in those that are elected. Therefore by the elect he meaneth those elect that believe, that are holy, that are conformable to the image of God, that do love him, as the context showeth; for otherwise we know Paul himself laid much to the charge of the Ephesians, though elect, when before their conversion, he said they were children of wrath as well as others; and

therefore by that adamant chain, Whom he hath predestinated he hath called, whom he hath called he hath justified, whom he hath justified he hath glorified, it is plain, he takes election terminative (as they say) in the effects of it, even till it hath obtained the utmost terminus, which is everlasting glory.

2. From this chain also is an infallible Argument against the Opponent, thus,

Those only are justified that are called, But none are called or converted from all Eternity, Therefore none are justified from all Eternity.

The major is grounded upon the method and order which the Apostle observeth, beginning with the highest round in that chain, which is Predestination, and ending in the lowest, which is Glorification: so that it cannot rationally be thought that the Apostle did not intend an exact order, and method in those expressions.

3. If so be a man (because he is elected) be justified from all Eternity, then it will also follow he is glorified from all Eternity. And so Hymenaeus and Philetus may be excused in this sense, if they say, The resurrection is past already. It is true, the Apostle useth words signifying time past, Whom he hath predestinated, he hath called, &c. But that is either to show the certainty and infallible connection of these benefits together; or else, because Predestination being necessarily for the time past, he would not alter the current of his expression for the following mercies.

4. The Apostle might well say, Who shall lay anything to the charge of God's elect? And not of Believers, because election is the maternal mercy, it is the fountain and head from which all other flow. Hence the Apostle doth in the same Chapter limit mercies to those that are called according to God's purpose, implying hereby, that this is the ground and root of all.

But fifthly, To discover the fundamental weakness of this Argument. We are to take notice, That Predestination is an immanent act of God, and works no positive real effect upon the party elected, till in time, for howsoever it be an act of love, yet of love only by way of purpose and decreeing, and so doth not denote a change in the creature, but when that purpose or council of God, (which is altogether free) hath determined it. Hence we are to conceive a love of God electing us from all Eternity, which doth produce another love of God (not immanent in him, for so nothing is new in God, but transient in us) and that is Justification; from this love floweth another effect of love, which is Glorification. Some have doubted, Whether Election be an act of love; and therefore have distinguished between Dilection and Election, as if Dilection did go before, and Election follow. But certainly the same act of God, as it doth will good to the creature, is Dilection, as it willeth it to this rather than another, is Election. We grant therefore that Election is an act of great love, but its a love of purpose or intention, not execution, it is *Amor ordinativus*, not *collativus*; it is a love ordaining and preparing of mercies, but not bestowing them presently. Thus Austin defined Predestination, to be *Praeparatio beneficiorum quibus liberantur*, a preparing or ordaining of those mercies and privileges, which the Elect shall have in time. And among men we see the purpose of giving such a gift is accounted love, as well as the gift itself. Now while a man is only under the love of Election, and no more, there is no actual Remission of sin, no acceptance or complacency in his person or duties. There is a purpose in God to do all these in time, but the mercies are not from eternity exhibited. So that in some respects there is a great difference between an elect Person unconverted, and a Reprobate: And again in some respects there is none at all. As for example, there is this

grand difference, That although both be equally in sin, and under wrath, yet God hath a purpose to bring the elect person infallibly out of that misery; and in this respect God may be said never to hate him that is elect, (In which sense, God is said to love Jacob, and hate Esau) but the Reprobate shall perish eternally in his sin. The Apostle saith, Rom. 11. Election hath ordained, because that will most certainly bring about both the means and the end. So that for all the Elect, The foundation of God standeth sure, having this Seal, The Lord knoweth who are his, 2 Tim. 2:19.

2. There is no difference in this, in that for the present both are children of wrath, both aliens from the promise of grace, no promise of any gracious privilege either for pardon of sin, or eternal glory belongs unto them, only God's purpose will in time make an actual difference between them. Neither is this to make any contradictory will in God, for both these may well stand together, viz. God's will, for the future to give pardon and glory, and yet to will neither of them to be for the present. All this is done with the same act of God's will. If therefore hatred be taken as opposite to that love of Election, which God had from all Eternity, so an elect man, though unregenerate, is never hated; but if it be taken largely for that displicency or wrath of God, which is contrary to the grace of Justification exhibited in time, so he may be said to be hated before his conversion: neither is it any wonder, if this be called hatred, seeing in the Scripture, less loving, is called hating sometimes, as the Learned observe. Neither doth this make any change in God, it only denoteth a change in the creature, as hereafter is to be showed. So that the gross mistake, as if Election were all love, actually and expressly, and the confounding of the love of God, as an immanent act in him, with the effects of this love, hath made several persons split upon rocks of errors. But how love and anger are in God, is more exactly to be

examined, when we speak of the meritorious cause of Justification, which is Christ's merits: for indeed this Argument from Election, will as well put in for a Justification before any consideration of Christ, as well as of Faith, if everything be duly weighed, as in that part (God willing) is to be showed, where also the distinctions about God's love are to be considered of. Some making a general love, and a special love; others a first love and a second, or one flowing from the first; others a love of benevolence or beneficence, and of complacency: But of these in their proper place.

We proceed, and in the next place, we will put his fourth and sixth Argument together, being both grounded upon this, That Christ by his death gave a full satisfaction to God, and God accepted of it, whereby Christ is said so often to take away our sins, and we to be cleansed by his blood. This Argument made the learned Pemble, pag. 25, to hold out Justification in God's sight long before we were born, as being then purchased by Christ's death, otherwise he thinks we must with the Arminians say, Christ by his death made God *placabilem*, reconcilable, not *placatum*, reconciled. No (saith he) it is otherwise, the ransom demanded is paid and accepted, full satisfaction to the divine Justice is given and taken, all the sins of the Elect, all actually pardoned. This is a great oversight.

For first, Though Christ did lay down a price, and the Father accept of it, yet both agreed in a way and order when this benefit should become theirs, who are partakers of it, and that is, when they believe and repent. Now *Bonum est ex integris causis*, if God the Father's Covenant be to give pardon for Christ's sake to those that do believe (which faith also is the fruit of Christ's death) then may we not separate Christ from faith, no more than faith from Christ, or God the Father's love from both. If Christ had died for such a man to have his sins pardoned, whether he had faith in him or no,

then this Argument would have stood firm: God then, did accept of Christ's death, and becomes reconciled, but in that order and way which he hath appointed.

2. This Argument doth interfere with that of Election; for there pardon of sin doth take its rise from Election, but here from the time God laid our sins upon Christ. And indeed the Antinomians are at a variance amongst themselves, some fetching the original of pardon from one way, and some from another.

3. We do not say, That faith is the condition of Christ's acquiring pardon, but of the application of pardon. Faith doth not make Christ's merits to be merits, or his satisfaction to be satisfaction. This ariseth from the dignity and worth of Christ. It would be an absurd thing to say, That faith is the cause why God doth accept of Christ's merits, and receiveth a satisfaction by him. This were to make the instrumental cause, a meritorious cause. The Arminians they make Christ to have purchased pardon upon condition of believing, which believing they do not make a benefit by Christ's death; yea they say, *Nihil ineptius, nihil vanius*, nothing is more foolish and vain then to do so. Now this indeed is an execrable error, to hold Christ died only to make a way for reconciliation, which reconciliation is wholly suspended upon a man's faith, and that faith comes partly from a man's will, and partly from grace, not being the fruit of Christ's death, as well as remission of sins itself. But we say a far different thing, Christ satisfied God's wrath, so that God becomes reconciled, and gives pardon, but in the method and way he hath appointed, which is faith, and this faith God will certainly work in his due time, that so there may be an instrument to receive this pardon.

For the opening of this, when it is said, Christ satisfied God's wrath, this may have a different meaning, either that Christ absolutely purchased

reconciliation with the Father, whether they believe or no, without any condition at all, as Joab obtained Absalom's reconciliation with David, or Esther the Jews deliverance of Achashverosh, Or with a condition. In the former sense it cannot be said, because the fruits of Christ's death are limited only to believers. If with a condition, then either Antecedent, which is to be wrought by us, that so we may be partakers of his death, and that cannot be, because it is said, He died for us while sinners and enemies. And this is Arminianism, for by this means only a gate is set open for salvation, but it may happen that no man may enter in: or else this condition is Concomitant or consequent, viz. A qualification wrought by the Spirit of Christ, whereby we are enabled to receive of those benefits, which come by his death; And in this sense it is a truth; and by this, the foundation of the Opponent is totally razed. For Christ took away the sins of those, for whom he died, and reconciled them to God, and this absolutely, if by it we understand any condition antecedent to be done by us: but not absolutely, if it exclude a condition that is consequently wrought by the Spirit of God, to apply the fruits of Christ's death: so that the actual taking away of sins is not accomplished, till the person for whom he died be united to him by Faith. Hence the Scripture speaks differently about Christ's death; sometimes it saith, He died for us sinners and enemies; and in other places, John 15:13. He layeth down his life for his friends, and his sheep. Joh. 17:19, He saith, he prayeth and sanctifieth himself for those that shall believe in him, viz. in a consequent sense; for those who by faith shall lay hold on his death. So that faith hath a twofold condition, the first of the time, when sins are taken away by Christ's death, and that is, when they believe. 2. Of whom these privileges are true, and that is, of such who do believe. Now all this may be the further cleared, if we consider, what kind

of cause Christ's death is, to take away our sins. It is a meritorious cause, which is in the rank of moral causes; of which the rule is not true, *Positâ causâ, sequitur effectus*, The cause being, the effect presently followeth. This holdeth in natural causes, which necessarily produce their effects, but moral causes, work according to the agreement and liberty of the Persons that are moved thereby. As for Example, God the Father, is moved through the death of Christ to pardon the sins of such persons, for whom he dieth. This agreement is to be made good, in that time they shall pitch upon in their transaction. Now it pleased the Father, that the benefits and fruits of Christ's death should be applied unto the believer, and not till he did believe, though this faith be at the same time also a gift of God through Christ. It is good therefore, when we either call Election absolute, or say, Christ died absolutely, to consider that Absolute may be taken as opposite to a Pre-requisite Condition, which is to be fulfilled by us, so that upon this, Election, and the fruits of Christ's death shall depend; or else Absolute, may be taken, as it opposeth any Means or Order which God hath appointed, as the way to obtain the end; and in this later sense, it would be a grand absurdity to say, Election is absolute, or Christ died absolutely, for if this were so, the profane Argument about Election, would have truth in it. If I be elected, let me live never so wickedly, I shall be saved. And the Arminian Argument, That everyone were bound to believe that Christ died for him, though wicked and abiding so, would not well be avoided.

His last Argument is from the unchangeableness of God's love, If we are not justified in his sight before we believe, then God did once hate us, and afterwards love us. And if this be so, why should Arminians be blamed, for saying, We may be the children of God today, and the children of the devil

tomorrow? Hence he concludes it, as undoubted, That God loved us first, before we believe, even when we were in our blood.

In answering of this Argument, several things are considerable,

First, It must be readily granted, That God is unchangeable, Jam. 1:17. God is there compared to the Sun, and is therefore called, the Father of Lights, but yet is preferred before it, because that hath Clouds sometimes cast over it, and sometimes is in eclipse, but there is change, or shadow of change with him. The Heathens have confessed this, and so argued, If God should change, it would be either for better or worse; for worse, how could it be imagined? For better, then God were not absolutely perfect. Most accursed therefore must Vorstius his blasphemy be, who purposely pleads for mutability in God.

But secondly, As this is easily to be confessed, so the difficulty of those Arguments, brought from the things which God doth in time, and not from all Eternity, have been very weighty upon some men's shoulders; insomuch that they thought this the only way to salve all, by saying, That all things were from Eternity. And certainly by the Antinomian Arguments we may as well plead for the Creation of all things from all Eternity, as that we are justified from all Eternity, for all are equally built upon this sandy foundation, That because the things are done in time, therefore there must be some new act of will, or love in God, which would imply God is mutable, not loving today, and loving tomorrow; Therefore to avoid this, they say, All is from Eternity. Origen who was called by an ancient Writer Centaur, because of his monstrous opinions, argued thus, lib. 1. ἐπί ἀρχῶν, cap. 2. As there cannot be a father without a son, or a Master and Lord without a possession, so neither an omnipotent, unless there be those things about which this power may be exercised. Now although it be true, That *De*

Deo etiam vera dicere periculosum est, because of the weakness of our Understandings to perceive his infinite luster,

Yet thirdly, It is well cleared by the Schoolmen, That those relations which are attributed to God in time, as a Creator, Father, or Lord, are not because of any new thing in God, but in respect of the creatures; so that when the world is created, when a man is justified, we say, God who was not a Creator before, is a Creator, who was not a Father by grace, is now by grace; not because any new accident is in him, but because there is a new effect in the creatures. Thus, if a man once the child of wrath, be now a son of God's love, the change is not in God, but in the creature.

For the better clearing of this, we are to take notice in the fourth place, That it is one thing, as Aquinas observeth, *Mutare voluntatem*, to change the Will; and another thing, *Velle mutationem*, to Will a change. By the same unchangeable Will, we may Will several changes in an Object. As the Physician without any change of his Will, may will his Patient to take one kind of Physic one day, and another the third: here he wills a change, but doth not change his Will. Thus God with the same Will, decreed to permit in time such an elect man to be in a state of sin, under the power of Satan, and afterwards to call him out of this condition, to justify his person; here indeed is a great change made in the man, but none at all in God. There is no new act in God, which was not from all Eternity, though every effect of this love of God was not from Eternity, but in time. Hence when our Divines argue against Arminians, That if the Saints should apostatize, God's love would be changeable, it is meant of God's love of Election, which is an absolute purpose and efficacious will to bring such a man to glory: now although such a decree was free, and so might not have been; yet *ex hypothesi*, supposing God hath made this decree, it doth very truly follow,

That if that Saint should not be brought to glory, God would be changeable. And besides this immutability, which may be called an immutability of his nature, there is another of his Word and Promise, whereby he hath graciously covenanted to put his fear in their heart, that they shall never depart from him: Now if any of the Saints should totally or finally apostatize, God's mutability would be seen in both those respects of his nature or will, and of his truth and fidelity. But the case is not the like, when a man at his first conversion, is made of a child of wrath, a child of grace; partly because there was no such absolute decree of God from Eternity, that he should be for no space a child of wrath, but the clean contrary; and partly because there is no such word or promise unto any unconverted person, that he shall be in the favor of God; but the Scripture declareth the clean contrary. This duly considered, will give a clear reason, why it is no good Argument to say, Such a man in his sins today, is a child of wrath; and converted tomorrow, is a son of grace: Therefore God is changeable. But on the other side, if a man should argue, An Elect man received into the state of grace, may fall totally and finally, Therefore God is changed, would be a strong and undeniable inference. And indeed for this particular may the Arminians be challenged, as holding God's mutability, because they hold, That notwithstanding God's decree and purpose to save such a man, yet a man by his own corruption and default, shall frustrate God of this his intention. Otherwise all know, Adam was created in a state of God's favor, and quickly apostatized into the contrary: so that we may truly say, Adam was one day, (yea hour, as some) a child of God's favor; and in another of his wrath, yet the change was in Adam, not in God, both because God had not made an absolute Decree from all Eternity for his standing, as also because he had made no Promise to preserve him in that happy condition.

In this sense 1 Pet. 2:10, it is said, Which in time past were not a people, but now are the people of God, which had not obtained mercy, but now have obtained mercy. And whereas the Opponent saith, God loved us before we did believe; it is true, with a love of purpose; but many effects of his love are not exhibited till we do believe. He loveth us, and so worketh one effect of love in us, that that effect may be a qualification for a new and further effect of love. He loveth us, to make us his friends, and when he hath done that, he loveth us with a love of friendship. God loved us before he gave Christ, for out of that love he gave us Christ, that so when Christ is given us, he may bestow another love upon us. Now because it is ordinary with us to call the effect of love, love, as the fruit of grace is grace; Therefore we say, In such a time God loved not one, and afterwards we say, He doth love the same, not that herein is any change of God, but several effects of his love are exhibited. As we call the effects of God's anger, his anger, *Poena patientis, ira esse creditor decernentis*, The punishment on the offender, is judged the anger of the inflictor: and by this means we say sometimes God is angry, and afterwards he ceaseth to be angry, when he removeth these effects of his anger: so a man is said to be loved, or not to be loved according to the effects of God's love exhibited in time, and God hath so appointed it, that one effect of his love should be a qualification in the subject for another, as sanctification for glorification.

LECTURE XXIII.

Whether we pray here for pardon, or for assurance of pardon only. Why God sometimes pardons a sinner, and does not acquaint him with it; with Directions to doubting, tempted people concerning their sins.

MATTH. 6:12.

And forgive us our Debts.

The next Question to be considered, is, Whether in this prayer, we pray only for the Assurance of Pardon, not Pardon itself? For thus the Antinomians answer to the Objection fetched from this place, that the whole sense of this Petition is, That we may feel in ourselves, and assuredly perceive, what pardon God had given us before, [Honey-Comb. p. 155. So, Den Reconcil. of God to man. p. 44,] making this Argument of the Text against himself, If we pray for forgiveness of sins, then sins are not forgiven before, answereth, The Protestants (saith he) with one consent hold, That they do beg at the hands of God greater Certainty and Assurance of Pardon, and he instanceth in a condemned person, that is upon the ladder, who having received the pardon of his Prince, may when called into the Kings presence fall down and say, Pardon me my Lord and King; but this is to

abuse Protestant Authors, for although many of them may make this part of the meaning, yet none make it the only meaning. Gomarus in his Explication of this Petition, doth excellently confute Piscator, for explicating Pardon of sin by a Metonymy of the subject, viz. The sense and feeling of this in our hearts, and saith, That such a signification cannot be proved out of any place of Scripture, nor out of the language of any good Authors, and one of his reasons is this, Prayer for pardon of sin would be imprudently taken out of the Lord's Prayer; for he, who prayeth for the sense and feeling of a thing, supposeth it already done. Now (saith he) every wise Petition hath for its object, a thing to come, and not a thing past.

This also Bellarmine objecting against special Faith, as if it were a confidence that my sins are forgiven already, he makes it as absurd upon this ground to beg for pardon, as it would be to pray, that Christ may be incarnated, or made flesh. Crocius in his answer to this, *Dispute. de fidei justificantis objecto. pa. 131*, saith, as you heard before, That those things indeed use not to be prayed for, which are so done, that they are never done more; but those things which are so done, as that they may be often done again, may be prayed for. The incarnation of Christ was once done, and can be no more, but Remission of sins is so done, that it continueth further to be done, and its last effect is reserved for the future. For as often as we sin, so often there is need of Repentance. So that by his Judgment Remission of sin is not like Creation, which once was, and is not reiterated, but conservation. More might be said out of Authors, but I come to answer the Question.

First, We grant it a duty for that believer, who knoweth his sins are pardoned, to pray for further Faith and Assurance of the Pardon. For seeing our Faith admits of degrees, and is sometimes staggering, ready to sink, no marvel if it needs supports. Thus David although he heard his Pardon

proclaimed, yet makes that penitential Psalm, Psal. 51, for mercy to do away his sins, which was by appeasing his conscience, and satisfying his soul with the goodness of God: for as a godly man, though he have truly repented of his sins, yet upon any sad occasion doth reiterate his Pardon, as Paul many times hath his heart-ache for his former blasphemies and persecutions; so it is necessary to have the sense and apprehension of his Pardon reiterated to his own comfort and consolation. There is no man's Assurance about Pardon, so high and immovable, but it many times meeteth with violent assaults, and therefore needeth oil to be frequently poured into his wounds, Comfort, comfort ye my people, (saith the Prophet.) There must be an ingemination of the duty, else the soul at first will not hearken.

In the second place, We may conceive of four sorts of persons praying for this Pardon of sin.

The first is an unconverted and unregenerated man. For although he cannot call God Father, and so not pray in Faith, yet he is bound to pray. The Socinians interpret that compellation, Our Father, not actually, but dispositively; as if the meaning were, who art ready and willing to be a Father. But that is not the full meaning of that place. There lieth an obligation upon unregenerate men to perform holy Duties, though they cannot do them acceptably. Their impotency to do them, doth not disoblige from the command to do them. Now its plain, that such a person praying for forgiveness, doth not pray for the Assurance of that which is already past (for so no sin is forgiven to him) but for initial Pardon, which he never yet hath enjoyed.

The second sort of persons praying this Prayer, are those that at their first conversion humble themselves, and seek unto God for his face, and reconciliation with him. Now those that are thus in their beginnings, and

new birth, they can pray in no other sense, but for initial and first Pardon; for as that is the first time they begin to have sorrow and brokenness of heart; so that is the first time they begin to partake of Pardon; Pardon of sin and Faith they are correlates, and so are together.

A third rank is of Believers in their progress of holiness and sanctification, walking without any scandal or offense in the ways of God: They, in this Petition have a twofold sense, the one an Assurance of the Pardon of sins, that are already forgiven them; and the other is a renewed Pardon for the renewed infirmities they continually are plunged into.

Lastly, There are lapsed Believers, who have fallen into some grievous sins, and thereby have made desperate wounds upon their own souls, and these have agonies and pangs of heart, much like their first conversion. Therefore its called so, When thou art converted strengthen thy brother, saith Christ to Peter. This recovery out of the sin they were plunged into, was like a new conversion. By such a commotion as this made in the soul, there is nothing but darkness and confusion, and they pray for pardon, as if this were the first time. They fear all their former ways to have been hypocrisies. Thus David Psal. 51, prayeth for the restoring of joy to him, that his broken bones may be healed; as also for truth in the inward parts. Now although such a man's former sins were indeed forgiven him, yet it is to his sense and feeling as if it were not so, but rather the contrary is feared by him, that God's wrath doth still abide on him. Hence he prayeth for Pardon in his own judgment, as one who yet never hath been acquitted by God. So that according to the several conditions of the persons praying's, we may suppose several senses in the Petition.

But in the third place, to answer the Question, we say, That Assurance of pardon is not the only thing prayed for. And that for these Reasons.

First, We are never to depart from the literal sense of the words, without an evident necessity, but the plain undoubted sense is, That God would forgive our sins; for our Savior minding brevity in this Prayer, no doubt would speak his sense in the most perspicuous and clear manner that can be. As therefore if Christ had said, Make us to be assured of the pardon of sin. The Antinomian would not have gone from the letter, but pressed us to that: So on the other side, when Christ saith, Forgive us, and not Give us the sense of forgiveness, we have cause to cleave fully to that: and this may be illustrated by two further considerations, the former of those places where God is said not to forgive, the later of those where forgiveness is applied of one man unto another. When the Prophet Isaiah speaking of the Israelites, how their Land was full of Idols, and both great and mean men did humble themselves before them, Isa. 2:9, prayeth, that therefore God would not forgive them. Can anyone make the meaning to be, that God would not give them the assurance of their forgiveness?

Matth. 12:32. The Evangelist saith, All other sins may be forgiven, but that against the holy Ghost shall never: Now in that sense, other sins are said to be forgiven, in which sense that is denied to be forgiven: and that is denied to be forgiven, not in respect of Assurance and Declaration to a man's conscience only, but really and indeed. Therefore the sins forgiven are in the like manner forgiven.

Again, It is plain, That by Pardon is not meant Assurance of Pardon only, because when applied to men, it cannot admit of such a sense. Now the Petition runs thus, That God would forgive us, as we forgive others; and there is no man will explain the later forgiveness of Assurance; and why then the former?

Besides, The equivalent phrase of forgiveness doth evince more than an Assurance of Forgiveness; for when the Scripture calls it blotting out of sin, it is an expression from Debts, which are, as it were written in God's book, and therefore till he cancelleth them, they do remain in their guilt.

Furthermore, If a sin be not really pardoned, till a man do repent and believe, then he beggeth for more than Assurance; but we have fully proved, That there is no remission of sin till confession and forsaking of it.

As for the above named Authors instance of a malefactor who hath received Pardon, may yet upon his coming into the Kings presence, desire Pardon, it no ways advantageth him: For suppose a Malefactor might the first time do so, yet experience doth demonstrate it would argue folly and madness in a Malefactor, to do so frequently: Whereas it is our duty daily to beg the Pardon of our sins at the Throne of Grace. To conclude this Point (because we have elsewhere spoken to it) This Exposition doth overthrow the continual use of the Word, the equipollent phrases, the proper object of Prayer, and departs from the letter of the Text, without any just ground at all. Which is against the rules of Explication of the Scripture.

The next Question is of great Practical Concernment, viz. Why God doth sometimes Pardon a sin, and yet not manifest it to the sinner's heart. It appeareth by David, Psalm. 51. That when a sin is forgiven in Heaven, it is not also remitted, and blotted out in a man's conscience; yet God can as easily work the one as the other. If he say, Let there be light in such a dark heart; of an Hell, it presently becomes an Heaven. We would judge that by this divine Dispensation, as the godly man loseth much of his comfort, so God of his Glory and Honor. But divers Reasons may be produced for this. As,

First, It may be God will teach us hereby, That Pardon of sin is not a necessary Effect of Repentance, but a gracious Gift bestowed, though not without it, yet not for it. Though therefore thy soul hath been deeply humbled, and is greatly reformed, yet God suspends the light of his favor upon thy soul, that thou mayest acknowledge it his Grace, not the merit of thy sorrow; where Causes do naturally produce an Effect, there it is a Miracle, if the one followeth not the other. If the fire do not burn, if the Sun stand still; if Peter walking on the water sink not. But it is no wonder, to see a true contrite heart without Assurance and Consolation. These may be separated, that so thou mayest be as humble with thy Graces, as if they were not at all. Yea God hath delighted sometimes in natural Causes to work the Effects without them, lest the glory should be given to the instruments. Hence he caused light to be before the Sun, and the earth is commanded to bring forth Herbs before any rain, that so God may be acknowledged all in all. If God do this in the order of natural things, how much more of supernatural? Yet this is not so to be pressed, as if therefore God would forgive sin without Repentance. No, God hath ordered a way inviolably and indispensably, wherein he will vouchsafe his Pardon, and no other ways. But although God out of his mere good will hath inseparably conjoined Repentance and Remission together, yet the Discovery or Promulgation of this unto the broken and contrite heart, is altogether Arbitrary: And in this, as well as in other things, that speech is true, The wind bloweth where it listeth. Know therefore by these divine Dispensations, That though thou dost repent, God's forgiveness is a mere gift of liberality, and no natural, necessary fruit of thy sorrow. Insomuch that setting God's gracious Promise aside, whereby he is a Debtor unto his own faithfulness, after thy purest,

and most perfect Humiliation for sin, God might refuse to take thy guilt away.

A second Reason, Why God though he pardon, may yet deny the manifestation of it, is, Because hereby God would make us feel the bitterness and gall of it in our own hearts. A Pardon easily obtained takes off the burden of the fault. Thus God dealt with David, The light of God's favor doth not presently break thorough the Cloud, that so David may feel how bitter a thing it is to sin against God. As God suffered Isaac to be bound, to have wood laid on him, the knife to be lifted up to strike him, in all which space, Isaac 's fear could not but heighten: Thus God also will kill and wound those, whom he intends to make alive: he will bruise them and break them, that so they may judge the seeming good in sin, to be nothing to the real evil that followeth it.

And from this second, issueth a third Reason, viz. To make us more watchful and diligent against the time to come: Peters bitterness of soul, was a special preservative against the like temptations; as bitter Potions kill the worms in children's stomachs. It must needs argue much guilt in God's people, if after the particular gall and wormwood they have found in sin, they shall be ready to drink the like bitter potion, when sin presents itself. Certainly the heart-aches that Paul found afterwards, though pardoned, for his former persecutions, were like a flaming sword to keep him off from such attempts again; He might more truly say, then that Heathen did, He would not buy repentance so dear.

4. By reason of the Difficulty, and supernatural way of believing, it is, that Pardon may be in Heaven, when we cannot apply it in our Consciences. Hence though the Promises be never so much for our ease, and thereupon infinitely to be desired, yet the way of believing this, is so far above natural

conscience, which expects Justification by works, that the heart of a man hath much ado to close with it. Therefore faith is not like other Graces or Duties (viz. Love of God, Humility, &c.) which have some obscure footsteps in the natural dictates of conscience, but it is wholly supernatural; yea Adam in the state of integrity knew not this kind of believing in the righteousness of a Mediator. For as the object of faith, viz. Christ, is only by revelation, no council of men or Angels could have excogitated such a truth; so faith, as it is the hand or organ applying Christ's righteousness, is a duty not manifested by human light, but wholly from above. And as flesh and blood doth not reveal to us, That Christ is the Son of the living God, so neither that we are to have remission of sins only by faith in his blood. Hence the Scripture makes faith the gift of God, which coming from the Spirit into our hearts, meeteth with much contrariety and opposition of doubts and unbelief. No wonder therefore if after the heart of a man hath been awakened for sin, there remain some commotions a long while after: even as the sea after tempests and winds, though they be allayed, yet for some space after roareth and rageth, not leaving its troubles presently, as you heard before. Though therefore as God pardoneth in Heaven, he offereth it also unto our Consciences, yet we refuse and put it off, we will not be comforted, because it is not a comfort flowing in the way we look for, viz. by working. And for this reason, though David heard Nathan pronounce his pardon, yet he doth vehemently importune for it afterwards in Psalm. 51, as if he had not the least notice of any such mercy to him.

Lastly, God defers the notice of Pardon to thee, that so thou mayest be the more able to sympathize with those that are in the like tempted condition. For as one end of Christ's suffering in his soul, lying in agonies under God's displeasure, was because he might know how to have compassion upon his

children in such temptations: So the Lord doth exercise his people to the same purpose; and certainly Christ accounted this, the tongue of the learned, to speak a seasonable word to a wounded heart. Besides, hereby shall we speak the more wonderfully of God's grace, and his goodness, after our deliverance out of those storms. Those that have been in these deep waters, see the wonderful works of the Lord, and so have their hearts and mouths the more opened to celebrate his praise.

Another Question may be, What Directions are to be given unto a soul tempted about the pardon of sin? For many such there are, who like Paul's fellow passengers in the ship, have been so many days, months, yea it may be years, and have seen no Sun, enjoyed no comfort at all.

Let the Persons thus affected use these remedies:

First, Acknowledge God, and clear him howsoever. Thus David, Psal. 51, that thou mayest be clear, when thou art judged. If the devils and the damned in hell have no cause to complain of God as unjust, or too severe, then much less mayest thou who art kept in darkness for a season only, that afterwards thou mayest enjoy the more light. Let not God be the worse God, his goodness the less unto thee, because thou art not yet set free out of the bonds of sin. By being thus humble thou takest the way to be filled, whereas impatency and discontent, causeth God the more to hide his face.

Secondly, Examine thy Repentance, whether that hath been so sound, so pure, so deep, so universal, as it should have been. All sorrow and humiliation for sin, is not godly Repentance. Ahab's tears and Peters differ as much as the water of the Sea, which is brinish and salt, and the water of the clouds, which is sweet. David, Psal. 32, acknowledgeth the pain and gripes he had within, because of sin: and no wonder he did not confess it, and bewail it before God. If therefore God keeps thy heart in many doubts

and fears, giving thee no rest; consider whether thou hast cast all that leaven out of thy house, whether every Achan within thee be stoned or no. It is in vain to cure the wound, as long as any splint of the poisoned arrow lieth within it, or if thou find no sin unrepented of, search whether thy formal lazy duties be not the cause of all the blackness that is in thy heart. We read in the Canticles, that the Churches laziness, and her not opening the doors to Christ when he knocked, was the cause of that spiritual desertion she was plunged into, seeking up and down for her Beloved, but not finding of him. The standing pool begets the croaking Frogs, not the running stream: and it is the dull, negligent Christian, whose heart is filled with sad fears and doubts, whereas the hidden Manna and white stone is promised to him that overcometh.

3. Though thy soul walk thus in darkness, yet exercise acts of dependency and recumbency upon Christ howsoever. As David many times calls upon his soul to trust in God, and not to be sinfully dejected. How is that woman of Canaan commended for her faith? Who, though our Savior called her Dog, and did in effect tell her, she was excluded from pardon, did yet earnestly pursue him, and gave him no rest, till he gave her rest. And certainly, this is the noblest act of Faith, this is indeed to give glory to God, when in the midst of all thy fears and guilt, thou canst rely upon him for pardon; as in wicked men who are filled with Satan, as Ananias was, there is, πληροφορία τοῦ θράσου, a desperate boldness, whereby they dare venture upon sin: So in the godly there should be, πληροφορία τῆς πίστεως, a confidence of Faith, whereby maugre the devil, and our consciences, we dare throw ourselves into the arms of a Promise. Thus by frequent putting forth of strong fiducial applicative acts of Faith, we shall at last enjoy obsignative. Howsoever hereby thou wilt show thy heavenly courage in

enduring a kind of spiritual Martyrdom. As that Love is the highest Love, which is carried out to enemies; so those are the strongest acts of Faith, which make us depend on God, though he seem to kill us, yea to damn us.

LECTURE XXIV.

Whether in Repentance the difference between great Sins and lesser is to be respected.

MATTH. 6:12.

And forgive us our Debts.

Another Question, which is also of great use, we are to dispatch at this time, viz. Whether a Believer repenting and suing for pardon, is to make any difference between a great sin and a less? For if a man should be persuaded of the negative, then would gross and notorious sins, which Tertullian calls, *Devoratoria salutis*, whirlpools and gulfs, wherein the party offended is plunged, be no more than those sins, which Austin calls, *Quotidiana & levia*, daily infirmities, which continually flow from the most sanctified person. Again, on the other side, A Christian falling into such a gross sin, may so far be swallowed up with sorrow, as that he shall think the whole bond of friendship is dissolved between him and God, that he is cast out of that spiritual Paradise he was in, and that God is no more his Father, nor he his child. It is therefore necessary to have a pillar of fire to guide us in this wilderness. And that the whole truth of this matter may be understood, observe these Propositions.

First, Every sin, even the least sin, doth deserve eternal death. As appeareth by those general places, Cursed is everyone that abideth not in all things the Law commands, Gal. 3:10. Now every sin is a transgression of the Law. This the Apostle speaks universally of all sin, without any exception, Rom. 6:23. The wages of sin is death. And indeed this must needs be so, if you consider the least sin is an offense against an infinite God: and in this respect, because God is not a little, but a great God, so every sin is not little, but a great sin. Again, if you consider the necessity of Christ's blood to expiate this, no sin can be thought little: for if a man had no sin in the world, but one of these little ones, he could not escape eternal wrath, without Christ's mediation.

Therefore we cannot say any sin is venial, either from its kind and nature (as Papists distinguish) such they make to be officious, or jesting lies; or from the imperfection of the act, such they make those that are committed indeliberately, or out of ignorance, without full consent or knowledge.

Or from the smallness of the matter, as to steal a farthing, or the like. None of these sins are so small, but that they deserve hell, because they are the transgression of the Law of a holy and great God; and our Savior confirmeth this, when he saith, Of every idle word a man shall give an account, Matth. 12:36, and that phrase of giving an account, is not a diminutive, but aggravative expression: Our Savior doth there argue from the less to the greater, Thus, If a man must give an account for every idle word, much more for blasphemy against the holy Ghost.

Take we heed therefore, how we bring down the weight and guilt of the sin; here also we may see, why Paul found such a mountain upon him, by sinful motions only arising in his heart.

There are two places that seem to import such a difference between sins, as if some only deserved hell, and others not. The first is, Matth. 5:22, where our Savior speaking of three degrees of sin, doth proportionably assign three degrees of punishment, and the last only is guilty of hell fire.

But the clear Answer is, That our Savior speaks allusively to those three Courts of Judicature among the Jews, the least punishment whereof was death; so that the first Court punished with death, the second, death with a more grievous torment; The third with a most grievous. For that our Savior doth only allude to these Courts, and not speak of what faults the Courts punished, is plain; for none can think that the Court put any to death for calling his brother fool. It was murder and such sins that they punished with capital punishments. The other place is, 1 Joh. 5:15,17, where the Apostle makes a difference between a sin unto death, and a sin not unto death, but that is clearly to be understood either of the sin against the holy Ghost (which in those times, when the spirit of discerning was frequent, might easily be known) or of such sin that did plainly discover obstinacy and impenitency accompanying of it, otherwise no man might pray for another man that hath committed a mortal sin, if by a sin unto death, the Papist will mean every mortal sin.

Lay therefore this foundation, That every sin is mortal, in respect of its desert and guilt, howsoever to the godly believing and repenting, no sin is mortal, but all venial, Rom. 8:1. There is no condemnation to those that are in Christ Jesus. Therefore Musculus observes well, That in this case, the persons offending are to be considered (whether they be believers) more than the sins themselves.

A second Proposition.

Howsoever every sin, even the least, doth thus deserve eternal damnation, yet there is a great difference between some sins and others. And therefore sin is not a mere negation, but a privation, as diseases are, and so as one disease may be more desperate then another, so may one sin be more heinous then another. The Stoics thought all sins alike. And Cyprian among the Ancients, is reported by the Learned to have been of that mind. But Scripture doth evidently confute this, He that delivered me unto thee hath the greater sin, John 16:11. So you have the phrase, no be worse than an Infidel, 1 Tim. 5:8. Thus Ezek. 16:47. Israel is said to be more corrupted, and to do more abomination than Sodom. For although to sin be to miss the mark, yet some may shoot far wider from it, then others, one sin therefore may be more heinous than another, divers ways, as Divines show: As,

1. From the Person offending; if he know the will of God, or if he be in public place or office.

2. From the Object; If it be sin against God immediately, or man only, as Eli said, 1 Sam. 2:25. If one man sin against another, the Judge shall judge him, but if a man sin against the Lord, who shall entreat for him?

3. From the Matter about which; If it be in the life of a man, and not in his goods, that thou wrongest him. Some also may be aggravated from the disposition of the man, the means he enjoys to overcome sin from the frequency of it, or defending of it, and the like. Hence some sins are compared to Camels, others to Gnats, some to Beams, other to Moats, some to Talents, other to Farthings. This then being clear, let us consider, what difference a true believer should make between these in matter of pardon, and what difference he should not make.

And in the first place, he is to make a vast difference about them, when he sueth out for pardon. As

1. He is to believe God's wrath is more kindled against him, and that his indignation burneth more hotly, when such an iniquity is committed, then in our daily infirmities. Thus when Aaron had made the Idolatrous Calf, how angry was God both with Aaron and the people? How angry also was God with David after his murder and adultery? David had continual infirmities, but God did not break his bones for them, he made not such a breach upon his peace and conscience, as he did in these sins: Therefore it must argue high profaneness of spirit; if a man after the committing of gross and loathsome sins be no more troubled, then for the continual motions and incursions which sin necessarily makes upon us. No, as sins have a greater guilt in them, so God's wrath is stirred up in a more vehement manner against such.

2. There is a great difference to be made in respect of Humiliation, and the measure of godly sorrow for it. For as the sin may exceed another, as much as the Camel doth a Gnat; so ought the sorrow as much as an Ocean doth a drop. Thus Peter goeth out, and weeps bitterly; he did not so for every defect, and spiritual imperfection in him, as for this abominable Apostasy. We read also of the incestuous person, as he committed a sin, that was not so much as named among the Gentiles, so he manifested such sorrow as was scarce heard among Christians; insomuch that the Apostle was afraid of him, lest he should be overwhelmed with too much sorrow. Now if for every sin of infirmity there should be as much sorrow and humiliation, as for these crimson and scarlet sins, how would the whole life of man be but a continual trouble of soul? And in what darkness would he live always? Although all thy continual failings ought to be matter of humiliation unto thee, yet when such as these shall break out, thy soul ought to set open the flood-gates of thy soul. Neither may this be thought a low mercenary way,

as if the party so humbled did intend a compensation unto God. But all places of Scripture must be regarded, as those which speak of Christ's glorious grace; so also those which speak of our duties.

3. The Spirit of God doth not only in his Word reveal a greater wrath against such sins, but he doth also withdraw all those consolations and comforts which were in the heart before. So that a man thus offending, doth, as it were, bolt himself in a dark dungeon, and shut out all the beams of the Sun against him. Insomuch that although Assurance, and the consolations of the holy Ghost may consist with the weaknesses, and sinful infirmities of God's people; yet they do not with the gross impieties they plunge themselves into, as appeareth in David, Psal. 51, who prayeth for the restoring of that salvation he had lost by his sin. The Spirit of God is a Dove, and that delighteth not in noisome buildings. The Spirit of God may be grieved and quenched in respect of the fruits thereof: So that a man thus wounded for sin, feels a very hell in his heart, admits of no comfort. Neither can it be otherwise, for when we refuse the Spirit of God sanctifying, we presently repel it comforting. If we have not the heat of this Sun, neither shall we have the light thereof.

4. In these gross offenses the Spirit of God doth not only forsake him in respect of Consolation, but its a Command laid upon the Church-Officers, to cast such an one out of their society, as 1 Cor. 6, neither may the people of God have any familiar communion or acquaintance with such: now what horror and trembling may justly arise in such a man's heart, who shall thus be cast out of all gracious Privileges, and that by God's appointment? What darkness must this work in his heart, when he shall argue thus with himself; Its God's command I should not be admitted to the Seals of his love; he hath given his Officers charge to pour no oil in my wounds; how can I plead for

the grace signified, when he denieth me the Seals thereof? God hath shut me out like the unclean leper, and whither shall I go? Now then, if the Church of God make such a vast difference between him and others, and that following the directions of Christ. Ought not the person offending also to judge the same things about himself?

5. In some kind of gross sins, although there may be deep humiliation, yet there are many other conditions requisite, without which pardon of sin cannot be obtained, and that is in sins of injustice, violence, and fraud of others. Thus Zacchaeus, it is not enough for him to believe Christ the Messiah, and receive him into his house. But he makes satisfaction where he hath done wrong. Thus our Savior also, Matth. 5. If thou remember any man have ought against thee, leave thy gift at the Altar, and go and be reconciled. It is a known saying of Austin, *Non remittitur peccatum, nisi restituatur ablatum*: The sin is not remitted, unless what thou hast unjustly taken be restored. And it is a most wretched perverting of the sense, which an Antinomian makes (Reconcil. with God, pag 90.) that this reconciliation is to be made of man to man, but not true in respect of God to man; and whereas the same Author speaks of Zacchaeus, that he did believe first, and afterwards made restitution: which (pag. 91.) he calls an example beyond all exception; let him the second time consider Zacchaeus his expression, and he will see it nothing to his purpose. The words are in the present tense, Luke 19:8. Behold Lord, the half of my goods I give to the poor. And if I have wronged any man, I give him four-fold. Now either Zacchaeus means this of his former life past, or else he declares his ready and prepared will for the time to come; and there are Interpreters of both sides, and which way soever you expound it, it overthroweth the adversaries tenant. For if it be understood of his course of life, formerly past, then it goeth clear against

him. If of his readiness of mind for the future, it makes nothing for him. For although by this it will appear, That Zacchaeus did joyfully receive Christ before he made actual restitution, yet not before he had a preparedness, and resolution of heart to do it. And certainly Zacchaeus speaking thus to Christ, Behold I give, cannot but be understood, that this penitent frame of heart was upon him before he said so. If Zacchaeus speaks this of his former course of life, then he doth manifest this not in a way of pride or ostentation, but to see whether Christ would command him to do otherwise, so that he might be thought to say this, for instruction sake, to be directed for the future.

6. As there must necessarily be more sorrow, and will be greater terrors from the Lord, so there is also required greater and stronger acts of faith, whereby pardon may be applied; For the agony and temptation being greater, the strength of faith also must proportionably be increased. Hence we see the incestuous person, was almost overwhelmed; so great a matter was it to exercise faith, when God was apprehended thus angry: and certainly, if faith be a grace so difficultly put forth even for the least sin; What conflicts must there needs be, when nothing but mountains are in the way, and great gulfs apprehended between pardon and him? The mariner doth need more skill and strength in a tempest, then in a calm; and the soldier must show more courage in the midst of a furious battle, then when all things are quiet.

Thus you see wherein a great difference is to be made. Now there are some particulars, wherein a believer repenting is to make no difference at all. And that is in these things.

First. There is no difference in respect of the efficient cause, God's grace in pardoning. The godly man is not to think, that God can more easily

pardon less sins, then great sins: No, all these are equally pardoned by him. Even as in the earth, though there be great and high mountains in respect of other hills, yet both them and these are merely as a *punctum* in respect of the heavens; So although some sins exceed others in guilt divers ways, yet all of them in respect of God's grace, are but as a drop before the Sun, which is quickly dried up. Hence when God proclaimeth himself in all his goodness, he is described to be a God pardoning iniquity, transgression and sin; And thus Isaiah 1, he can make sins as red as scarlet, as white as snow: So that compared to God's grace, there is no difference at all.

Nor secondly, may any difference be made in respect of the meritorious cause, which is Christ's obedience and sufferings: For that cleanseth away great sins as well as small. And certainly, when we consider of what infinite value and worth the sufferings of him who is God as well as man, do amount to, the believing soul need not wonder, if Christ do away one as well as the other. In the Red Sea, the stoutest and most valiant Champion was drowned, as well as the meanest soldier. He is the Lamb that takes away the sins of the world; and his blood is said to cleanse us from all our iniquities. Here is no difference made, from one sin as well as another. So that although thy great sins require greater humiliation, yet not a greater Mediator then Christ is; Thou must pour out more tears, but Christ needs not pour out more blood; so that in respect of Christ's righteousness applied, the least and the greatest sinner are pardoned both alike; neither is it blasphemy (though the Papists judge it so) to say, Mary Magdalene, and the Virgin Mary are both justified alike.

3. Neither may we make any difference in the means of pardon thus far, as if our merit and satisfaction were to go to the pardon of one, and not of the other. We are to show greater sorrow, more means are to be used, yet we are

not to judge these actions of ours, as having any worth or dignity in them for reconciliation, so that after we have done all, we must confess its grace only that pardons. And this is the more to be observed, because it is hard not to do anything extraordinarily in a way of pardon, and not presently to rest upon this, as if it had some worth in it. But certainly, if so be it be the goodness of God merely to forgive us our farthings, it is much more his liberality to pardon our pounds: and if by our own strength we cannot remove a straw, how shall we a beam? But in the primitive times the Church being severe against gross offenders, appointed more solemn and extraordinary duties of humiliation for satisfaction to the Church of God in point of scandal, and in process of time these were taught to be satisfactory even to God himself.

4. Neither may this difference be made, as if less sins might consist with the grace of Justification, but such gross sins did wholly exclude out of that state. For there are some who plead for the distinction of mortal and venial sins, in this sense, venial are all those which may stand with the favor and grace of God to the person so failing; but mortal are such, which (though a man hath been justified) yet being committed, will cast him out of this sonship. Such a distinction Musculus acknowledgeth, *loc. come. de peccato*, and others; but this supposeth a total apostasy from grace, which I have already disproved.

As the Ark was made of that wood which would not be corrupt or putrefy, so is the Church of God in respect of the living members. Therefore although God's people in such grievous falls lose their assurance, feel woeful commotions of heart, yet they are not to conclude, That God hath utterly cast them off. They are not to look upon themselves as unsound, though they have been Prodigals.

LECTURE XXV.

Of the pardon of Sin under the notion of covering it.

PSAL. 32:1,2.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man to whom the LORD imputeth not iniquity.

David is styled by some Ancients, The Divine Orpheus, by whose music the wild beasts, evil men, may be made tame: and certainly his material Harp was not more efficacious to drive out Saul's evil spirit, then his Psalms are sanctified means to expel all corrupt affections in us. And although all Scripture be equally excellent in respect of the Author, yea, and of the matter absolutely considered, yet in respect of us, our direction or consolation by reason of our present estate, one place of Scripture may be preferred before another: in which sense Junius interprets those Psalms, that have their inscription, A Psalm of Degrees, A Psalm of Excellencies, as the Hebrew word will bear it. Now this Psalm I am upon, may justly be so styled, because it hath a peculiar usefulness to those who are exercised about the guilt of sin; for here we have David like an anatomy, opened, that we may be instructed. Hence the title of the Psalm is Maschil, which is as

much as giving instruction, and it is observed by Commentators, this is prefixed commonly to those Psalms that have some choice, eminent Doctrine, especially about afflictions, as this hath, about David's guilt and trouble under sin, and also his pardon of it.

The Hebrews call this Psalm, כָּלֵב, Cor, The heart of David, because he is so affected with God's displeasure for sin, and the excellency of the pardon. Therefore you must conceive the Text to be uttered by David, as one groaning and heavily pressed with the weight of his sin, and crying out, Oh how blessed and happy are they, that have these sins forgiven them!

In which words you have pardon of sin described.

First, From several expressions to magnify the mercy, Sins forgiven, covered, not imputed. It is much to consider how ancient Interpreters have made a difference between the sins enumerated; as if there were divers kinds, or at least degrees of sin enumerated; and hereupon also they make a difference between forgiving, covering and imputing, as if one were more than the other; but we are rather to take it according to the Scripture-custom, which doth use for amplification sake, to say the same thing in divers words, and this is autology, but not tautology. The difference that is, is from the several metaphors that are in the words. As the first word doth signify the taking away of sin, which is a burden, blessed is he that is eased of such a weight. The second, which is covering, doth suppose the loathsome filthiness of sin in the eyes of God, and therefore by grace is taken out of his sight. The third, not imputing or reckoning, is a metaphor supposing sin a debt, and God in his account will not set it upon our score, so that the several expressions are wonderfully comfortable, if sin trouble thee as an heavy weight on thee, pardoning is the easing and taking off this burden; if sin make thee to judge thyself loathsome, thou canst not endure

thyself, pardon of sin is covering of it; if sin put thee in such a debt to God, that thou knowest not how to satisfy, pardon is not imputing.

Secondly, This is described from the adjunct, adherent to remission of sin, viz. blessedness. The Apostle, Rom. 4, alledgeth this place to prove, That a man hath righteousness imputed to him without works, But the pertinency of the Apostles argument is disputed of: for how doth it from this place follow, that a man hath righteousness imputed to him without works? This is as if a man should argue, He is a rich man, because his debts are forgiven, which is a non sequitur, because they are two distinct things. This makes Piscator and Wotton, with others, to make justification to be nothing but remission of sins, and that imputation of righteousness, and remission of sins are the self-same thing; a man being therefore accounted righteous because his sins are not imputed unto him. Hence they deny that the Scripture ever saith Christ's righteousness is imputed unto us, although in some sense they grant, it may be said so, inasmuch as by his death for us, he purchased remission of sin, which is our righteousness. This is to be considered of, when we speak of the other part of justification, viz. imputation of Christ's righteousness. Although they that are for imputed righteousness, say, The Argument is good, which Paul useth, because imputing of righteousness is immediately contrary to the imputing of sin; and therefore Paul might argue righteousness imputed, from sin remitted, even as we truly argue, The night is not, therefore the day is, because darkness and light are immediate contraries, and the subject must necessarily have one of them.

Lastly, This forgiveness of sin is described from the subject, in whom it is, viz. in him, in whose heart there is no guile; that is, who doth not cover his

sins by not confessing, and not repenting of them, as David acknowledgeth he did for a while.

From the Text I shall raise such Observations as are to my particular scope. As,

First, That forgiveness of sin is a covering of sin.

This truth deserveth a diligent unfolding, because the mistake about it hath brought forth dangerous errors in two extremities, The one of the Papist, That because it is covered, Therefore there is no sin at all in the godly, otherwise God could not but see it, and hate it, as Pererius and others argue. The other of the Antinomian, who infer from thence, That therefore God seeth not sin, or taketh notice of it in justified persons, as Eaton.

To understand this aright, take notice, That to cover is a metaphorical expression, and we must not squeeze it too much, lest blood come out instead of milk: Some make the metaphor from filthy, loathsome objects, which are covered from our eyes, as dead carcasses are buried under the ground; some from garments that are put upon us to cover our nakedness, some from the Egyptians that were drowned in the Red Sea, and so covered with water; some from a great gulf in the earth, that is filled up and covered with earth injected into it. Lastly, some make it an allusive expression to the Mercy-seat, over which was a covering, which might signify God's grace, through and in Christ, abolishing our sins. Hence the Apostle attributes, ἔλασμος, and, ἱλαστήριον, to Christ and his blood, which is given to the Mercy-seat; We may not strive for any of these Metaphors, they all in the general tend to show this, That God when he pardoneth, doth not look upon us as sinners, but deals with us, as if we had never sinned at all: as it is here made blessedness to have sin covered, so it is made a woe and misery, Neh.

4:5, not to have sin covered, as Nehemiah prayeth against Sanballat and Tobiah, This expression is also used, Psal. 85:2.

In the next place we may consider in what sense God doth cover sin when he pardons, and in what he doth not.

1. God is said therefore to cover sin from his eyes, because he will not take notice of it in justified persons to punish it with wrath and condemnation, although it be not so covered, as that God doth not see it to be angry with it, and chastise believers for it. Yet it is so covered, as that he doth not see it to condemn believers for it. We do not therefore make God to cover sin (as an Antinomian saith we do) as if a man should cover a thing with a net, where the object is still seen, Honey comb, pag. 57, but as to God's hatred and revengeful condemnation, so it is wholly covered; and therefore those expressions of taking away, blotting out of sin, &c. do fully imply, that God giveth not an half pardon, but that he taketh away the offense, and whatsoever punishment (properly so called) belongs unto it.

2. It doth imply, That God when he hath thus forgiven, deals with a man as no more in that particular a sinner. Therefore David after his murder and adultery are washed away, he is as white as snow in respect of those actual sins; and every true believer repenting, is bound to believe, that God doth this graciously and gloriously to him, That he is no more in God's account that loathsome leper and unclean person he was.

It doth imply, That God by degrees and in his due time will cover the believer's sins, as from his own eyes, so from the believer's eyes. So that the guilt of conscience, those arrows of the Almighty, shall not always stick in his heart. Thus as man's love to another, covers a multitude of sins, he will not mention, charge or upbraid the party with them; so doth God's love cover the multitude of believers sins committed by them, dealing with them

as reconciled persons, not upbraiding of them but bestowing all encouraging mercies upon them; so that if we improve this phrase of covering sin no further, we shall split on no rock, and yet the soul have as much comfort as it can rationally desire.

In the next place, hear what it doth not reach to, and wherein the phrase is abused: As,

1. When we dream of such covering of sin, as that sin is wholly taken away; so that no relics of original corruption abide in us. Thus the Papists, We must not (say they) suppose such a covering as if sin were still there, only God will not impute it, but it is such a covering as is a blotting sin out. Now for actual sin, we grant covering to be a blotting it out; but for original sin, in the lusts thereof, We say, they are still in the godly, and properly sins, only covered, because not imputed to them: for the grace of regeneration, though it cut the hair of sin, as Delilah did Samsons, yet it groweth again, as long as the root is there.

2. We may not conceive sin covered in this sense, as if we by our subsequent good actions did cover sin, so some have expounded holy works to be the garment that covers our nakedness, but this would be our covering, and not God's covering, whereas the Psalmist attributes it to God, Psal. 85:2. Therefore that Exposition will not hold, which some bring out of Austin, explaining this covering of sin, as *Emplastrum tegit vulnus*, the Plaster covers the sore, by healing of it: for although healing grace accompany justification, yet it is not justification.

3. We may not conceive it said to be covered in this sense, As if God when he had pardoned, did not yet still retain anger against the persons sinning, and so chastise them. Though this doctrine be much pleaded for, yet Scripture is evident against it. David had sin covered, yet God would

not let the sword depart from his house. Thus Job aweth himself against sin with this consideration, That God would see it in him, and take notice of it, Job 10:14. If I sin, thou markest me (God seeth sin in Job) and thou wilt not acquit me from mine iniquity; and Cha. 14:16,17, he saith, God doth watch over his sin, and seal it up in a bag. Let not then the people of God delude themselves into security, by any false doctrine; and what woeful conclusions there are of a godly man's peace, when he falls into a gross sin, I shall handle in another Question.

Neither fourthly, may we conceive of sin covered, in a carnal gross manner, As if there were something interposed between God's eyes and sin; as if a man's face were covered with an hat, or a candle put under a bushel. The Antinomians similitude is gross and carnal, Honey-comb, pag. 275, as a man looking thorough a red glass, seeth the water all red within it, so God looking upon us in Christ, seeth nothing but the righteousness of Christ, and no sin at all; for the reason why our senses judge water red thorough a red glass, is, because it depends upon the fitness of a medium, and that being indisposed, the eye is deceived; but God in looking upon us, doth not depend upon any intervening thing; and indeed God's seeing of sin in this point, is not so much an act of his understanding, as of his will, decreeing to punish sin, or not to punish it. So that this similitude doth no ways hold, for God in this matter of forgiving or punishing sin, is not to be looked upon as a natural agent, but voluntary. So that all these things rightly understood, we may take that which is good and comfortable, leaving that which is corrupt and false.

And if the Question be made, Whether the phrase of covering sin, make for that error, That God doth not see sin in believers offending?

I answer, No, by no means; for these Reasons,

First, God's covering of sin is to be limited only to condemnation, as I have proved; David's sin was at the same time open to God, and covered; open to fatherly chastisements, covered to revengeful condemnation. God did see it as a Father to be angry with him, not as a Judge to hate him.

2. Because this covering is limited to those sins which are past, and repented of; not to new sins committed; they are not covered without a new gracious act of God's favor. David before this sin committed that is spoken of in the Psalm, he had his former sins covered, but this was not covered, till he did acknowledge it, and then saith he, Thou forgavest the iniquity of my sin: Though therefore God should not see the sins past, yet the new ones committed, they are taken notice of by him.

3. Because though God hath covered them, yet God may, and doth sometimes afflict his people for their sins, so that they cannot be in every sense said to be covered: But I have spoken largely of this already.

Two material Objections are to be answered, and then I shall proceed.

The first is, If sin be in the regenerate, yet covered and not imputed, How will this stand with the omniscieny, truth and holiness of God? His omniscieny, for he cannot but see sin if it be there: His truth, for God, must needs judge of things as they are; if therefore sin be there, he must judge it to be there, otherwise we make him like the wicked who covers sin, he will not acknowledge it to be there: Now what truth is this, to say of a regenerate man, he is cleansed and washed from all his evil, and yet his evil is in him? This the learned among the Papists do much urge, Pererius, Tiriuis, &c. At most (saith Suarez de justification) it makes remission of sin to be nothing but a remission of the punishment, not of the offense or fault. The very same is urged by Antinomists. Lastly, How doth it consist with God's holiness; for he must needs hate sin in whomsoever he finds it; and

therefore for the Saints to have sin in them, and yet God not to impute it to them, seemeth a contradiction.

But to all this the answer is easy. As for God's omniscieny, none say, but by that God beholds sin, where it is; and in that sense, sin is not at all said to be covered, for he knoweth all in man. As for his truth, God doth judge as the thing is, for as he seeth sin, so he judgeth sin to be in them. And according to that eternal rule laid down, Psal. 89:32,33. He chastiseth them with the rod, though he take not his loving kindness from them; so that God doth not judge things otherwise then they are. And as for his holiness, he is not only angry with their sins, but also would proceed to their eternal condemnation, were it not for Christ, their surety, so that their sins are punished, though not in their own persons. Neither is this a taking away of sin only in respect of the punishment, but of the offense also, God being wholly reconciled with his people, though the corruption (which is removed by sanctification, not justification) is by degrees purged away.

The second Objection is, How can God see sin, seeing they have Christ's righteousness, and there being no sin in that, therefore God must look upon them as in Christ, which is without any sin at all?

The answer is, that when we say, Christ's righteousness is made theirs, it is not to be understood subjectively, as if it were a quality inherent in them (for then indeed God could not see sin in them) but relatively, he is their Mediator, and by his obedience they are acquitted, so that the righteousness is in Christ, but by faith it becomes theirs, not formally, but as the merit for which God doth justify them, and God doth account it to them as theirs; now this is no contradiction to be sinful in ourselves, and yet at the same time acquitted by the righteousness of another. It is true, those expressions of making Christ's righteousness a formal righteousness, or as others, a

material righteousness, and those disputations, Whether Christ's active or passive obedience, both or either of them be imputed to us; hath much darkened the Question: whereas if we consider of it, as a relative righteousness performed by our Surety in our stead, the matter will be made much clearer: yet I speak not this, as if Christ's active obedience were not made ours, as in time may be showed.

I come to the second Observation out of the Text, which is,

That those only do esteem pardon of sin as a blessedness, who feel inwardly the anger of God for sin.

David here in this Psalm, being deeply wounded with the guilt of his sin, judgeth not his kingdom, his wealth, his conquest over enemies a happy thing, but pardon of sin.

Now the ground of this is, because such is our custom (though it be our weakness) to esteem of mercies more *carendo quàm habendo*, by wanting of them, then having of them. The blind man earnestly desireth sight. The lame man prizeth sound limbs. A people distressed with war, and finding the bitterness of it, commend peace. Thus it is here, a man afflicted and imbittered in his soul because of sin, he doth highly admire forgiveness, and accounts those happy that walk in the sense of God's favor. Though innocence or freedom from sin may be *majus beneficium*, a greater mercy then pardon and reparation, yet this is *dulcius beneficium*, a more sweet mercy to the sense and feeling of him, who enjoyeth it. Hence that Christ and the Gospel might be exalted, God permitted sin to be, and the Law is on purpose to discover sin, and aggravate it, that Christ and his grace may be the more welcome.

The Uses of both points together, are,

1. From the former, Doth God in pardoning, cover sin? Then with what boldness may true faith triumph? Why is the godly penitent, as if his sins were always in bloody characters before God? Why is he, as if there were no blood of Christ, wherein these Egyptians are drowned? If thou hadst never been a sinner, thy heart would not have trembled. Is not forgiveness making of a sin not to be, as you have heard? So that, as Rachel is mourning for her children, because they are not; so mayest thou be rejoicing, because thy sins are not, and although they be not covered out of thy sight, yet if covered out of God's sight, that is thy blessedness; better have them rise up always in thy conscience, then once before God.

From the second we may be instructed, who are the best Preachers of Christ, and the grace of the Gospel, who are Gospel-Preachers, even such who make deep incisions and wounds first in men's consciences by the Law. The only way for a Minister to make his auditors relish and savor of Christ and grace indeed, is to keep them in a godly sense and apprehension of their infirmities. We are not in our first conversion only to have throbs and pangs after God's grace, but also this hunger and thirsting after Christ, is to be kept up in the progress of sanctification: and therefore as those Ministers are to be blamed (if any such) that do only press duty, discover sin, but never set forth the fullness of Christ: So they also are to be blamed, who only press such Texts as manifest God's grace, but never open that issue and fountain of all filth that is within us. Both these tempered together, are like Aaron's excellent compound.

The last Use of Exhortation, is, to be so deeply humbled and tenderly affected within yourselves, that all within you may cry out, Blessed is the man to whom the Lord imputeth no sin. O that every Auditor which heareth me this day, could with the same spirit, affection, and turning of bowels

within him, proclaim this truth, as David did. What is said of Paul's Epistles, is also true of David's Psalms, *Nunquam Davidis mentem intelliges, nisi prius Davidis spiritum imbiberis*. You can never fully understand David's meaning, unless you be possessed with David's spirit. Now that you may be moved hereunto, consider the motive in the Text, and the means to get it. The motive is blessedness; a man is never a happy man, till his sins be pardoned. What makes hell and damnation, but merely not forgiveness? Thy wealth, thy greatness, thy honors, cannot bring that happiness to thee which remission of sins doth. Hence this is the cause of all other blessedness. And observe, here is a great deal of difference between this place, Blessed is the man whose sins are pardoned, and those Texts where he is said to be blessed that feareth always, or he is said to be blessed that walketh not in the ways of the wicked, for in the Text is showed the cause or fountain of blessedness, viz. remission of sin; but in other places there is only deciphered, who they are that are blessed. A man that feareth is blessed, but his fear is not the cause of his blessedness. A man that liveth godly is blessed, but his godliness is not the cause of his blessedness, but his pardon of sin makes him blessed in all his graces; Thou art blessed, not because thou prayest, hearest, livest holily, but because God doth forgive all thy sins and imperfections in these duties. If therefore your graces, your holy duties are not the cause of your blessedness, never think your outward mercies can be. The means to obtain this, is in the Text, by having no guile in the heart, that is, by not hiding our sins, but repenting of them, and confessing them to God: For this (saith David) everyone shall pray unto thee in an acceptable time; for this, that is, for this remission, and because thou wast so ready to forgive, when I said, I will confess my sin. Therefore shall everyone seek to thee; where by the way, let none abuse that

place, verse. 5. David said he would confess, and God forgave it: David did but say it, and God pardoned it; so some have descanted upon it. But to say, there, according to the use of the Hebrew word in some places, is firmly to purpose and decree so resolvedly, that he will be diligent in the practice of it. Do not therefore think that a mere lip-labor is that brokenness and contrition of spirit, which God requireth as the means to pardon.

LECTURE XXVI.

Shows, That God takes notice of, and is Angry at the sins of Believers. The Aggravations of David's, and so of all Believers' sins. What sins Believers may possibly fall into, and yet wherein they differ from the sins of other men.

PSAL. 51:9.

Hide thy face from my sins, and blot out all mine iniquities.

You have heard of the peculiar usefulness of the Psalms, in respect of our conditions or temptations. What some Authors (I know not upon what ground) have said of the manna, that it had the taste of all delicate meats in it, and gave a respective relish to what every palate desired; this may be truly affirmed of the Psalms, they have a respective direction, or comfort to every ones affliction or temptation. Hence they have been called by some the little Bible, or the Bible of the Bible? For although all the stars be of a quintessential matter (as the Philosophers say) yet one star differs from another in glory. And this Psalm among the rest, hath no mean excellency or usefulness, it being a spiritual Apothecaries shop, wherein are choice antidotes against the guilt and filth of sin, so that everyone may say that of

this Psalm, which Luther of another, O Psalm, *Tueris meus Psalmus*, Thou shalt be my Psalm, The occasion of this Psalm is set down very diligently, and punctually in the inscription, it was made when Nathan reprov'd David for his adultery, after he had gone in to Bathsheba. The Hebrew word is translated in the time past, and so those that excuse Naaman, 2 King. 5:18, translate those words, wherein Naaman begs for pardon for his bowing down in the house of Rimmon, in the time past. Thus (pardon thy servant) when my master went into the house of Rimmon-and I bowed myself. And they bring this inscription of the Psalm to confirm such a translation. We are in this Psalm to look upon David humbled for his grievous sins, as a Job sitting upon the dunghill abhorring himself, because of the ulcers and loathsomeness upon him, or like a wretched Lazarus full of sores, lying at God's throne, who is rich in mercy. For mercy is the scope of the Psalm, which he prayeth for in the negative effects of it, such as blotting out of his favor, &c. and in the positive effects thereof, such as creating a new heart, filling him with joy and gladness, &c. And this Petition is enforced with several arguments from God's multitude of mercies, from his confession and acknowledgement, with a ready submission to all God's chastisements, from the proneness of everyone to sin, because of that original corruption seated in him, from the good effect this pardon shall work upon him, he will teach transgressors God's ways, so that his sins as well as his graces shall instruct others. My Text is a prayer about that negative effect of mercy, which is expressed in two Petitions to the same purpose.

The first is, Hide thy face from my sins.

The Scriptures give a face to God in a twofold sense. There is the face of his favor and his love. This David in the 11th verse, prayeth God would not take from him: And there is the face of his anger and his indignation. This

David perceiveth upon him, and against him, wherefore he desireth God would hide it from him; So that it is an expression from a guilty person, who cannot endure the just Judge should look upon him; or rather from a child offending, who cannot bear the frowns of his father, casting his eyes upon him. David hath that filth and guilt now upon him, which he knoweth God cannot behold but with much wrath and indignation, therefore he prayeth God would not look on him. You see here David acknowledging, That God doth see and take notice of the sins of justified persons in a most provoked manner.

This prayer is expressed to the same sense in the next Petition, Blot out all mine iniquities, wherein consider the mercy prayed for, Blot out, a metaphor (as you have heard) from merchants that cancel their debts, or as the Sun doth dissipate and cause the cloud to vanish.

2. The extent of the object, all my iniquities. Whether this extend to future sins, so that all sins, past, present, and future are pardoned together, shall be considered in the second place.

From the first Petition, Observe,

That God seeth and taketh notice of in a most angry and provoked manner, the heinous and gross sins, which a Believer hath plunged himself into.

For this reason, David prayeth God would turn away his eyes, and face from him, even as the sore eyes desire to have the light removed, as being unable to bear it. And this aggravation of God's seeing it, he mentioneth also, verse. 4. Against thee only have I sinned, and done this evil in thy sight. That God did see it, and was offended, did more trouble him, then the eyes of all the world upon him: So 2 Sam. 11:27, where this History is related, there is this peculiar brand upon David's sin, that what he had done

was evil in the eyes of the Lord; therefore God did see it, and take notice of it, so as to be displeased with it. This Doctrine is worthy of all diligent examination, both because it will be a strong Antidote, to keep God's people from scandalous gross sins, as also to inform how far in such sins the people of God make a breach upon their peace with God, and claim to the Covenant of Grace. And although this Question hath been vexed in some respects with the scratching claws of the Schoolmen, yet I shall endeavor not to be so ill a seedsman as to sow among thorns, nor as one of the Ancients alludes, *Plantare nemus Aristotelicum juxta altare Dei*, Plant Aristotle's dark Grove, near God's Altar.

And for the clearer proceeding in this great Point, I shall consider the Doctrine briefly in the *hypothesi*, as it was David's case, and then in *thesi*, as it may be any believer's condition: for David take notice of two things,

First, The aggravation of his sin.

Secondly, Of the evil befalling him, because of it. David's sin is at large mentioned, 2 Sam. 11, where you have several aggravations of this ungodly act.

First, He was a King, and so his wickedness was the greater, by how much his person was greater, Men in place being like the Sun, which if in an eclipse, causeth much destructive alteration to inferiors.

Secondly, A man advanced by God to special mercies, both temporal and spiritual, and for him to sin thus, we may cry out, What ailest thou, O Jordan, to run backward?

Thirdly, The nature of the sin was a very gross one, against the light of an Heathens conscience, to deflower his neighbors wife.

Fourthly, It was a trespass against his faithful servant Uriah, who was venturing his life to preserve David: This was horrible ingratitude.

Fifthly, This aggravation God addeth, That he had many other wives; and for him, as Nathan wisely reprov'd him, to go and take the poor man's lamb, who had only that, this was to become very guilty.

Sixthly, Here was great deliberation, and consultation, how to cover the matter, and to make Uriah the father of it. O where is David's heart that it doth not smite him all this while?

Seventhly, To bring this wretched plot about, he sends Uriah with letters to Joab for his own destruction; Doth not David here, that which he condemned and pray'd against so much in others, lie in wait like a Lion to devour the poor innocent?

Eighthly, His sin becomes more heinous, in that to color this, he will have Uriah, and many other innocent persons set in the fore-front, on purpose to be killed, and afterwards with most transcendent hypocrisy, excuseth it with this, The battle falls alike to all. So that here is a sin with many sins complicated in it.

Ninthly, When all this is done, David takes Bathsheba to wife, delights in her, and rejoiceth with her.

Tenthly, To make his sin out of measure sinful, after these horrid sins committed thus against natural light, as well as spiritual, we find no remorse of conscience, no trouble of heart, till Nathan the Prophet come and arouse him. But presently upon his Reproof, How doth this Mountain melt like wax before the fire? And therefore let no man encourage himself with David's sin, unless he find in himself also David's Repentance.

And therefore in the second place take notice, what way God takes to break him, and how much displeasure of God fell upon him.

First, He hath great terror and trouble upon him, which he expresseth by the most exquisite torment that is, viz. Broken bones. It was with him, as if

all his bones were brayed and pounced together. Thus fearful is it to fall into the hands of the living God, who even to his own people is a consuming fire. As the Sun which useth to dart forth resplendent beams of luster, by gross and thick clouds is darkened and obscured; so David who heretofore rejoiced in God, took comfort in his Promises, doth now like Dives beg for one drop of comfort, and finds a great Gulf between that and him, insomuch that it cannot come to him, nor he to it. Now what are all David's pleasures, all his lustful delights to these wounds of his soul? Hath he not bought Repentance at a dear rate? Let the godly hear this and tremble, and do no such thing.

Secondly, As he found hell thus within him, So God was also really displeased, his sins were uncanceled till he repented. So that God's displeasure was not only in David's sense and feeling, but in God's heart also. As the earth of his own heart was like iron, in respect of the yielding any fruit of comfort, so the Heavens were like brass. God had spoke to his soul to be like the mountains of Gilboa, on which no dew of his favor shall fall. Therefore he doth not only pray for pardon, but plenty and iteration of pardon, Multiply to pardon, as verse. 2. I need pardon again and again, I need a plentiful pardon, because I have sinned many sins in one sin. Now David might justly be more solicitous and fearful about the pardon of these sins, because there was no particular Sacrifice appointed for murder and adultery, but an expectation of vengeance, either from God or man, but this must not be stretched to the Socinian errors, as before I have showed.

Thirdly, He found in himself a loathsomeness, and defiling guilt upon his conscience, whereby like Adam, he could run and hide himself, that God might not see him. Hereupon he prayeth, Wash me, Cleanse me, Purge me. O how loathsome and abominable was he in his own eyes: if David's

Righteousness be accounted a menstruous cloth, or dung by him; what debasing and abhorring thoughts must he needs have of his sins? He looketh upon himself as the Swine wallowing in mire, and the dog licking up his vomit.

Fourthly, He feeleth a spiritual consumption and languish upon him, that he cannot exercise any of those graces that he used to do. Therefore he prayeth for a principal or voluntary spirit, that with delight and strength he may do God's will. David ariseth as Samson when his Hair was cut off, thinking to do such great exploits, as he had before, but he finds his strength gone.

Fifthly, He discovereth a world of Hypocrisy in his heart, and crieth out of that, praying for truth in the inward parts. He now (probably) fears himself for a Hypocrite, questions whether any truth of grace be in him at all; and certainly it might justly amaze and astonish him, to consider he could do all that wickedness deliberately in cold blood, without any remorse for a long while. This might justly plunge David into such a Chaos, that he might fear the very pillars and foundations of his soul were shaken.

Sixthly, He had lost all that boldness and liberty arising from a good Conscience, in declaring God's truth, and reclaiming transgressors from their evil ways, verse. 13. Some have said that David in this interval lost the gift of Prophecy, and making of Psalms. I cannot tell that; but certainly guilt and shame had so sealed up his mouth, that he could not reprove others for murder, adulteries, destructive craft, which he himself was so foully guilty of. It was the Ancients Rule, *Quicquid dicturus aliis, prius tibi ipsi dic*, Speak that first to thyself, which thou art to speak to others. But how could David have any boldness here, till there was a coal of fire from the Altar to sanctify him? So that all these things duly pondered, you may say, this

Sermon is a spiritual-Anatomy-Lecture, wherein David's sin and punishment hath been so dissected before you, that every wise hearer may prevent the like desperate disease in himself.

And now I proceed to the Thesis, or this Doctrine in the general. And this method I shall use: First, Speak of the sins briefly the godly may fall into. And then more largely of their relation they stand unto God after the commission of them, till they repent.

And to the former, two things are considerable:

1. The nature of the sins they commit. And,
2. The quality of them, whereby they may be differenced from the sins of reprobates.

For the former. There is no sin (except that against the holy Ghost) which a justified person, being left to himself, may not fall into, even such sins, that moral men, by the help of a natural conscience only would readily abhor. Thus David with deliberation and consent falls into adultery and murder, sins condemned by Natures Statute-Law: You have Aaron guilty of Idolatry: Josephs brethren the Patriarchs, as much as lieth in them murdering Joseph, and when they have cast him away into the pit, they sit down to eat, which implieth their wonderful security: and we read not of their Repentance, till many years after, being awakened thereunto by Joseph. Samson, he was like one of the Roman Emperors, a compound of vices and virtues, insomuch that doubt might have been made of his godliness, had not the Scripture put him in the Catalogue of Saints. Peter, although it was a passion of fear that caused his sin, yet his sin was very dreadful, to lie, swear, and curse, in the denying of Christ. This was such a sin that Peter thought it not possible he should fall into it. For first at the maids accusation, by comparing of the Evangelists together, he doth not

only basely deny himself to be Peter, but addeth, He knew not Christ, yea he knew not what she said: an expression which we use about a thing that we are in the highest manner ignorant of; and this he doth before all them that stood by. In the next place after a little while (which as Maldonado computes, must be at least three hours) he denieth Christ again: we might have thought that Peters heart might have troubled him in that space, but instead of repentance he aggravates his crime, with an oath he denied himself to be Peter; Here was lying against his own conscience, accompanied with perfidiousness against Christ: Then the third time, a little while after, being accused again, he still increased his sin, and did not only swear, but curse, that is, devote myself to the horridest judgments that can be, if he knew Christ, and this he did often, as that phrase, He began to curse, seemeth to imply, and his sin will yet rise higher, if that cursing be referred to Christ, that he cursed and anathematized him, and all this while though as some probably think, he heard the Cock crow, yet he repents not till Christ looked upon him, and without question would have denied him as often as the temptation was, had not Christ preserved him.

Thus I have given you Examples of the heinous sins of God's people, which are not to encourage in sin, but if duly considered, a bridle against it. As he said, *Plus debeo Thomae, quam Petro*, he was more beholding to Thomas doubting, then Peter believing, because by Thomas his doubt, Christ's Resurrection was more confirmed: So in some sense, we may more acknowledge God's Wisdom and Goodness in his children's falls, then in their Graces; for hereby we are to tremble in ourselves at our own weakness, be more careful against sin; Observe the way they took for pardon, and admire God's goodness, who doth not utterly cast off his prodigal children.

Thus you see there is no kind of crime, which the people of God, through their own neglect, may not fall into. And as for that other Question, Whether they may not frequently commit the same sins? We have examples in Scripture for the Affirmative, only the greater Doubt is, Whether after a thorough and deep Humiliation they may relapse in the same sins? But although we scarce have any instances of such in the Scripture, yet God's command upon us to receive a brother seventy-seven times offending, if he repent, may keep up the heart of such a sinner against despair, because goodness and love is in him as in the Ocean; in us, as in the stream only.

The second thing considerable is, What kind of sins these are? Whether they may be called sins of infirmity, though so atrocious in their nature, or reigning sins? Now herein godly Divines have differing expressions, though they mean the same thing. Zanchy in his Thesis of the perseverance of the Saints doth industriously assert, That all the sins which elect Believers fall into, are sins of infirmity. Thus he calls David's and Peters: His main ground is, Because every regenerate man hath a twofold principle within, the flesh and the spirit, both which fight one against the other: by which means they are never carried out to a full consent and purpose in any sin they commit. Hence he denieth they can be called reigning sins, or sins against conscience, that waste conscience, or that are from resolved purpose within. He giveth an instance from Jonah, and the Mariners; We know the Mariners had not any intent at first to throw Jonah into the Sea; again they rowed and used all their utmost endeavor to preserve him: Lastly, they pray to their gods, if possibly, they may not be necessitated to drown him. Now in all this, the Mariners, though they did throw him into the Sea, with their will and consent, yet they did it very unwillingly also. Thus, saith he, Jonah, in this respect, is like Christ, or grace in the hearts of God's people. And

first, the people of God have no purpose to cast him out. Again, they use their diligent care in temptations not to do it. Lastly, they beseech and importune God they may never fall so foully: Therefore if at any time they are overtaken, it is with an unwilling willingness. Thus he. Neither is it any marvel if he judge so; When Bucer thought an Elect man, ever before ever he be converted, doth not sin with that full consent as reprobate wicked men do, but have many motions to the contrary. Now although Peter in his denial of Christ, might be thought with unwillingness and reluctancy to do what he did, yet it is hard to say, David, who so deliberated and plotted to accomplish his wickedness, did it not with some full consent at that time. And it may seem hard to call all the sins of the godly, sins of infirmity; Therefore others will grant them the name of reigning sins, but with this limitation, that this is not a total reigning: sin reigneth as a tyrant over them, not as a King; and although at sometimes, as in David's case, there be no actual resistance made, because all the actual exercise of Grace is suspended, yet the seed of God doth in time revive again, and so doth cast out that usurper: So then the conclusion is, That the gross sins, which some regenerate persons do commit, may be said to be sins accomplished with a full consent and delight, and for the time, no actual resistance made by the regenerate part, and so far may be called reigning sins, but because God hath promised to blow up those sparks of grace in the godly, in his due time; therefore they reign but as tyrants, and that for a while, not as Kings, which then properly is, when sins are customarily committed with an antecedent and consequent consent.

But for the general, That there is a great difference between Saul's sins and David's, Peters, and Judas's, will appear evidently.

1. From that principle of supernatural life, which although much weakened, yet is not quite taken away, 1 Joh. 3. He that is born of God, cannot sin, viz. so as Cain; or as one that is of the devil his father, because the seed of God abideth in him. And Paul, Rom. 7, doth excellently describe this in the person of a regenerate man, where some Expositors do not limit the good he would do, or the evil he would not do, to motions and desires only of the heart, but extend it to the outward actions done in the flesh.

2. There is a difference in respect of God: He doth not wholly cast off the one offending, as he doth the other. Compare Saul's sin, for which God rejected him, and David's together, and you would think Saul's sin far the less; for Saul's was, because he spared Agag, 1 Sam. 15, and the best of the spoil, pretending it was for Sacrifice, and he dared not do other for fear of the people, but for this God rejected him. Now David's was in a more gross sin against the light of nature, whereas Saul's was against a positive command of God only, and was a sin only, because forbidden, not from itself, yet God showeth mercy to the one, and not to the other. Certainly, though God's grace be the great reason of the difference, yet Saul sinned with more contempt and slighting of God, then David did. There was a more bitter root in one then the other.

3. A difference also may be seen in the consequent. When David was reproved, how presently did he melt and condemn himself? There could not be such a sudden thaw of David's heart, if like Nabal's it had been like a stone within him. Thus Peter also, as soon as Christ looked upon him, He went out, and wept bitterly. It is true, we see Saul and Judas after their wickedness committed, cried out, They had sinned, but yet it was only for temporal motives, fearing the loss of their honors or fame, and at most, out of a slavish fear of God's wrath, not from any love of him, or faith in him.

The Use is, If David lie thus in his gore, and what Michal said falsely concerning him, is now true, hath made himself like one of the vile fellows, let him then become a Pillar of salt to season the godly. Without a gracious solicitude and diligent depending upon God, how quickly may a star become like a dunghill? You see that the snakes, and other poisonous creatures, which lie lurking in the holes of ground, when the season is cold, do yet crawl abroad under the hot Sun-beams. And so those sins which thou supposest crucified in thee, may revive upon a warm temptation. Peter could not be persuaded he should ever be plunged into such foul perfidiousness, he thought all the men in the world would sooner do it than he. Now to prevent these scandals, hearken always unto the motions of God's Spirit. While the Cock croweth, do thou go out and weep bitterly; while the Angel stirreth the pool, do thou presently step in: and if thou art at any time overtaken, continue not in the sin, return presently. The Candle newly put out, if presently blown upon, may be kindled again. The longer in the sin, the more senseless and stupid thy heart will grow; and know that of Bernard to be true, *Illud est cor durum, quod non trepidat ad nomen cordis duri*, That is a hard heart, which doth not tremble at the name of a hard heart.

LECTURE XXVII.

How far gross Sins make a breach upon Justification.

PSAL. 51:9.

Hide thy face from my sins, and blot out all mine iniquities.

We come in the next place to declare, How far a regenerate man upon the commission of such gross sins, doth make a breach upon his Justification?

And for the further clearing of this, I shall lay down,

First, What it doth not. And secondly, What it doth.

And in the first place, No gross sin committed by a justified person, doth make void the former pardon of those sins he hath been guilty of. God when he pardons, he pardons absolutely, not with a condition suspended upon our future conversation, which if not performed, his pardon shall be revoked. The Lutheran Divines do generally oppose this Truth; Musculus also in his Common-place, *De remission peccatorum*, handling this Question, doth incline to the affirmative, That new gross sins committed, make void the pardon of all former sins, so that all his by-past iniquities do *reviviscere*, live again in their guilt and accusation of such a man, Thompson in his *Diatriba*, pa. 48. Though he plead vehemently for the intercision of a

believers Justification upon the committing of grievous and loathsome sins, yet he denieth, That sins once pardoned are ever imputed again, because (saith he) the irrevocability of that Remission doth only depend upon the immutability of God's counsel, whose gifts are without Repentance. For although (saith he) there is a necessity of Faith and Repentance, that sins be at first pardoned, yet that they should continue or abide pardoned, there is no necessity of Faith; and therefore none are damned for past sins pardoned, upon a defect of new Faith and Repentance, when new sins are committed. The Schoolmen handle this Question, and generally deny, That sins pardoned ever are imputed again, unless in a certain respect, viz. as far as by-past sins are virtually contained in the following sin, as if by a new sin a man's ingratitude is so great, that he becomes as guilty, as if he had all his former sins incumbent on him. But whatsoever men's judgments are, the Scripture-expressions about pardon of sin, which are, The remembering of them no more, The blotting of them out, and throwing them into the bottom of the sea, &c. do plainly evidence, That God when he pardons a sin, pardons it absolutely, and forever, so that it shall never live again to condemn him here or hereafter.

There are two places of Scripture, that seem to give a check to this Doctrine. The first is, Ezek. 18:24,26, where God saith, If a righteous man turn away from his righteousness, and commit iniquity, his righteousness shall not be mentioned, but he shall die in his sin. *Quid clarius?* Saith Bellarmine: What is more clear then this place? Hence this is strongly insisted upon by Papists, Arminians, Lutherans, as the Achilles.

Now to this place, these Answers are given,

First, That the Prophet speaks not of a truly righteous man, but a pharisaical, bragging man, who hath a conceit of his righteousness, without

any reality at all; and such a feigned righteousness may quickly melt away; but this may seem too much forced (though learned men insist on it) partly, because the opposition is made of a righteous man to one really wicked; partly, because it is such a righteousness, which if a man had continued in, would have saved him, he should have lived by it. Others therefore say, The expression is only conditional, and by supposition, if he do this, which doth only imply a posse, if a man be left to himself, not an *esse*, or that indeed he will do so; yea God useth these conditional commination's, as a sanctified means to keep a righteous man from falling. This is a good Answer: but there are others with whom I join, that say, The Scripture doth here consider a man as of himself, and what he is in his own power, not what he is by a Covenant of Grace (which is only *per accidens*, and *ex hypothesi*) a mere extrinsical and accidental thing to a man. And now, speak of a godly man thus, we may say, that he may fall, and lose the favor of God; for although in respect of God's predestination and Covenant of Grace, he cannot, yet that is merely external, and from without. So that the Scripture speaks of a godly man, sometimes in respect of his external, relative condition, as elected and federated: Thus he is made unchangeable in respect of his state. Again, in other places it speaks of him, in respect of his internals, and what is dwelling in him; and in this sense, He that stands, must take heed lest he fall. And that this is the right interpretation, is plain by the opposition in a wicked man's estate; for there saith the Text, If the wicked leave his wickedness, and do that which is righteous, he shall live. Here is no mention of Grace at all; Can any from hence infer therefore, a wicked man without God's Grace, is able to turn to God? No. Other places demonstrate the necessity of that. So that it is plain, these Texts do not at all relate to anything external and extrinsical to a man.

The next place urged for the return of sins pardoned, is, Matth. 18:32,34, where in the Parable, The Master is said to forgive a servant all his debt, but because the same servant showed not the like compassion to a fellow-servant, his master was wroth with him, and charged all the debt he had forgiven, upon him again. By which it may appear, That if we after our sins are forgiven, do those things that are very distasteful to God, he will remember our former sins against us. But the scope of the Parable, which is the right key to open it, is not to show, That God will remember sins pardoned for new ones committed, but to manifest, That forgiveness of others is a necessary qualification to be forgiven by God; and that we may not believe God will forgive us, unless we forgive others: and this is clear from the conclusion of the Parable, ver. 35. So will not my heavenly Father forgive you, unless you from your hearts forgive one another. Besides, every passage in a Parable is not argumentative, but the chief intention only. Many things are flourishes in the Picture, not lineaments.

In the second place, Neither doth a justified person so sinning, fall from the Grace of Justification, or his Adoption, he is not cast out of the right of his Inheritance. Whom he loveth, he loveth to the end; all this while, Christ's intercession is effectual for him. Though he be a Prodigal living with Swine, and upon husks, yet he is a Son still, *Quod Christus naturâ, nos gratiâ*, as Christ is perpetually the Son of God by nature, so we in him, and by him, are always the sons of Grace; and the perpetuity or stability of our Justification, is not founded upon anything in us, but upon God's will and love, and his sure promises.

Neither thirdly, Doth he fall from the state of inherent or sanctifying Grace, no more than imputed; for by God's gracious Covenant, the principles of Grace are more firmly infixed and rooted in a godly man's

soul, then his soul in his body. *Ut custodiat nos per fidem, custodit in nobis ipsam fidem*, That he may keep us by Faith, he keepeth Faith in us, saith a learned man.

Neither fourthly, Doth a godly man fall into these gross sins, without a merciful ordering of them, even to the godly man's good. Although afflictions may befall a man to his good, yet some have questioned, Whether God suffers a godly man to fall into sins for good, because sins have an inward malignity and poison in their natures, which the evils of afflictions have not. But if Gregory said truly of Adams sin, *Felix culpa*, it was a happy fault, because God wrought such a good, the good of a Mediator, which is a greater good then that sin was; no question but God can overrule the sins of God's people for their own advantage; as a godly man said, He got more good by his sins, then his Graces, *Audeo dicere*, &c. (saith Austin de civit. Dei, lib. 13.) I dare be bold to say it, That it is profitable for proud men, to fall in manifest and open sins, whereby they may be ashamed and made loathsome in their own eyes, *Salubrius sibi displicuit Petrus, quando flevit; quam sibi placuit, quando praesumpsit*. It was better with Peter disliking himself in his weeping, then pleasing himself in his presumption. This therefore God doth to his people; to prevent sin he lets them fall into sin: and as Austin saith, *Sectio dolorem operatur, ut dolor dolore tollatur*. The cutting of the wound causeth pain, that so pain may be removed by pain, and sometimes *venena venenis dispelluntur*, poison is driven out by poison.

And thus much for the Negative, we come to the Affirmative; and in the general we say,

A godly man committing such a gross sin, till he doth repent, is in a state of suspension from all the effects of God's Grace in Justification, though not

of abdication, or exheredation. He is under Sequestration, though not Ejection; he is under an interdiction, though not an exile. He is as Absalom, that was cast out of his fathers family, though not from being a son. The English Divines expressed it well in the Synod of Dort, by a leper, who was shut out from his own house, so that although he had a right to his house, yet he had no claim by any law to enjoy his house: So though a godly man have a right to pardon of sin, yet he cannot claim this as due to him, as long as the guilt of sin abideth on him. Hence that is expounded, Purge me with hyssop, as an allusion to the leper, who in such a manner was cleansed, not that this state is to be conceived a third estate between a state of Justification and Condemnation, but a suspending of the benefits of the former. In which sense a godly man justly cast out by Church-officers for a sin, is said to have his sins bound in Heaven. And in this respect Zanchi saith, he doth, *Quodammodo excidere à gratiâ Dei*, and that they are made, *quasi inimici*, as it were enemies. Thus Perkins also, Upon the committing of such sins, saith he, God turneth the effects of his grace, into the effects, *cujus dam odii*, of a kind of hatred to their sins, so that *quodammodo fiunt inimici Dei*. Now that the terror of this condition may more fasten on the godly to make them cautelous against such falls, let us consider what particulars this general doth include.

And first it supposeth a present unfitness for the Kingdom of Heaven, or any gracious Privilege. There is no aptitude or preparation in a godly man so lapsed, for comfort or salvation: but like the unclean man is to stand aloof off from all this. Now how woeful is this to consider, that such a man, who had God's gracious Scepter always held out, to bid him come into his presence, must now find the doors and gates of mercy for a season shut upon him! Now the Master of the feast may say to him, How camest thou in

here without a wedding Garment? When David sat not according to his custom at the Kings Table, it was excused, he had uncleanness upon him. Alas, it is a godly man's aggravation of this guilt, why doth he not apply the Promises as formerly? Why is he not had into the Spouses Wine-cellar? Alas uncleanness is upon him. As Christ said to Mary, Touch me not, for I am not yet ascended; we may apply otherwise, the Promise of Grace, Christ saith to thee, Touch me not, lay not hold upon me, for thou art not yet risen out of thy filth.

2. As there is no aptitude for gracious privileges, So also God doth now change all his dealings and administrations towards them. Those effects of love, delight, comfort, assurance and sweetness they had, are now turned into the bitter effects of wrath, displeasure, trouble and grief of soul, sad pangs and convulsions of conscience, so that they have no peace with God nor themselves. Thus their sins swallow them up like Jonah's Whale, and they are, as it were, in the bottom of hell. God is really offended and displeased with them, hereupon their conscience doth truly and sadly accuse them: And all this being set home by God's Spirit convincing of them of sin in all the aggravations of it, O the groans and agonies their souls must needs conflict with! This David doth evidently teach us in what he felt upon him. Hearken then to David's crying's and groanings, and take you heed how you abuse the Grace of God, either doctrinally or practically to a secure committing of gross sin. Be sure (if ye belong to God) your sin will find you out; and no Doctrine of free Grace, will be Altar or Sanctuary safe enough for you to hide yourselves in. God who was the God of all consolation, is now the God of all sorrow and fear. Thou thinkest on him, and thy meditations are not sweet but troublesome. Now it's not the Spirit of God, that seals and comforts, but of Conviction and Humiliation. Now

Christ's blood, which thou despisedst, doth speak bitter things against thee. A drop of God's anger falls into the conscience of a godly man thus awakened, like a drop of scalding lead into a man's eye. O what comfort do those pleasures, those lusts now afford him? Now he may say of them, as she of her husband, Thou art a bloody husband.

3. Although he hath a right to the Covenant of Grace, to the privileges contained therein, yet as you have heard, He may not without renewed Repentance claim any of these. He cannot say, my God, my Christ, my Pardon; No, God hath spit in his face, as the expression is to Miriam, and the soul is become filthy and noisome, and she must be washed again, ere Christ will receive her. Though there be a Well of Salvation, yet thou hast no bucket to draw out of it. As long as a godly man's heart stands thus averse from God, and hath a purpose to continue in sin, all the Promises are like a fountain sealed up, and a Garden enclosed. He is in a worse condition, then the wounded man in the way to Jericho, for not only the Priest and the Levite (the Moral Law) pass by him, but even the good Samaritan, Christ and the Promises pour no oil into his wounds. All the while he applieth comforts to his soul, and supports himself with hopes of God's favor, he liveth upon spiritual robbery. And he can with no more truth (if we speak of the actual use and application) say of the Promises, then the devil of the world, and the glorious things thereof, All these are mine.

4. By this they incur the guilt of eternal damnation. There is a twofold guilt, as some distinguish, one potential (which by others is *Reatus simplex*, a simple guilt) another actual (which by others is *Reatus redundans in personam*, a guilt falling upon the person.) Now it is upon all sides agreed, That by those sins he deserveth eternal damnation. And therefore a godly man so offending, ought to bewail the forfeiture he hath made. If God

should deal with him according to that strict rule, Cursed be everyone that abideth not in all the things that the Law requireth; where should he appear? But may we not say, they have an actual guilt obliging them to eternal wrath, not absolutely, but conditionally, till they take the means appointed by God for their pardon? I see not but in a sound sense this may be said, for God doth not will to them salvation, while they abide in that state, though at that time he wills to give them such effectual Grace, that thereby they shall recover, and so remove that gulf which is between them and God. So that at the same time God doth will to give them grace to repent and recover, and yet he doth not will salvation to them, till they do recover. Here is no contrariety in God's will, because though this be about the same person, yet not in the same respects: for God's will not to give salvation while in such an estate, and to give Repentance that he may come out of that estate, do no ways oppose one another; and because of this later mercy, it is, that we may always say, There is no condemnation to those that are in Christ Jesus. Their sins are never imputed to them for their condemnation, but there is a conditional obliging of them, till they sue out their pardon. So that it is here, as Solomon did with Abiathar, 1 Kin. 2:26. Thou art (saith Solomon) worthy of death, but I will not at this time put thee to death.

5. Because of this guilt and demerit of sin, it is, that our Divines do say, That if such an one, David (for example) should die before these sins be repented of, he would be damned; For if you suppose a justified person to persevere always in gross and vile sins without reformation, you may as well suppose him to be damned. Hence there is, as some observe, a twofold impossibility, There is an impossibility that David elected and justified should be damned; There is also an impossibility, that David a murderer and an adulterer should without Repentance be saved; but God by his powerful

grace will untie this knot by a certain and infallible recovery out of his sins, for that is a perpetual and sure rule, Election hath obtained, Rom. 11, otherwise, speak of David as in that state before Repentance, we may say, if he had died in it, he would have been damned. Thus Beza, Twisse, &c. Yet God's grace which was so potent at the first to raise out of the grave of sin how much rather if life be in us, will it quicken us to turn unto God?

6. From hence further it ariseth, That he needeth a particular Justification in respect of that guilt, which is to be done away. Some Orthodox and learned Writers, Abbot and others, distinguish of a twofold Justification, one universal, whereby a man is absolutely received into the grace and favor of God, becoming his Son. A second is particular, whereby sins are remitted to them that are already made the children of God, without which, they would fall from their first benefit of sonship, The one is called, *Justificatio simpliciter*. The other, *Secundùm quid*: and this particular Justification they make to be often repeated. Thus Peter Martyr, Rom. 3. *Lapsis post Justificationem repetitâ denuo Justification per fidem condonari*. Thus Bucer, Defensio, pag. 85, acknowledgeth an iteration of Justification after we repent, and arise from more grievous sins. Others call it not a particular Justification, but an application of that universal Justification. And certainly Justification doth denote the state of a man, but seeing the Remission of such sins doth not put them into a new estate (for they never fell from that) we cannot so properly call it Justification, and I know not any place where the Scripture calls it so, and it would be very hard to say, That Justification is re-iterated as often as sin is pardoned. Though therefore there may be some difference in the words, yet the matter itself is clear, viz. There is a necessity of the removing of this guilt, that so the person offending may be brought into God's favor again.

7. Seeing all this is true, then it followeth, That such a man so offending must renew an act of Faith and Repentance. So that the former acts of faith and godly sorrow, will not discharge or acquit from the new sins committed. Therefore lastly, it is a most dangerous error in practice, to hold, That after a known sin committed, the first thing a believer is to do, before Repentance or Humiliation, is to believe that that sin is already pardoned. Thus a late Writer, Cornwell in a Treatise called Gospel-repentance, wherein he labors to prove, That a believer entered into the Covenant of Grace, upon the commission of an actual known sin, ought to believe the actual pardon of that sin, before he actually repent of the same. Now although this is to be confuted, when we handle Faith and Repentance, yet thus much we may say, That this Doctrine must needs be very unsound; for first, There is no sin actually pardoned before Repentance, as at large I have showed; and no sin is pardoned before it be committed, as in the next Question is to be showed. So that it would be abominable presumption, yea and falsehood to believe such a thing. Hence such a persuasion as this, God hath or will pardon my sins, can bring no comfort or peace to our conscience till we repent; for a Scripture persuasion is, That God enabling me to repent, and to use the means, will vouchsafe pardon, and in this only can I have comfort. Besides, the Author makes the last work of Faith, the first; for upon a known sin committed, Faith is to be exercised, first, in the threatening's of God, to believe those due to him. In the next place, Faith is to rely upon Christ for pardon, that he may receive remission of sins; for as Rivet and Perkins urge well, There is no pardon offered on God's part, or received on man's, till he do believe, and then when these acts are done, God doth many times incline the soul to believe the sin is pardoned. But the pardon of sin must be received by a direct act of Faith, before we can

believe that it is pardoned by a reflex. But this is more largely to be confuted.

Now the Objection may be, How can sin thus far prevail in the filth and guilt of it, and yet the man so sinning not fall from his Justification? This will be cleared, if you consider these things.

First, That Justification is an act of God merely, it is not our act. We are said to be justified, and God he doth justify. Now *Opus Dei non potest irritum fieri per opus hominis*, Those acts of God which he doth, we cannot make void, but he ordereth them for their time and continuance, as he pleaseth.

Secondly, Consider, That sin doth not expel the Grace of Justification, efficiently, or physically, as darkness doth light, or coldness heat, but meritoriously by way of desert. Now God doth not with us according to our desert; when he entered into a Covenant of Grace with us, he so appointed it, that no sin should break the league of friendship, whereas if he had pleased he might so have appointed it, that the least sin should have dissolved this bond; and if sin did expel the Grace of Justification efficiently, the least sin would have done it. But now, if it was wholly at God's pleasure to make this state dissoluble or indissoluble; and if so, then that neither great sins, or less should break it; and this makes us to wonder, how David in his adultery and murder could be justified, because we prepossess ourselves with this principle, That sin doth by a natural necessity expel the grace of God, whereas many Schoolmen are bold to determine, That *de potentiâ absolutâ*, God might pardon sin, though there were no Repentance, or infused grace at all in a man.

Thirdly, That a particular, partial guilt, is not the immediate opposition to universal Justification of the person, unless it were to abide in him.

Justification of a man's person will keep him from being actually condemned, though not from the guilt of condemnation. As a guilty person, thrown into prison, is kept from the use of his house, goods, and all comforts, but he is not deprived of them, till he be actually condemned: so a believer falling into gross sins, is deprived of the use of all spiritual comforts, but not cast out of the right of them, because he shall never actually be condemned.

LECTURE XXVIII.

Whether God in pardoning does forgive all Sins together, as well future as past.

PSAL. 51:9.

And blot out all my iniquities.

The next thing in this Text to be considered, is the second Petition, which though differing from the former in words, yet is coincident in the matter.

In this was observable (as you heard) the Petition itself [Blot out my iniquities.]

2. The extent [All] all my iniquities.

Now from hence we may justly take an occasion to handle that Question, Whether God in pardoning do forgive all sins together? So that sins past, present and future are remitted together, for that is the opinion of some, That as soon as ever a man is actually entered into the Covenant of Grace, all his sins, even future, are actually forgiven, and that they are bound to believe the same, even before they actually repent of any iniquity committed. This at large Cornwell maintaineth in his Book of Gospel-repentance. Yea there are some learned and worthy Authors, who seem to incline this way. D. Ames in his Medulla, in the Chapter of Justification,

saith, Not only the sins of justified persons that are past, are remitted, but also in some sort those that are to come, Neither (saith he) can sins past and present be altogether and fully remitted, unless sins to come be in some sort remitted also. Only he makes this difference, sins past are remitted by a formal application, sins to come only virtually: sins past are remitted in themselves, sins to come in the subject or person sinning. But this in effect to say, they are not remitted, but that God by his Covenant of Grace, will as sins are committed, give Grace to repent, whereby there may be a forgiveness of them. This is to say rather, No sin shall hereafter actually condemn them, rather than to say, they are forgiven. Doctor Twisse, *Vindic. Gratiae*, pag. 82, de Eurat. lib. 3. *Quid si dicam in Justification nostra, &c.* What if I say, in Justification, we receive the forgiveness of our sins, not only that are past, but of future also, that is, we are made more certain of their forgiveness. For (saith he) that internal act of God, whereby he doth remit sins, cannot be renewed in God. *Certissimum esse judico, &c.* I judge it most certain (as he goeth on) to whom God once doth forgive sins, to the same man he forgives all his sins whatsoever they are; of which absolution there is indeed a frequent pronounciation iterated to Penitents often in the Scripture. Thus that learned Author going upon those two grounds, 1. That Pardon of sin is an immanent act in God. 2. That application of Pardon to us, is no more than the sense and manifestation of that pardon, which was from all Eternity. But the weakness of these grounds hath been already demonstrated, and we have other Orthodox Writers speaking more consonantly to Truth, denying that future sins are forgiven, before committed and repented of. When Grotius had objected, That the Protestants Doctrine, was, *Peccata condonari antequam fiant*, That sins were forgiven before they were committed, Rivet in his, *Διάλυσις*, pag. 467

replieth, *Imo id nos absurdissimum credimus*, &c. Yea we think such a Doctrine most absurd, and the imputation of it to us, most unjust; For though (saith he) God decreed to pardon our sins from all Eternity, yet the execution of this is not from all Eternity. As God decreed from all Eternity to create the world, yet the world was not from all Eternity. Those that know God hath decreed from Eternity to pardon sin upon the condition of Repentance. Those that know God hath not decreed the end without the means, will never ascribe to themselves Pardon of sin, without these exercises of Repentance. Thus the same Author in the same Book, pag. 533. *Absurdum est credere*, &c. It is absurd (saith he) to believe a Remission of sins, which are not yet committed, for neither in the Decree of God is there an actual Remission decreed without Repentance preceding Remission. To this purpose Perkins in his Book of Predestination, There is no actual Pardon (saith he) offered on God's part to us, nor on our part received without Faith and Repentance. When Thomson in his Diatriba, had made mention of an answer formed by some Author, That in Justification all sins past, present and future were forgiven, and a justified person was bound to believe this; Bishop Abbot in his Answer, cap. 24, calls this *incommodè dictum*, an incommodious expression, and argueth against it.

Having premised this, I come to lay down the grounds, that sins are not pardoned to a justified person, before they be committed and repented of, and therefore it is dangerous presumption to believe such a thing. Only these things must be acknowledged.

First, That God when he pardons sins past to those that repent, He forgiveth all them together. God doth not pardon some, and leave out others. Thus the gracious Promise, Heb. 8, of remembering our iniquities no more, and blotting them all out, is to be thus far universally interpreted, that

all those sins which then are found in the lives of believing persons, shall be removed and taken away. All past sins are forgiven together. And the ground of this Truth is twofold, partly because the same Grace and love of God which moveth him to blot out one, will also stir him up for the other. And indeed if it were not so, God would have love to a man as his friend, and hatred to him as an enemy, at the same time; whereas Remission is Reconciliation with God, and therefore every obstacle must be removed, partly this ariseth from the nature of Repentance, for where that is truly for one sin, it is also for all other sins, and then the guilt of all must needs be taken away.

Secondly, We must grant, That to speak properly, there is nothing future to God, and those things that are not yet to us, they are present to him; For he calleth things that are not, as if they were; but although it be thus with God, yet we are not to conceive of things any other ways, then according to that manner of his dispensation, whereby things decreed from Eternity are produced to act in time; and certainly, as sins future to us are present to him, so Repentance also future to us is present to him. And therefore God's Decree for Remission, was also for Repentance, and both are present to him.

Thirdly, This must be granted, That although future sins are not pardoned, before committed, yet by the Covenant of Grace, God will so preserve, that as sins are committed, so Grace will be dispensed, that no sin shall actually condemn us. And this may be the virtual Remission of future sins, which some speak of. So that although a justified person may not believe that his sins are pardoned, which he shall commit, yet he may believe that God will keep him by his power through faith to salvation, and that if he fall in sin, God will renew Repentance in his soul; and our peace of conscience doth

not simply arise from hence, That God will pardon our sins, but that he will so preserve us from evil, and lead us into every good duty, that so pardon may be vouchsafed unto us.

These things explained, I come to lay down the Arguments, Why none should presume, that because of his Justification, all future sins not committed, or present sins not repented of, are forgiven unto him.

The first ground is from those places which presume and necessarily suppose sin to be committed, before it is pardoned. One place is brought by some learned men, Rom. 3:25. Whom God hath set forth a Propitiation, to declare his Righteousness for the Remission of sins that are past. Here (say they) Remission of sins through Christ's blood, is restrained to sins past; and upon this some argue, Therefore future sins are not remitted. Thus, as I take it, argue Peter Martyr, Hiperius, Domnam; but it is more probable, that by sins past are meant those committed before Christ came into the world. And Beza, who is followed by other learned men, make, *πάρεσις*, not to be pardon, but connivance, as if the sense were, God did pass by the sins of our Fathers before Christ's coming, and did not manifest his wrath in a Sacrifice expiatory of their sins, till Christ himself came and suffered upon the Cross: So he makes this, *παρέσις*, here, with that which is called, *ὑπεριδών*, in Act. 17:30. Therefore I leave this, and urge one or two places more, 1 Joh. 2:1. If any man sin, we have an Advocate with the Father. Here we see is intercession for sin, and a way for Remission; but how? Upon a supposition that sin is, If any man. Ezek. 18:22, speaking of a wicked man that turneth to God, and now shall surely live, he expresseth it thus, All his transgressions that he hath committed shall not be mentioned to him. Observe, All that he hath committed, not all that he shall commit. A third place is eminently set down, Jer. 33:8. Where God makes a glorious

Promise of the pardon of sin; but take notice to what sins he limits it, even to those that have been committed, I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. Its of what they have done, not of what they shall do.

A second sort of Arguments, is from the expressions God's word useth about Pardon; All which do suppose, That sin goeth before, and that God doth not antedate his Pardon. Such as these are, Remember not iniquity. Now although this be attributed unto God improperly, yet the very sense of the word supposeth, That sins were precedent, and how God by his grace will remember them no more. So the phrase to blot out, supposeth sin was already registered in God's book. Men do not use to forgive Debts before they be. Throwing them into the sea, what doth this imply? But that sins did appear before, and that in a terrible threatening manner. Covering of sin, How can that be understood, if sin be not with some loathsomeness? Thus we might instance in all the expressions used by Scripture to represent Pardon.

Thirdly, This truth may be proved from the necessary qualifications required in those that have Pardon, which cannot be unless a man have already committed the sin, as 1 Joh. 1:9. If we confess our sins, he is faithful to pardon. Now confession is always of a thing already extant. How absurd would it be, for a man to go and confess the sins he will commit? This would rather be impudence then humiliation; look over all the confessions made by the people of God for themselves, or in the behalf of others, as David's, Ezras, Nehemiah's, Daniel's, and you shall observe them all limited to sins that have been done, never extended to what they shall commit. Thus in the Old Testament, when any had sinned, they offered

sacrifices. There was no sacrifice appointed for a future sin, but only for that which was already committed. Thus to pardon is required forsaking of a man's sin, Prov. 28:13. Now how can a man be said to forsake that which is not, to leave that which is future? Especially, as you have heard, repentance is commanded as the way wherein only pardon may be had, now how can repentance be about that which is to come? Can a man repent of anything but what is past? The two Greek words, μετάνοια, to be wise and understand after the fact is done, and, ἐπιστροφή, *reditus*, a turning again to those whom we have offended, make it as clear as the Sun, that there is no pardon of sin before committed.

Fourthly, There is no promise in all the word of God, made for the pardon of a sin before it be committed and repented of. If therefore the Word of God give no such encouragement, what presumption is it to make a faith, that all sins are pardoned, the Gospel-faith? For grant that such a thing were true, and to be believed, viz. That all sins are pardoned, yet that could not be the Gospel-faith, for the Gospel-faith is justifying faith: now the object of justifying faith, is not *ens complexum*, a proposition, such as this is, All my sins are pardoned; but *ens incomplexum*, a single object, which is Christ himself, received and applied by faith, I am not justified by believing my sins are pardoned, but by relying upon Christ for pardon; But this by the way. The strength of the Argument lieth in this, God hath made no promise for the pardon of a sin before it be committed and repented of. Therefore none may either believe or claim such a thing. The grand charter or privilege for pardon, as it is laid down in the Covenant of Grace, is contained in Jer. 31:34, which is also repeated, Heb. 8:12. Now this Covenant of Grace, as it promiseth pardon of sin, so also a new heart, and actual exercise of grace, so that they shall walk in all God's ways. Now the

way wherein pardon is to be had, is repentance and faith. We must not therefore conceive of the Covenant of Grace, as promising pardon and forgiveness, without any qualification in the subject: this would contradict other places of Scripture. Therefore in the Covenant of Grace some things are promised absolutely, supposing nothing to go before, such are regeneration, the working of faith in us, giving his holy Spirit to us, and union with Christ. 2. There are many privileges in the Covenant of Grace, and those are given, where God hath wrought some former effects of his grace, and suppose them to be: such are Justification, pardon of sin, increase in grace, Glorification, all these things are promised in the Covenant of Grace, but made good where there are the former effects of God's grace wrought in them. We do not therefore say, God doth not pardon sin, unless repentance go before, as if God needed repentance, as if he could not do it without repentance, as if repentance made God the better, or made him amends. These are idle calumnies cast upon this Doctrine in some Pamphlets. But only God hath appointed one effect of his grace before another in order, and he will not vouchsafe one before he hath wrought the other. As for instance, God hath appointed no unclean thing shall enter into the Kingdom of heaven, God will not give glory where he hath not given grace. If one should tragically exclaim upon this, This is to make God need our graces, This is to make grace meritorious with God, This is to be a Papist, a Formalist, to make men rest in themselves; you would presently judge this a vain, weak cavil: No less is it, when we are charged thus, for holding God will not forgive sin but to those that believe and repent. It is not for any worth in what we do, but because God will have an order and a method in his graces, Justification where Repentance is,

Glorification where Holiness is. It being not fit to give pearl unto swine, nor children's meat to dogs.

Fifthly, If a man may believe his sins are pardoned, before they be committed, and so before repented of, then he may have full joy and unspeakable boasting in God, while he lieth wallowing in the midst of sins. The reason of the consequence is this, By such an act of faith, we have peace with God, and we glory in him. This floweth, as a proper effect of faith, though it do not always follow, yet it may follow, and happily it is our weakness, if it doth not. And if so, then it was David's weakness to be troubled about sin: It was for want of a right considering of the Covenant of Grace, that he had no joy in his heart, and that his bones were broken. The Adversary seeth the necessity of this consequent, and therefore is not afraid to say, That a justified person, even when sin is most prevalent, and the heart most hardened, yet then can glory in Jesus Christ, with a large heart, breaking forth into thanksgivings. Cornwel of Gospel-Repentance, pag. 125. How contrary is this to David's experience, Psal. 32, who, while he humbled not himself for his sin, found nothing but terror and trouble in his own soul? And certainly this Doctrine must be very distasteful to a very gracious heart, which shall make faith and assurance in the glorious effects of it, amicably concurring (as it were) with great and grievous sins. And let the Adversary show such an instance in all Scripture. For as for his example in Paul, Rom. 7, who found himself captivated unto sin, doing the things he would not, yet giving thanks to God through Jesus Christ: this is clean contrary to him, for Paul did greatly humble himself, and was deeply sensible of this tyranny of sin, which made him cry out, O miserable man that I am, who shall deliver me from this body of sin. So that we cannot with any color call him a hardened sinner, *Somnium narrare vigilantis est,*

said Seneca; and to complain of sin, especially in the first motions and suggestions of it, as Paul did, argues a tender life of grace in him. No less absurd is it, to bring Habakkuk to patrocinate this great error, for although he said, He would rejoice in God, and glory in his salvation, Hab. 3:8,9, in the midst of God's judgments upon the public: yet this doth not suppose any personal grievous sins he was fallen into.

Sixthly, If sins be pardoned thus before committed and repented of, then it would be in vain to pray for forgiveness of sin, seeing it is already past. This Argument (as before was said) Gomarus urged against Piscator, explaining that Petition [Forgive us our sins] for the sense and assurance of it only in our hearts. It is true, we may pray for a thing that is past, thus far, for the continuance of it, but not for the thing itself. Although there can hardly be an instance in all Scripture given of such a Petition. We do not read of any prayer in Scripture that God would elect us, and predestinate us, yet that might admit of the same interpretation which they give for pardon of sin, viz. To make us more assured and persuaded of it in our own hearts. Hence when God speaks of pardon of sins, he useth many times the future tense, Jer. 31. I will forgive their iniquities, which if pardoned before, would be very difficult to say; even as hard, as if God should say, I will predestinate and elect such men. It is indeed often said, That when we pray for pardon of sin, we pray for the sense and feeling of it; but let such that interpret so, give any parallel place for such a sense, yet we deny not (as before hath been said) but reductively this may be included in that Petition.

Seventhly, If a man's future sins be already pardoned in a justified man, then in a reprobate man, all his future sins are actually condemned. The consequence is firm upon that rule, *Eadem est ratio contrariorum*, there is the same reason of contraries. Therefore if a man's future sins be pardoned

before they be committed, then a reprobate man's sins shall be punished before they be. Now how contrary is this to God's dispensation revealed in the Scripture? Where can we find any one man punished for a future sin? Were not all the sins men are afflicted for in God's Word, because they had done them, not because they were to do them? Indeed the Scripture, Matth. 5, sometimes makes the desires and lusts of the soul after sin, to be the sin itself, but that is because they are the proxime and immediate cause of such a sin; but we are now speaking of future sins, that it may be as yet have no preparation at all for them in any cause.

Eighthly, By what principles the Opponents can prove, That God pardons sins future, by the same we can prove, it is because of repentance future. So that still no sin will be forgiven without repentance. For suppose that were a true rule to stand upon, God's internal will to pardon is an immanent act, and therefore from all eternity, will it not as well follow, God's internal will to give repentance, is an immanent act, and therefore repentance is from all eternity. If another be a true rule, That God hath given us all pardon from eternity, only we have the sense of it, and manifestation in our own souls; may we not then say, that we had the grace of repentance from all eternity, but it is declarative in time in our own souls? For although justification be God's act, and repentance ours, yet we are passive in the infusion of this, as well as justification. I speak not of repentance as an act (which cannot so properly be said to be infused) but of the frame of the soul. If a third rule should be true, That therefore sins are pardoned because the Covenant of Grace saith, it will pardon all; Doth not this hold also for repentance, seeing in the Covenant God promiseth to give a repenting heart? Lastly, If God may be thought changeable, because now he pardons, and once he did not;

will it not as well hold, because he now gives grace to such a man to repent, and once he did not?

To conclude therefore, it followeth with an equal necessity, That if future sins are forgiven before they be committed, That God also did accept of future repentance before it was practiced, or else if repentance be not received by God, till actually performed; so neither is sin forgiven, till actually committed and repented of.

The result of this whole truth is, by way of Use, to admonish us, That we make not any Doctrine about grace in the genious and natural consequence of it, to encourage or harden to sin. If the grace of God which hath appeared to teach thee to deny all ungodly lusts, make thee love them the more; If because you are under grace, sin hath therefore dominion over you; If there be goodness with the Lord, and therefore you do not fear him: then know all things work contrary to their nature, and Scripture-directions. All Gospel-grace is a cleansing, purifying, refining property; it is fire to get out the dross; it is water to wash away the filth; it is oil to mollify the wounds of the soul; it is wine to make the heart glad, and rejoice in God. Do not while you promise yourselves a liberty by grace, therein become servants of corruption; more especially let the children of God, who have had sweet experience of the Covenant of Grace upon their souls, take heed of falls and relapses. If the Prodigal son after that reconciliation made with his father, after all that glory and love vouchsafed to him, had again wandered into far Countries, prodigally consumed all his estate, living with swine upon husks, How unpardonable and unworthy would this fact have been? No less guilty wilt thou be, who hast had the ring put on thee, who hast fed on the fatted Calf, if after this, thou provoke God by gross transgressions. Some have disputed, Whether it be possible for a godly man to be secure in sinning,

and more willing to offend, because of God's gracious Covenant, which will infallibly rescue him out of that sin. But what sin is not possible (except that against the holy Ghost) even to a regenerate man? Take heed then, lest thou love the Gospel, because it hath always glad tidings, and thou canst not abide the precepts or threatening's, because they speak hard things to thee. There may be a carnal Gospeller, as well as a Popish Legalist.

LECTURE XXIX.

That full Absolution is not until the Day of Judgment: Wherein pardon then consists: And whether the Sins of God's people shall be manifested at that Day.

ACTS 3:19.

Repent and be converted, that your sins may be blotted out.

The Apostle Peter in this exhortatory discourse of his to the Jews, deals like a wise Physician:

First, Discovering the danger of the disease.

Secondly, Applying an effectual remedy.

The disease is that heinous sin the Jews were guilty of, in killing of Christ, the Prince of life. Which sin is aggravated by a threefold antithesis:

1. They delivered up, and denied Christ in the presence of Pilate, when he would have acquitted him.

2. They denied him, though he was a holy and just One.

3. They desired a murderer to be released rather than him. This is their sin.

In the next place, you have the remedy prescribed in two words, Repent and be converted. Repent, that denotes a change in the heart: and to be converted, an alteration in the outward conversation, μετανοεῖτε,

Howsoever it be generally received that, μετάνοια, signifieth only true and godly sorrow, and, μεταμήλεια, that imperfect and unsound grief which is upon hypocrites, yet this is not universally true, for, μεταμήλεια, is applied to true repentance, Matth. 21:19 and 32, and, μετάνοια, to an outward repentance merely, Matth. 11:21. The other word is, ἐπιστρέψατε, which is to be understood reciprocally, Turn yourselves, or be turned. This exhortation doth not suppose free-will in us, it only denoteth our duty, not our ability. Neither is Grotius his assertion better then Semi-Pelagianism, when he compareth the will of a man to the mother, and grace to the father, so that as children are named after the father, and not the mother: thus good actions are denominated from grace, not free-will: for in our conversion free-will is neither a total or partial cause preoperant or cooperant, but the passive subject recipient of that *Vim gratiae vorticordiam*, as Austin called it, the heart-changing power of grace. This duty of repentance is urged from the profitable consequent. Piscator calls it *effectu utili*, the effect of conversion, which is, that your sins may be blotted out. It is not an inference of causality, but of consequence. Blotting out, is (as you heard) from merchants that expunge their debts, or the Scribe that raceth out those letters which ought not to be in the paper, or the Painter that defaceth those lineaments, which should not be in the Picture.

In the next place, you have the time, when these sins shall be blotted out (that is) when the times of refreshing shall come, ἀνάψυξις, is used Exod. 8:15. Some do not understand this, nor that expression, The times of restitution of all things, verse. 21, of the day of judgment, but of that preservation the elect should have, when the destruction of Jerusalem should be. Hence it is, that they expound the day of the Lord so much spoken of in Peter, and other places, which is said to be coming upon the

believers, of that time when God came to destroy Jerusalem, but there is no cogent reason to go from the received interpretation, which maketh the day of judgment to be the times of refreshing to the godly, for so indeed it is, because then they are eased from all those troubles and oppressions they lay under in this world. Hence our Savior calls it, The day of our redemption, upon the coming whereof they are to lift up their heads.

The Observation is,

That a complete and full absolution from all sin, is not enjoyed till the day of judgment.

The Believers have not a full discharge till then: we are in this life continually subject to new sins, and so to new guilt, whereby arise new fears, so that the soul hath not a full rest from all, till that final absolution be pronounced at the day of judgment.

Before we show the grounds whereby it may appear, that the remission of our sins is not fully completed till then: we must lay down some Propositions by way of a grand work.

First, The Scripture not only in this privilege of remission of our sin, but in others also, makes the complement and fullness of them to be at the day of judgment. Redemption is the total sum, as it were, of all our mercies, and we are partakers of it in this life, Col. 1:14, Rom. 3:24. Yet the Scripture calls the day of judgment, when we shall rise out of our graves in a peculiar and eminent manner, the day of redemption, Ephes. 1:7. Ephes. 4:30, because at that day, will be the utmost and last effects of our redemption. Adoption, that also is a privilege we receive in this life; yea a learned man (Forbes in his book where he handleth the order of God's graces) makes adoption (as I take it) to be the first, and to go before justification, yet the Apostle, Rom. 8:23, calleth the last day, the day of adoption. Hence 1 Joh.

3:2, the Apostle, though he saith, We are now the sons of God, yet he saith it doth not appear what we shall be, because the glory God at the last day will put upon us, is so far transcendent and superlative to what now we are. Thus Matth. 19:28, the last day is also called the day of regeneration unto the people of God, yet in this life they partake of that grace, but because then is the full perfection and manifestation of it, therefore the Scripture calls it, the day of regeneration. Even as the Apostle, Act. 13:33, applieth that passage of the Psalm to Christ's resurrection, This day have I begotten thee, because then was such a solemn and public declaration, that he was the Son of God. No marvel then, if the Scripture do also call the day of judgment a time, when sins shall be blotted out, because then is the public absolution of the godly; and according to philosophy motions receive their names from the term to which they tend.

Secondly, Howsoever Justification be said to consist in pardon of sin, yet there is a great difference between the one and the other; for Justification besides the pardon of sin doth connote a state that the subject is put into, viz. A state of favor, being reconciled with God. Hence it is, that this state cannot be reiterated often, no more than a wife after that first entrance into the relation is frequently made a wife. In this sense, the Scripture always speaks of it, as connoting a state or condition the subject is put into, as well as a peculiar privilege vouchsafed to such. It is true, There are indeed learned men, who think Justification may be reiterated, as you heard, Peter Martyr, and Bucer. Others call it a continued action, as conservation. But although there is a continuance of Justification, and the godly are preserved in that estate, yet we cannot say, God doth renew Justification daily, as he doth pardon of sin. There are some that think the Scripture gives a ground for a second Justification, or the continuing and increasing of it, and bring

those places, Tit. 3:5-7, Rev. 22:11. The learned and excellent Interpreter Ludovicus de Dieu, in Cap. 8, of the Romans, verse. 4, largely pleadeth for a twofold Justification; The first he makes to be the imputing of Christ's righteousness to us, received by faith, which is altogether perfect, and is the cause of pardon of sins: The second he makes an effect of the former, whereby through the grace of God regenerating, we are conformable unto that love in part, and are day by day more and more justified, and shall be fully so when perfection comes: of which Justification he saith these texts speak, Jam. 2:21,24, Rev. 22:11, Matth. 11:37, 1 King. 8:32. This twofold Justification he makes to differ *toto coelo* from the Papists, whose first is founded upon the merit of congruity, the second upon the merit of condignity. But the discussing of this will be more proper in the other part, viz. of imputed righteousness. Austin seemeth to hold Justification a frequent and continued act, lib. 2. contra Julianum, cap. 8. When we are heard in that prayer [Forgive us our sins] we need (saith he) such a remission daily, what progress soever we have made in our second Justification. He speaks also of a *Justification hujus vitae*, which he calls *minorem* the lesser; and another *plenam* and *perfectam*, full and perfect, which belongs to the state of glory, Tract. 4, in Joannem lib. de spiritu and lit. cap. ultim. But the more exact handling of this will be in the place above-mentioned. It seemeth more consonant to Scripture, if we say, That Justification is a state we were once put into, which is not repeated over and over, as often as sin is forgiven; neither can it admit of increase or decrease, so that a man should be more or less justified, for even David while he was in that state of suspension, was not less justified, though the effects of Justification were less upon him. It is true, in some sense learned men say, Justification may increase, viz. extensive, not intensive, as they express it,

by way of extension, when more sins are pardoned, not intensively in its own nature. Even as the soul of a man in its information of the body, admits of no increase intensively, but it doth extensively, the more the parts of the body grow, the further doth its information extend. But of these things more in their proper place.

Thirdly, Howsoever an absolution shall be completed at the day of judgment, yet our justification shall not abide in such a way, as it is in this life. Now our Justification is by pardon of sin, and a righteousness without us imputed to us, which is instrumentally applied by faith, but this way shall then cease; for having perfect righteousness inherent in ourselves, we shall need no covering. It is true, the glory and honor of all this will redound upon Christ, and he shall not be the less glorified, because he hath then brought us to the full end of all his sufferings. I know some may doubt whether any righteousness, but that which is infinite can please God, and therefore as some think the Angels were accepted of God through Christ, though perfect: so it may of the Saints in heaven; but I see no ground for this. This seemeth to be undoubted, That the way of Justification by faith in Christ, ariseth because of our imperfection and sinfulness remaining in us, and therefore is *justificatio viae*, not *patriae*, a justification of us in our way, not when we come to our home.

Fourthly, Although pardon of sin be completed at that great day, yet this is not to be understood, as if God's pardon of any sin were imperfect, and something of sin did still remain to be done away. No, those expressions of forgiveness of sin in the Scripture, denote such a full and plenary pardon, that a sin cannot be more remitted than it is. But because we commit new sins daily, and so need pardon daily, Therefore it is that we are not

completely pardoned till then. As also because the perfect pardon we have here, shall then solemnly and publicly be declared to all the world.

These things thus premised, I come to show the grounds or particulars, wherein our pardon of sin is thus completed.

And first, In our sense and feeling: For howsoever God pardon a sin perfectly, yet our faith which receiveth it, is weak. This Jewel is taken with a trembling and shaking hand. Hence it is that we have not full faith and confidence in our spirits. We may see this in David, though Nathan told him his sins were forgiven him, yet his faith was not so vigorous and powerful, as wholly to apply this to his own soul; and therefore he had much anguish and trouble of heart afterwards; But now, at the last day, all these fears, diffidence and darkness, will be quite removed out of our hearts. There shall be no more disturbance in our souls, then there can be corruption in the highest heavens, we shall then have such a gourd as no worm can devour. Our souls shall not then know the meaning of sitting in darkness, and wanting God's favor. There will then be no complaints, Why hath the Lord forsaken me? Well may God's children be called upon to lift up their heads, when such a redemption draweth nigh; and well may that day be called the times of refreshment, seeing the people of God are so often scorched with the fiery darts of Satan.

Secondly, Pardon of sin will at that day be perfected. Because all the effects of pardon, will then be accomplished, and not so much as any scars remain, the wound will be so fully healed. Although God doth fully pardon sin, yet the effects of this are delayed, many chastisements and sad afflictions are to be undergone: howsoever, death itself, and the corruption in the grave must seize upon justified persons; now these are the fruit of sin, and howsoever the sting of these be taken away, yet they are not wholly

conquered, till that last day, Then therefore may we justly say, Sin is pardoned, when there shall be no more grave, no more death, no more corruption, but all shall be swallowed up in immortality and glory.

Thirdly, Then, and not till then may we say, remission of sins will be completed, because then shall no more iteration of pardon be. Here in this life, because the root of corruption abideth in us; there are daily pullulant branches of sins, and so frequent guilt is contracted, whereby as we have daily sores, so we need daily plasters. It is with original corruption in us, as in that Tree in Dan. 4:14,15, although the branches be cut off, yet the stump is still in the earth, and that sprouts out too fast by the temptations that are always by it. Hence it is that we always pray, Forgive us our sins, and because of these failings the Apostle 2 Cor. 5:20, writeth to, and exhorteth the godly Corinthians, who were already reconciled to God, to be further reconciled to him. But then this Petition shall wholly cease, then there will be no serpent to sting us, nor will the eye of justifying faith to look upon the brazen serpent exalted be necessary anymore. The Lord will not only wipe away the tear of worldly grief, but also of godly sorrow at that time. Then, and not till then, will it be true, That God seeth no sin in his children. Then will the Church be without wrinkles, or any spot within her. In this respect it is, the Church of God prayeth so earnestly for the Bridegrooms coming. For this it is, They look for, and hasten in their prayers that day.

Fourthly, At that day will pardon of sin only be completed, if you consider the nature of justification. For what is that, but an overcoming the accusing adversary, and clearing of us against every charge? Now this is most eminently and fully done in those last assizes. The Syriac word to justify, is also to conquer and overcome, because when a man is justified, he overcometh all those bills and indictments which were brought in against

him; now this is manifestly done in the day of judgment, when God shall before men and Angels acquit and absolve his people: and if the Apostle say in this life, Rom. 6:7, of a godly man dead in Christ, he is justified from his sins, δεδικαίωται, in respect of sanctification, that sin doth not conquer him, but he sin, how much more will this be true at that day, when all the guilt and filth of sin shall be totally removed? Oh what a glorious conquest will that be over sin, hell and the devil, when the Judge of the whole world, shall pronounce them free from all sin, and command them to enter into his glorious rest!

Having thus cleared the Doctrine, one Question may be briefly touched upon,

Whether the sins of God's people shall be manifested at the day of judgment, and God for Christ's sake then acquit them?

There are learned men for the affirmative, They shall be published; and there are learned men for the negative. Those that are for the affirmative, they say indeed godly men's sins shall not be examined for their ignominy or confusion, but only that the goodness and grace of God may be made the more illustrious, For this they urge these Arguments;

First, Those places of Scripture, which speak of the universality of the real objects, and personal: Of the real; as when it's said, A man must give an account of every idle word, Matth. 12:36, 2 Cor. 5:10, an account must be made for everything done in the body. For the universality of the object personal, 2 Cor. 5. We must all appear before the Tribunal seat.

Again, They urge the opening of the book, which shall be at that day, and that is nothing, but the manifesting of the consciences of men.

Further, Many wicked men's sins and godly men's are mingled together, and there cannot be a judgment of discussion preceding that of

condemnation, unless godly men's sins also be produced.

In sum, They think this conduceth more to the setting up of God's justice, the exaltation of his mercy; neither (say they) will this breed shame to the godly, for in heaven they shall remember their sins committed on earth, but without any grief or trouble, yea with joy and thankfulness to God, because delivered from them. *Quando{que} laeti recordamur dolorum*, said Gregory. We may with joy remember by-past grief.

But those that are for the negative, think this no ways suitable to God's goodness, that the sins of the godly should then be published, for these grounds following.

First, From the judicial process, where Christ calls the blessed of his Father to inherit the Kingdom prepared for them; and then enumerateth only the good works they had done; no question they had many sins and failings, but God takes no notice of them.

Secondly, This agreeth best (they say) with those expressions of Scripture concerning pardon, viz. that God blotteth them out, that they are thrown into the bottom of the sea.

Thirdly, The godly are said not to come into judgment, and there is no condemnation to them, yea, they have already life everlasting.

Lastly, Christ is their bridegroom, their friend, their advocate, and how ill becoming would it be one in such relations, to account or lay open their sins?

Which of these opinions is truest, is hard to say, neither of them have cogent arguments, and the Scripture doth not expressly decide the question, yet the negative seems to have more probability on its side.

The Use is, First, Of comfort and glad tidings to the children of God, howsoever in this life they have accusations from within, and from without,

yet the day is coming, when they shall have a glorious and public justification from all objections: Then Satan can no more accuse Joshua for the noisome rags upon him; Then Joseph shall be brought out of the prison freed from all guilt and calumny, and exalted to great glory, and it may be therefore God suffereth thee to be exercised with much guilt and fear here, that thou mayest the more long for those days of refreshment. And as this truth is for their great consolation, so also it demonstrateth their happiness; That that which is so terrible and dreadful to wicked men, should be such matter of rejoicing unto them: when they through horror should cry for the mountains and hills to cover them, these shall desire the graves and the earth to deliver up her dead, that they may enjoy their Bridegroom. Certainly believers are not believers in this point as they should be; what an heavenly contempt would it work in them of this present world, what earnest desires, that this Kingdom might at last come? This is their marriage-day, the day of coronation. Then death, hell, grave, sin and Satan, are all conquered.

And if the joy and peace, which remission of sin produceth in this life be so exceeding glorious, what will that be when we shall have no more streams but that fountain?

2. Use by way of contrary, To terrify and arouse wicked men, for as the godly have but a glimmering, a little pittance in this life, in respect of that fullness of glory to be revealed hereafter, so the wicked feel not the least part of that guilt, torment, shame and confusion, which hereafter shall be poured upon them.

There are many men's sins lie asleep, keep no noise either in their own consciences, or before God; but then these lions, these massive dogs that lay tumbling at the door, will rise up in rage, and wholly devour: Do not

therefore take God's forbearance for his gracious acquittance; oh do not embolden thyself with false encouragements, and say, The worst is over; As the Apostle said, these light afflictions were nothing to that eternal weight of glory: so on the contrary may the wicked say; These pangs and wounds of consciences which are felt here, are nothing to that eternal weight of sin hereafter. Bernard said, *descendamus in infernum viventes, ne descendamus morientes*, let us go into hell while we are alive by a serious meditation, and holy consideration, that we may not go into it, when we be dead, by real miseries. As the Apostle saith, we are the children of God, but it doth not yet appear what we shall be; there is more glory than they can conceive: so wicked men are now the children of wrath, but it doth not yet appear what they shall be. Oh therefore that ungodly men were as wise as Jonah 's mariners, who in the midst of tempests, seeing their ship necessarily sinking, throw away the goods that were a burden, knowing they and their safety could not consist together. Thus are ye to do: throw away thy sins, those heavy burdens that put all into danger, and so mayest thou safely arrive at last in heaven.

LECTURE XXX.

Tenderness of Spirit, and true Humiliation (not carnal Presumption) the Effect of the Sense of pardon.

LUKE 7:47.

Wherefore I say unto thee, Her sins which are many are forgiven her, for she loved much.

This Text is part of a famous history, which may well be called, *τρεσκελίστη*, because of the three great things observable in it; 1. Great sins. 2. Great repentance and humiliation. 3. Great love and grace of God through Christ in pardoning: And there is this one peculiar thing well observed about this woman in the history, that whereas divers others addressed themselves to Christ for corporal mercies, this only cometh for spiritual, even for remission of her sins.

For the better understanding of the text, let us briefly consider the history; and first the woman is described by her quality inherent, a sinner, not in a common sense as all are, but in a more notorious manner; and therefore those that mitigate her fault, out of some reverence or honor to her, do not so much increase her honor (as Maldonado upon the place well observeth) as detract from Christ's honor: for the Physicians skill is most commended,

where the disease is more desperate. That she was a known great sinner, appeareth, in that the Pharisee wondered at Christ, because he would have any commerce with her. Whether this woman was Mary, Lazarus his sister or no, is hotly disputed by Commentators, but impertinent to my scope. In the next place you have her great repentance expressed, wherein for the general you may see the Apostles duty accomplished, as she had given her members to be members of iniquity, so now of righteousness, insomuch that she is the true looking-glass of a humble convert. Her humiliation is described: 1. In bringing of a box of ointment to anoint his feet; not his head (say some) because she thought herself so unworthy, she brought indeed an outward visible box of ointment, but she had another invisible and spiritual one, even a contrite and broken heart. 2. She stands behind Christ (as being loathsome in her own eyes) and washeth his feet with her tears; which must suppose that to be true in her, which Jeremiah desireth, viz. Her head to be a fountain of water, but as long as her heart was such a fervent limbeck, it was no wonder to see such precious distillations: Chrysologus upon this fact of hers, saith, The Heavens are wont to water the Earth with rain, but *ecce nunc rigat terra Coelum*, here the earth watereth Heaven. Lastly, The debasement of herself further appeareth, in making her Hair, heretofore the instrument of her pride and wantonness, now a Towel to wipe his feet. In the third place, Christ's love towards her is remarkable, and in the general it is so great, that the Pharisee puffed up with his own pride, was offended at it, not considering, First, That though she had been a sinner, yet now she manifested Repentance. And secondly, That every commerce and communion with a sinner is not forbidden, but that which is of encouragement or consent unto his sin: but our Savior's was like the communion of a Physician with the Patient to heal and cure: Hence our

Savior touched the leper, whom he healed, yet was not unclean, because he touched him to restore him to health: But as the people murmured because Moses married a Blackmore, so the Pharisees grudged, because Christ showed mercy to sinners; but Moses indeed could not make the Blackmore white, whereas Christ doth purify the defiled soul. Now our Savior doth aggravate his love to her; First, by a diligent enumeration of those several acts of service, which she had exhibited to him, not mentioning any of her former sins; and all this he doth with an Antithesis, or opposition to that carriage which the Pharisee had presented him with. 2. To convince the Pharisee, he declareth a Parable, that so from his own mouth the Pharisee may judge her love to Christ to be greater than his. In the last place his grace to her is further declared, by pardoning her sins though so heinous, which pardon is first declared unto the Pharisee in my Text, and afterwards to the woman herself.

In my Text is the first promulgation of her pardon; now because the words have some difficulty, and the later part is brought to prove love to be a meritorious cause of Remission of sins; two Questions are briefly to be resolved: First, When this woman's sins were pardoned? And the Answer is, That as soon as ever she repented in her heart of her evil ways, and believed in Christ, her sins were forgiven her; for so God doth promise; and this was before she came to Christ, but she cometh to Christ for the more assurance of Pardon, and not only so, but that he should authoritatively absolve her from her sin; for Christ did more than declare her sins pardoned, as appeareth by the standers by, who with wonder made this question, v. 49. Who is this that forgiveth sins also? Whereas to declare the forgiveness of sin only, any Minister may do, as we read of Nathan to David, 2 Sam. 12:13. So that her sins were pardoned by God before, at the first time of her

Faith and Repentance, but now Christ as the Mediator, doth particularly absolve her, and that in her own conscience, therefore he bids her, Go in peace.

The second Question is, Whether that expression, Much is forgiven her, for she loved much, be causal, as if her love were antecedent, and a cause of her forgiveness; or consequential only, as an effect, or sign of her forgiveness; in this sense, She loved much, because God did forgive her many sins, not she loved much, and therefore God forgave her?

Here is a great and vast difference between these two: many Papists are for the later, the Protestants generally for the former, and there is this cogent reason for it, for that Christ doth not speak of Repentance, or Love which should go before, and be the cause of the pardon of sins, is plain by the Parable he brings of a Creditor, who forgave one Debtor more, another Debtor less: hereupon our Savior asked the Pharisee, Which of them will love him most? Simon answered, I suppose him to whom most was forgiven: Now of such a love our Savior speaketh, when he mentioneth the woman, which is clearly a love of Gratitude, Because much was forgiven; not an antecedent love of merit, to procure pardon; so that as from her actions of anointing and washing his feet, by way of a sign or effect, we gather her Faith and Love of Christ; so by her Faith and Love as by a sign and effect, it may be gathered, that her sins are forgiven her. But you may ask, How could she come to know her sins were forgiven, before Christ told her? I answer, By the promise of God made to every true Penitent and Believer: though this assurance of hers was imperfect, and therefore admitted of further degrees, whereas then all this Repentance and Humiliation was not that sin might be forgiven, but from Faith that they were forgiven: We may observe this,

That the sense and apprehension of pardon of sins already obtained, doth not beget carnal security, but a further mollifying and humbling of the heart in a gracious manner.

This is a practical truth of great concernment. And for the opening of it, take notice of this distinction, as a foundation, viz. That there is in Scripture a twofold Repentance or Humiliation of the soul for sin; the one antecedent, and going before pardon, and this the Scripture requireth as a necessary condition, without which forgiveness of sin cannot be obtained: of this Repentance the Scripture for the most part speaks, Ezek. 14:18,30, Matth. 3:2, Mark 6:12, Luk. 13:3, Act. 3:19, and generally in most places of Scripture. In the second place there is a Humiliation of heart, and brokenness of soul for sin, arising from the apprehension of God's love in pardoning, whereby we grieve, that we should deal so unkindly with so good and gracious a God: This, though more rarely, yet is sometimes spoken of in Scripture, as first in this woman, who out of the apprehension of God's love in pardoning so much to her, did pour out her soul in all ways of thankfulness. After this manner also was David's Repentance, Psal. 51, for he was thus deeply affected after Nathan had told him, His sin was taken away: Although it doth appear by the Psalm also, that he had not as yet that sense of pardon, which did quiet his conscience. This kind of affection was also in Paul, 1 Tim. 1:12-16, 1 Cor. 15:8,9, in which places the Apostle remembering his former sins, confesseth them, and acknowledgeth thereby his unworthiness of all that grace and favor he had received; so that the Apostle doth not there humble himself that he may obtain mercy, but because he had obtained mercy. The most eminent instance of this kind of sorrow and shame, is Ezek. 16:62,63, where God promiseth to establish his Covenant with them, and then mark the event of this, That thou mayest

remember and be confounded, and never open thy mouth more because of thy shame, when I am pacified towards thee.

So then both these kinds of Humiliations are to be owned and practiced; and therefore it is a false and dangerous error to acknowledge no other kind of Repentance then the later: The Papists will not acknowledge this later Humiliation at all, because they deny all Faith and Assurance that a believer may have of his sins in particular: And others, that there is only this later, and therefore the fore-mentioned Author, in his Treatise of Gospel-repentance, makes this only Gospel-repentance: but as Gospel-faith is not that reflect act of the soul in a man, whereby it is persuaded that Christ is his, but a direct act of taking and receiving Christ to be ours: so a Gospel-repentance is not that mainly whereby we are humbled, because we receive God's love to us in pardoning, but principally in that loathing of ourselves to obtain pardon: It is therefore great ignorance in that Author, in his Treatise of Gospel-repentance, when pag. 58, he calls Repentance that goeth before this Faith, viz. that my sins are pardoned, a dead work; as if the Faith that justifieth, and without which it is impossible to please God, were the believing that my sins are pardoned; whereas the Scripture makes it to be, the receiving of Christ, and laying hold on him: and seeing that the object must in order of nature be before the act that is employed about it, it followeth infallibly, that I must have Justification, before I can believe I have it: Repentance therefore may be thought to go before a twofold act of Faith; First, That whereby Christ is laid hold upon and made ours, and so the Repentance that precedeth this, may be called legal and slavish. Or secondly, Before a persuasion that my sins are pardoned, and before this act of Faith, Repentance must necessarily go, because the Covenant of Grace dispenseth pardon only to such.

But because I have already spoken enough of the former kind of Repentance antecedent Remission of sins, vindicating the necessity of it, I shall press upon this later, as being most proper to my Text. And that assurance of apprehension of pardon, doth not beget security, but rather increase godliness, will appear several ways.

And first thus: Those places which speak of God's gracious Properties, do represent them as grounds of duty, as well as of consolation, Psal. 130:4. There is forgiveness with thee, that thou mayest be feared: Mark that expression [There is forgiveness with thee:] which implieth forgiveness to be in God as in a fountain, and therefore he doth easily, and plentifully forgive; but lest any Spider should suck poison out of this sweet flower, he addeth, That thou mayest be feared; here is no encouragement to security. Thus Hos. 3:5, there is a gracious Promise of God to his children, that they shall fear him and his goodness. As it is God's glorious Property to work good out of evil, so it is a most devilish quality to work evil out of good.

2. The Promises of God, they also require an holy and humble walking, 2 Cor. 7:1. The Apostle having in the Chapter before mentioned those glorious Promises in the Covenant of Grace, That he would be our God, and we his sons and daughters, makes this inference, Having those promises, let us cleanse ourselves from all filthiness, perfecting holiness in the fear of God: So that here is no danger, as long as we keep close to the genuine use of the Scripture. Thus also Eph. 4:30. Grieve not the Spirit of God, whereby ye are sealed, &c. Where Assurance is so far from encouraging to sin, that by sin it is weakened and destroyed. The more gracious than we perceive God to us, the more humiliation and debasement we find in ourselves. Thus the Apostle Peter, 1 Pet. 1:17. If ye call on the Father, who without respect of persons judgeth all men, pass the time of your sojourning here in fear. To

make therefore doubting, a duty and meritorious, as some Papists have done, is to betray great ignorance of Scripture motives.

3. That Assurance of pardon is apt to kindle spiritual affections in us, is plain, if you consider the nature of such Assurance.

1. Originally it is wrought by the Spirit of God: as a man by the power of Free-will, is not able to do any supernatural good thing, so neither by the strength of natural light, can he discern the gracious privileges God bestoweth upon him, 1 Cor. 2:12. The Spirit whereby we know the things that are freely given us of God, is opposed to the spirit of the world: If then this persuasion be not the fruit of the flesh, but of the Spirit, is it any wonder that it inclineth us to holy things? Again,

2. This persuasion of pardon cometh in the use of those means appointed by God. 2 Pet. 1:10. By giving great diligence in the use of the means, we only come to Assurance. How then can such a persuasion of forgiveness cause a neglect of the means?

Lastly, That Spirit which doth thus assure, doth work also at the same time, concomitant gracious effects, especially servant and effectual prayer, Rom. 8. Gal. 3. Now where constant powerful Prayer is, that soul is like a tree planted by the waters side.

4. That this persuasion of pardon doth inflame much to Holiness, appeareth from the nature and state of those who are in it. They are sons, Now by experience we see, that in an ingenuous son, the more apprehension there is of his fathers tender love and kindness to him, the more obsequious and serviceable he is; Can we think that the fathers great love to his prodigal son, was not like coals of fire poured on him to melt and thaw him? We rather see jealousies and suspicions of love to breed hatred at last. Hence diffidence worketh despair, and despair hatred of God:

It is therefore a special duty lying upon the people of God, to entertain good thoughts of God, and to be persuaded of his loving kindness to them.

5. That the people of God do yet mourn and abhor themselves for their sins, though persuaded of the pardon of them, ariseth from the sincerity and uprightness of their heart, whereby they hate sin as sin, and grieve for the dishonor they have put upon God. It is indeed lawful, yea a duty to repent of sin, that it may be pardoned, because the Scripture propounds this as a motive and encouragement to the duty: And it is a vain thing, to affect more high and spiritual strains then the Scripture. But Humiliation of sin, when pardoned, and after the knowledge of the pardon, doth evidently discover an upright heart, that the dishonor of God is more trouble and grief to him, then his own punishment and destruction. Whereby it is, that he doth so accuse and condemn himself for dealing so wretchedly and frowardly with so gracious a God.

6. That ingenious principle of Gratitude and Thankfulness which reigneth in the godly, will put them upon all these services. Godliness in the lives of the godly may be considered two ways: First, as a means wherein they attain to eternal life: Secondly, as an expression of Thankfulness unto God. Hence Ursine in his Catechism inscribeth that part of Divinity, which containeth our duty, *de gratitudine*, of Thankfulness. Bern. Ep. 107. *Justus quis est, nisi qui amanti se Deo vicem rependit amoris? Quod non fit nisi revelante spiritu per fidem aeternum Dei propositum de sua salute.* Who is a righteous man, but he that returneth love to God, for God's loving of him? And how can this be, but by God's Spirit revealing his purpose of Election, concerning the just man's Salvation?

Use of Instruction, Doth the apprehension of great pardon, breed great Humiliation, then we may see the necessity of that Ministry and preaching,

which doth discover the depth, length and breadth of sin. They take the best way to set up grace and magnify Christ, who do amplify the pollution of sin in us: Now that we may come to be convinced how much God doth forgive us, two points are much to be insisted upon.

1. The Doctrine of original corruption, for thereby we shall see ourselves guilty of more sins then ever we thought of; a man without this Scripture-light, is like one in a dark dungeon, which is full of Serpents, Toads, and all venomous creatures, but is not able to see any of them, and so thinks himself without any danger at all. If therefore thou wouldst see how much is forgiven, reckon up all the debts thou owest. The mercy and skill of the Physician will then appear, when the worst of thy disease is made manifest.

A second Point much to be pressed, is the pure, strict and exact obligation of the law, which being set as a pure glass before thee, all thy deformities will appear. In this sense it is good to be a legal Preacher and a legal Hearer often: that so knowing the holiness of the Law, and our imperfection, we may esteem the more of God's Grace in pardoning so much; As God in the outward passages of his providence doth therefore suffer one trouble to follow another, like so many waves, that so the greater their calamities have been, his wisdom, power and goodness may be the more conspicuous in delivering of them. Thus it is also in his spiritual administrations, he will not reveal the riches of Grace, but to the poor in spirit, nor will he give ease and refreshment, but to those that are heavy laden and burdened. And this is the reason, why a Pharisee, a formalist, a moral man, a self-righteous man, doth not love Christ, as converted Publicans and sinners do.

Use second of Admonition, to those who have sinned much, and so have had much forgiven them, let such know their expenses of practiced grace, must be according to the receipts of justifying Grace. Let such know, the

pardon of many sins is a talent to be greatly improved. As thou hast abounded in many sins, and God in many pardons, so do thou in much thankfulness. How thankful would we be to a man who hath delivered us often from a temporal death! But behold a greater love is manifested here. Thou who hast (it may be) been the chiefest sinner of many thousands, be now the chiefest Believer of many thousands; If thou hast been a great sinner, and art not now a great actor, and spiritual merchant negotiating for God, fear the truth of thy grace; much love should be like much fire that consumes all dross; quicken up thyself with such thoughts as these, Lord, who was more plunged into sin then I? Whose diseases were greater than mine? It may be thousands and thousands for less and fewer sins then I have committed, are now taking their portion in hell. O Lord, this thy overflowing goodness doth overcome me, oh that I had the hearts of all men and Angels to praise thee.

FINIS.

SERMON I.

Demonstrations of God's Righteousness; The Kinds of it, and in what sense its attributed unto God.

PSAL. 11:7.

For the Righteous Lord, loveth Righteousness.

David being now in exile, and like a Bird (as verse. 1) flying from mountain to mountain for his life, supporteth and comforts himself with arguments from God's Righteousness. He that had a Harp to drive out the evil spirit from Saul, finds faith in God to be of such efficacy to chase away all unbelief and distrust in his heart.

Therefore verse. 1, he professeth his confidence and dependence on God, which is aggravated from the malice of his enemies proceeding so far, That the very foundations are destroyed; all help and power is gone; What then can a righteous man do? Yes, he telleth us what is to be done, There is a righteous God in Heaven, whose eyes behold all things below, yea his eye-lids try the children of men: A Metaphor from men, who when they look narrowly into a thing, shut their eyes a little: Thus God's knowledge is intuitive and exact; but this knowledge of God's, is not a mere idle, speculative beholding, for thereby God trieth the righteous, viz. by

afflictions; but as for the wicked, his soul hateth them; observe the emphasis, its more than simply to say, God hateth them. This hatred of God in respect of the wicked, is to be illustrated by an allusion to his judgments upon Sodom and Gomorrah; Every wicked man may fear that God should inflict the like, or equivalent punishments; for all this described in the Text, though terrible, yet is not as dreadful as hell; though one said of Sodom's judgments, that God did *pluere gehennam e Coelo*, fire and brimstone, that is the extremity of pain; an horrible tempest, that is the violence; and snares, that denoteth the inevitability; lastly God will rain all these, that denoteth abundance even to overflowing. Neither let any wicked man think this is only to some eminent notorious sinners, like those of Sodom, for the Psalmist concludes, This is the portion of every wicked man's cup. But for the godly he ends with a happy proposition, The righteous Lord loveth righteousness, and which is equivalent, His countenance beholds the upright. The Hebrew word signifieth a diligent, exact and constant beholding, as if God were so in love with such, as he never takes his eye off from them.

I am upon the former proposition, which indeed is two, one implied, the other expressed: Implied, The Lord is a righteous Lord. 2. This righteous Lord loveth righteousness. To open the words.

The Lord Jehovah is first described by this Title Righteous, Tzaddick, from which say some the Greek word, δίκαιος, comes, as they say, Jus of Jashur, but Aristotle deriveth that from, δίχως, because justice consists in an equal dividing between two. The word Righteous, or God's Righteousness is used several ways; sometimes its the same with his Goodness, Mercy and Benignity, or at least his Fidelity and Faithfulness in his Promises. Thus David often prayeth, Psal. 31:1, Psal. 71:2. So also Psal. 103:17, that God

would deliver him in his righteousness, i.e. his Mercy and Goodness: And this Righteousness of God he profeseth he will make mention of, and talk of to others. Indeed some learned men, Osiander, Cameron, and all the Socinians upon a wicked interest they drive at (but the two former they do it innocently) affirm, That the Righteousness of God is never used for that, whereby he punisheth sinners; but for mercy and fidelity, for say the Socinians, That whereby God avengeth himself on the wicked, is called vengeance, fury, anger or severity; But though it must needs be granted that righteousness is used so in many places, yet,

1. Its more properly the Syriac use of the word, when it denoteth mercy, although the Septuagint do many times translate the Hebrew word for mercy Chesed, by, δικαιοσύνη. But,

2. It cannot be denied but that in many places, its used for that propensity in God, whereby from his hatred to sin, he punisheth wicked men; and thus it must be here, as the Context evidenceth. Thus it is evidently used 2 Chron. 12:6, Rom. 2:5. Therefore in the next place, righteousness attributed to God, signifieth in the general, That rectitude and purity in God's Nature, whereby he is free from all sin, and hateth all iniquity. And then more particularly, that Attribute in God, whereby he doth punish ungodly men: And in this sense it is taken here, both for the general and particular, as is more to be showed. We observe then from hence,

That God is a righteous God. Psal. 145:17. Hence 2 Tim. 4:8, he is called the Righteous Judge. And Abraham expostulateth with God on this point, Gen. 18:25. Shall not the Judge of the whole world do right?

This Doctrine is of great importance, and my purpose being to treat of that righteousness whereby a believer stands justified before God, its necessary to lay this as a foundation.

To understand this truth therefore consider these Propositions following,

First, Take notice, that the Scripture attributeth a twofold Righteousness to God, one we may call Universal, the other Particular. Universal Righteousness is that purity and integrity of his Nature considered absolutely in himself, whereby he is free from all sin, and so its the same with Jashar Tam, &c. Even as Aristotle makes all virtue to be in Justice, because every virtue consists in a just and due temperament; and as the Apostle makes, *ἀδικία*, a general to all sin; so that Righteousness thus considered, is the same with Purity, Holiness and Uprightness, whereby whatsoever God doth, he doth it in a condecant and beseeming manner of a God. As Anselm said, *Quando parcis justum est ut parcas, quando punis justum est ut punias*: When God spareth he is just, and when he punisheth he is just, that is, in whatsoever God doth, he keeps up that rectitude and holiness, which a God is to do, he doth not show himself as a creature in those things, but as a God. Now this universal righteousness is meant in this place as the foundation, for the Psalmist argueth God will punish the wicked, and defend the upright from his nature, because he is thus universally righteous. This universal Righteousness the Scripture describeth partly positively, by the infinite purity and holiness that is in him. As the Apostle, God is light, and in him there is no darkness at all, 1 Joh. 1:5, and partly by his opposition to sin, Hab. 1. Thou art of purer eyes, then to behold iniquity. So Psal. 5:4. Thou art not a God that hast pleasure in iniquity. Thus you see we are to apprehend of God, as an infinite, holy, pure and perfect God. Hence Jam. 1:13, the Apostle saith, He can never tempt others actively to sin, or he himself be passively tempted to sin.

In the next place there is his particular righteousness, and that may be distributed according to all those relations he taketh upon him, he is the

Lord having absolute dominion over all, and so he is a righteous Lord in using that Sovereignty; He is a Judge, and therefore a righteous Judge, as the Apostle calls him; he is a Father, and our Savior, John 17:25, calls him righteous Father; He is the Governor and Ruler of the world, and all this is administered in righteousness. Thus there is no relation, no office or state that God is pleased to assume, as a King, an Husband, but in all these the Lord works righteously.

Again, This particular righteousness of his may be divided into several kinds or species, not that there are such multiplied beings in God, for he is most simple and pure; but we thus distinguish according to our conceptions: As if a man should look in many glasses at the same time, it would be but one face, only there would be multiplied reflections, and many faces in the several glasses. Thus God's essence is one and the same, everything in God, being God, but the diversity of objects, maketh a multiplied reflection to our understanding. The kinds of his particular Justice, are (as some make it.)

1. His Mercy, they make even God's grace and love a kind of his Justice, because its so proper and just, that the chiefest good should be merciful.

But in the second place, there is the righteousness of his fidelity and promise, whereby he keepeth his Word; for in his promises there cometh an obligation, if not of God to us, yet of God to himself: Thus they say he is *sibi debitor* in whatsoever he hath promised.

3. There is Righteousness vindicative, whereby he punisheth wicked and ungodly men, as Moses describeth God by this righteous property, That he will in no wise acquit the guilty, Exod. 34:7. Therefore its but the devils case thou art put into, when thou dreamest only of mercy in God, not at the same time remembering his righteousness.

Secondly, Justice and Righteousness is truly and properly attributed unto God. There are many things attributed unto God, and that by Scripture language, which yet must be understood improperly, or metaphorically. Thus the Scripture speaks of his eyes and hands: Thus it saith, God repents and is grieved, all which are to be understood, θεοπρεπῶς, without any imperfection in God: Yea the words Decree and Counsel, if strictly taken, cannot be given to God, because in their rigorous sense they imply imperfection. Hence Scaliger said, *Tam impia vox est consilium in Divinis, quam pluralitas Deitatis*. But righteousness is an absolute perfection, implying that which is excellent, and so in the highest degree to be affirmed of God.

When I say, Righteousness is thus an absolute perfection, I understand it of that general righteousness, whereby God is true and holy in his Nature, and in all his ways: for as for political and civil righteousness, even Aristotle could say, it was absurd and ridiculous to attribute political virtues to God. Indeed there is a righteousness called commutative, which consists in an equality inter *datum & acceptum*, and this some Jesuits, as Suarez Dispute. de justitia Dei, would have truly and properly in God. But Vasquez another Jesuit doth solidly oppose it, Tom. 1. Quaest. 20. Dis. 85, because it would bring down God from his glorious Sovereignty, and if there cannot be any strict Justice between a Father and a Son, a Master and a Servant, much less between God and the creature: Its true, all things we take from man and give to God, as to know, to understand and will, they have an imperfection, as they are in man, because they are accidents to man, and of a finite nature, yet we say (secluding the imperfection) they may in an eminent and transcendent consideration be given to God analogically, not univocally; for a thing may be said to have imperfection in it accidentally

from the Subject, or essentially in its formal Nature, and what is of this later sort cannot properly be affirmed of God, as to grieve and repent. Now all such Justice as would make God a debtor to the creature, as if he did receive equally for what he hath given, supposeth an imperfection in the very nature thereof, as the Apostle argueth, Who hath first given to him? Rom. 11:35. And what hast thou that thou hast not received? Whether there be strict Justice between God the Father and Christ in the work of our Redemption, is not in this place to be discoursed on: Its certain, between God and a mere creature there cannot; and therefore all those Popish Doctrines of Merit and Satisfaction must fall to the ground. We see then in what sense Justice is attributed properly to God, and in what sense not.

The third Proposition, There are many Arguments that do strongly demonstrate God to be thus righteous. As,

1. There is an inward principle in a man's conscience, whereby he is persuaded of God's righteousness, for what is it that makes a man upon the omitting of gross sins, such as the Law of Nature forbids, to have fear and remorse within, but the apprehension of a righteous God, who will call to a dreadful account? The very Heathens had that up often, ἔχει θεός ἔκδικον ὄμμα, God hath a just and an avenging eye: Therefore Rom. 1:32, its brought as an aggravation against those notorious sinners, That though they knew the judgment of God, viz. That they which commit such things are worthy of death, yet not only do the same, but have pleasure in those that do them. The Gentiles knew this judgment of God. Hence Rom. 2:15. Their consciences are said to accuse: If then you ask, How can it be proved God is a righteous God? I answer, From thy own heart; thy own soul; in this respect it is *naturaliter Christiana*, as Tertullian said: Oh then, where will those wretched sinners appear, who live in all profaneness and injustice,

though a conscience within them crieth aloud that God is righteous! How canst thou stop thy ears to these loud cries? All thy mirth and jollity cannot raze this out, There is a righteous God.

2. The providential government of this world, so vast, and consisting of men so unruly and carried by their lusts, doth demonstrate a righteous God. The world would be a Babel, would be a hell, had not God established an order of Superiors and Inferiors, of Governors and governed, as David acknowledged it was the Lord subdued his people under him, Psal. 18:47. And when God touched the people's hearts, then they followed Saul, 1 Sam. 10:26. Thus David acknowledged God's reigning in the world, that he is the King of the earth, and that he judgeth righteously, Psal. 67:4. So that the harmony of a musical instrument doth not more palpably demonstrate the art of an Artificer, then the government of this world, doth the righteousness of the Governor, who is God; If a City, if a Nation cannot subsist without righteousness, For, take away Righteousness (saith Augustine,) and what are Kingdoms but great robberies? How much less can the world abide without a righteous preserver of it? Righteousness is said to go before God, Psal. 85:13, because that makes way for him in all his works.

3. The Scriptures they are an undeniable and infallible principle to prove his righteousness. This is proclaimed in many places, Psal. 71:19, Psal. 36:6, Psal. 103:6. Indeed when we look upon the divine dispensations of God's works in the world, beholding the godly sometimes in an afflicted condition, and the wicked in a prosperous; we are apt to question the righteousness of God. Through these waters of afflictions, that which is strait seemeth crooked, as in David and Jeremiah. But then come we to the Word of God, there righteousness is affirmed in all his ways, whatsoever our thoughts may be. The man that judgeth by the eye, thinketh the Sun less

than the world, but the Astronomer judging by principles of art, knoweth it is otherwise. Thus while we judge of God's ways according to human principles, we call that unrighteous, which by Scripture light will appear most just.

4. The righteousness that Angels and Adam was created in; yea that Image of God which is repaired in every godly man, consisting in Righteousness and true Holiness, this doth necessarily infer God's righteousness, for as the Psalmist argueth, He that made the eye, shall not he see? He that teacheth man knowledge, shall not he know? Thus he that makes man righteous, shall not he much more be righteous? Is not this called the Image and likeness of God? And why so? But because this is a representation of his Divine Essence. The creatures represent a God, but this Image doth a righteous God: If therefore thou seest any man working righteousness, and loving righteousness in all his words and actions, know that righteousness is much more in the cause, in the fountain, which is God himself.

5. The particular effects of God's punitive Justice, or his judgments which he executeth in the world do also demonstrate his righteousness. God is not so in heaven, but his judgments, sometimes extraordinary, as in drowning of the world, burning the Cities of Sodom and Gomorrah; and sometimes his ordinary ones, do teach everyone, that God is not only merciful, but just, Psal. 89:14. Judgment and justice are the habitation of thy throne. Isa. 28:17. By the description thereof judgment laid to the line, is excellently showed the exactness of justice God keeps to in destroying, he is as careful in destroying the mercies of a people, as an Artificer is to build a house.

6. God's justice is evidently seen, in that the godly are not acquitted without satisfaction through Christ; even the righteousness of God makes

way for all the glorious effects of his mercy, when that is satisfied then comes pardon of sins, and salvation: but of this more largely afterwards.

Lastly, The appointing of judgment and everlasting torments to all impenitent sinners, will then convince all the world of his righteousness, Act. 24:25. Paul preaching of this made Felix tremble, and 2 Pet. 2:3,4. Jude v. 15, speak terribly of this argument; Oh let not ungodly men take their ease and pleasure always! Think of this righteous God, that hath appointed such a righteous day: as thy works have been so will God render to thee: Shall not unquenchable fire, eternal gnashing of teeth and everlasting howling in tormenting flames make thee afraid? Nebuchadnezzar made a Law, That whosoever would not worship his Image should be thrown into a fiery furnace, and this did so terrify everyone, that none refused but the three Worthies; yet this furnace was not like to hell, whose flames never go out. Take heed then of abusing mercy, for this will bring thee at last into the hands of justice: Oh then there will be righteousness without any mercy, not a drop of water to cool the top of the tongue! Oh wretched and seduced sinners! Will your moment pleasures recompense those eternal torments? Are thy sins as great a good to thee, as hell will be a loss and torment?

SERMON II.

More Propositions concerning the Righteousness of God; Showing that we must judge of it only by his Word; That its essential and natural to him; The Rule of all Righteousness: That God cannot do anything against his Righteous Will. How many ways Righteousness is taken when attributed to God; And in what sense he is said to be Just in forgiving and rewarding his People.

PSAL. 11:7.

For the Righteous Lord loveth Righteousness.

We are to add more Propositions that may clear this main Point about God's Righteousness;

And the fourth in order is, That although there be many principles that demonstrate God's Righteousness, yet we must judge of it only by the Word. Though human reason cannot but say, God is Righteous, yet we must not assert such a Righteousness in him as that would imagine, but what the Scripture directs us to: This is the Pillar to direct us in this wilderness: This is the Star to guide. We must only learn of God, what we are to think of

him, as by the light of the Sun we come to see the Sun. If the Heathen could say, that in respect of the celestial creatures and the knowledge of them, our understandings were but like the Owls eyes to the Sun, dazzled more then enlightened: How much more is this true of God! What is the reason then that so many stumble at those Points in Divinity, about God's permission and suffering of sin to be? About his discriminating of persons by Election and Reprobation? About the induration of sinners and punishing one sin with another? About the imputation of Adams sin to all his posterity? In these Points many have charged God with injustice only, because they judge of God by principles of human justice. But it is well observed by Musculus, Its hard (saith he) to understand what a just God is, because its difficult to know what God is: Therefore when such opinions come to be discussed by thee, raise up thy mind to think of God, as a God; he is not a creature, he is not a sworn Judge tied by Laws, he is not under a Superior to command and prescribe him, and therefore those things are justly done by God, because he hath an absolute Dominion and Sovereignty, which if a creature should do, it would be unjust. That is excellent of Gregory to this purpose, *Qui in factis Dei rationem non invenit, in infirmitate suâ invenit cur rationem non inveniât*. He that in God's Works cannot find a reason of them, may easily find in his infirmities a reason why he cannot find a reason. To suffer sin to be when we can hinder it, this no creature may do; but God doth it justly. So to harden another man in sin, no creature may do, if he could do it; but God as a just Judge doth it, not indeed by infusing wickedness, but by withdrawing or denying mollifying grace. So to cooperate to that action, to which the deformity of sin doth necessarily adhere, a creature may not do it; but God being the supreme Lord, and not tied by such laws as men are, he therefore may as a God do that, which a man cannot do without sin; yet this

is not to be understood, as if God had an absolute power to do anything against his Wisdom, and his Holy and Righteous Will, as is to be showed; only this is brought to silence those profane disputers of the world, as Paul did, Rom. 9, who would bring God to account, and not submit to him, as having a supreme Dominion over all. As many points in Religion, so the several passages of God's Providence in this world, have made men doubt and dispute about his Righteousness, That it should fare well with a wicked man, and he prosper in his sins, and on the contrary fare as ill with a godly man, so that he shall even perish in his righteousness, Eccles. 7:15, or at least as the same wise man observeth, Eccles. 9:2. All things fall alike to all, even to the righteous and the wicked, &c. This consideration hath not only amazed the Heathens, but we see David and Jeremiah staggering under it; and indeed if we consult with human principles, we undertake to measure the vast heavens with a little finger: but go we to God's Word, there we see admirable arguments, declaring God's Righteousness in all these Providences, especially that we must suspend our judgments till the last day, when God will manifest to the world his Righteousness: For as it is in the Scripture, if a man should make a full period in some verse, where there is but a comma or a colon, it would be blasphemy; As to take that verse of the Psalmist, Thou art not a God that hast pleasure in iniquity; if a man should make a full stop, reading Thou art not a God. This would be blasphemy; but if he read to the period, its excellent sense: So whosoever judgeth of God's Righteousness by his Providential passages, before God hath made a full end, he may charge God foolishly. Learn we then from the Scripture, to judge with fear and reverence about God's Righteousness, believing him to be Just and Righteous in all his Works, even when we cannot demonstrate it.

The fifth Proposition, God's Justice and Righteousness is essential and natural to him, and so is the same with God. Howsoever Vorstius blasphemously asserted Accidents in God, denying what is in God to be God, yet being, God, is a most simple uncompounded being, it must needs be so. God is, as Tertull. de Trin. saith, not, ὅλον σύνολον, but, ὅλως ὅλον, he is not an integral whole consisting of parts, but *totaliter totus*, a most perfect uncompounded whole. Otherwise if we admit composition, we must also grant imperfection in him. Justice then being a property in God, its the same with his Nature: and if you say, How can God be just and merciful to, if both be his infinite Essence? I answer, Very well, for these two Properties as essential in God, are not opposite to one another; indeed the effects of justice and mercy are sometimes contrary, but the Attributes themselves are not, of which more afterwards, as also how far the effects of his Justice are natural, and yet free to him.

The sixth Proposition, God is so Righteous, that his Nature and his Will is the rule and measure of all righteousness. Even as in artificial things, therefore this or that work is done right or artificially, because conformable to the Idea of the Artificer which he hath in his mind: Or as Aquinas saith, God's knowledge (viz. practical) is the cause of all created truth, and the rule of it, so also God's holy Will is the rule and measure of all created good and righteousness; a thing being therefore just, because consonant to that eternal rule of Righteousness. Indeed there are some things that are just and righteous in their nature intrinsically, as to love God, to do righteously with man, and these are not just because God Wills them, but they are just, and therefore he Wills them; yea such is his Perfection that he cannot but Will them, neither can he dispense to the contrary: Though even these things are therefore just, because conformable to God's nature, or that eternal Law of

Righteousness within him; for seeing they are not the first, and uncreated righteousness, but created, they must needs have a rule to measure them by.

2. There are righteous things, not from their nature, but merely from a command, and so are righteous because commanded, as in the forbearing to eat of the forbidden fruit; so all the Levitical worship, these had no intrinsical holiness, but therefore they were good, because required. Lastly, Bradwardine addeth a third kind, which he calls *Justa mixta*, mixed or compounded of both the other: For although it was not intrinsically evil for Adam to eat of the forbidden fruit, setting aside the command, yet supposing the command, then it was intrinsically evil for a creature not to obey the command of his Creator. Now as this is a mixed righteous good thing, so God's Will about it is mixed, the one part being willed because righteous, the other righteous because willed. And this very consideration must needs convince that God cannot Will anything unrighteously, for how can the Rule of Righteousness be unrighteous? We may better say, there cannot be any sin, then that God can Will it, for if he should Will it, it would not be a sin; as if the arrow were the mark, it could never miss. Oh what obediencial resignation should this teach us, resign thyself unto God's Will, as that which is most Righteous, and wherein there cannot be the least inordinacy.

The seventh Proposition, We may not apprehend in God any such absolute power, whereby he may do a thing against his just and righteous Will. There is by the Schoolmen large Disputes about God's absolute power, whether he may not forgive sin to a sinner, though he remain impenitent; and with the Socinians, Whether God may not absolutely pardon sin freely without any satisfaction; but howsoever men may speak boldly here, intruding to things above man's reach, yet this must be concluded on, that it is a great dishonor

to apprehend a power in God to do anything against the rules of his Wisdom and Justice: (As when some Schools determine, that God may command the hatred of himself, yea that by such an hatred of God a man may *mereri*, merit;) for that were to conceive him a God that had power to sin, and so to be no God: Therefore some have wholly rejected that distinction of *Potestas absoluta* and *ordinata* in God, for if it be so (saith Bonaventure) then there would be a *potestas* in God *inordinate agere*, to act and work inordinately: but it cannot be denied, that God hath a power to do many things, which yet he will not do; as Christ said, his Father could send him legions of Angels, and so he was able to raise up children to Abraham, even out of stones; but if God should do these things, then he would do them justly also, and righteously; so that do them or do them not, in each God is Righteous. And thus Scotus well explained that distinction, That there is no *potentia absoluta* in God, contradistinguished to *ordinata*, for if God should work otherways then he did, that *potentia* would be *ordinata*. Let us not therefore give liberty to endless disputes about an absolute power in God, which we cannot comprehend, but satisfy ourselves with that Will and ordered Power of his that is manifested in the Word. We may say of God and his Attributes, as Austin said of the Trinity, *Dicimus tres Personas, non ut diceretur, sed ne taceretur*. And that is a truth, *Deus verius cogitatur quam dicitur, & berius est quàm cogitatur*.

The eighth Proposition, This doth much tend to the clearing of the true doctrine about God's Righteousness: Righteousness when attributed to God is taken three ways: Sometimes for an attribute in God, the same with his Nature: Thus in the text and Psal. 145:17. Sometimes it is taken for the actual administration of Righteousness, for the execution of his just judgments, 2 Chron. 12:6, Ezra 9:15. Lastly, for the judgments themselves,

Jer. 33:15, Isa. 16:5. Even as the mercy of God is sometimes taken either for the Attribute of God, or for his actual compassion, or for the effects of his mercy, and so God's will is either taken for the, το θελέτικον, the power to will, or, την θέλησιν, the act of willing, or, τό θέλητον, the object willed. Now when we speak of God's Righteousness, its of great consequence to know whether we mean his Attribute of Righteousness, or the effects, for these two exceedingly differ, as in these considerations.

1. Its a lawful and ordinary prayer which the Church often useth, whereby she deprecate the Justice of God, and flieth to his Mercy: They supplicate, that God would not deal with them according to his Justice, but according to his Mercy; Now if in this prayer, by Justice should be meant God's Attribute, there would be some blasphemy in the prayer, for God cannot but be Just, and deal justly: we may as well pray, that God would not be God. But if by Justice we understand the effects of Justice, then the prayer is very good and sound, viz. that God would not, though Just in his Nature, yet bring such effects of his wrath upon us, that may overwhelm us. We pray not then against the Attribute of God, but against the effects of it, which are subject to the liberty of his Will, when as his Attributes are not.

2. The effects of God's justice are various and different, there are more upon some then upon another, but his Attribute cannot be so. When God executed some extraordinary punishments upon some notorious sinners, as the old world, the Sodomites, there we may say, God wrought more effects of his Justice upon those sinners then others, yet we cannot say, God is more just in punishing of them, then in other wicked men. Even as it is in God's mercy, take it for an Attribute, we cannot say, God is more or less merciful; but if for the effects of it, then he is so in his Justice, God is always alike just, he is not more just at one time, then at another; but the

effects of his Justice may be more at one time, and in one place than another.

3. Hence it followeth that Righteousness taken for the effects of it, are not the same with God, neither is there a natural necessity of them; but if taken for an Attribute, its the same with God, and so God had been a just God, though there had been no creatures made, no sin to be punished. As he is a Wise God, and a merciful God, and a Mighty God, though he had not demonstrated any effects thereof. God is necessarily Righteous, but he doth not necessarily work such and such effects of his Righteousness.

4. If God's Righteousness be taken, as often it is in Scripture, for the effects of his righteousness, then there is a contrariety between them, and the effects of his mercy. To be preserved alive by Mercy, and to be destroyed by Justice are contrary, and so cannot be together upon the same subject. Now, though the effects be thus contrary, yet the Attributes from whence they flow are not contrary, for God is both at the same time, infinitely Righteous, and infinitely Merciful, there is no contrariety between them, but the effects of these may be in such a high degree, that they can never be together; as a man cannot be saved and damned at the same time, for these are the effects of Mercy and Justice in a high degree.

Indeed if we consider some effects of these Attributes in a more remiss degree, then they may be together, and in many things God doth show forth both his Mercy and Justice together, yea even in hell God (they say) doth some work of mercy, because he doth punish *citra condignum*, he breaketh not out to the utmost of punishment sin doth deserve.

Lastly, If we take God's Righteousness *ad intra*, as an Attribute in him, we cannot say that God hath less of that, than of Mercy, if that also be taken as an Attribute; God is as just as he is merciful, and as merciful as he is just.

Therefore when it is said, James 2:13. Mercy rejoiceth against judgment, and when God is described merciful, ready to forgive, but slow to wrath, these places are to be understood of the effects of these Attributes, not the Attributes themselves, for so God is no more inclining to Mercy then to Justice, they being both Infinite Perfections in him: But if we speak of the effects, then in this life, God is more ready to show forth the effects of his love and long suffering, as at the day of judgment he will more demonstrate the effects of his Justice. This is the time of mercy, then the time of Justice. Lastly, It cannot be denied but that the Scripture speaking of God's rewarding holy men with eternal life, doth attribute it to God's justice, as 1 John 1:9. He is faithful and just to forgive us our sins. Heb. 6:10. God is not unrighteous to forget your labor of love. 2 Thess. 1:6, where its made a righteous thing with God to punish the persecutors of the Church, but to give rest to them that are troubled.

This being clear, we are to examine whether Justice be here taken strictly, or merely improperly, so as to signify no more than the truth and fidelity of his promise, insomuch that if he should not bestow heaven upon the godly, he would be only unjust in his Word; not that he owed a godly man heaven, and had received of him equivalent for it. Some Papists, especially Suarez (as you heard) contends for this earnestly, That there is a true proper commutative justice between God and the godly man, when he is made happy. But this is too proud and high: 1. From the transcendency of the reward to our godly actions. In all strict justice there must be an equality between the thing given and received, but now heaven is so far above all our duties, that if all the glory of the world should be given to a man for lifting up a straw, it would not be comparable. Genes. 31. I am less than the least of thy mercies, saith Jacob, then much more less than the greatest; if a

man be less than a drop of water, much less then heaven itself: so Rom. 8. These present sufferings are not worthy to that eternal weight of glory. 2. Our condition is such, that there cannot be any strict justice between God and us, because whatsoever we have it is his gift, Rom. 11. Who hath first given to him? So that although God vouchsafe grace to us, yea and makes a promise to this grace, yet he doth not lose his dominion over us. We are his servants still, and therefore the more we have, the more we are bound to be thankful to him, and not to stand on terms of justice. Therefore we see the Scripture attributing both Election, Vocation, Justification and Salvation, all these from the first to the last, solely to his grace and good pleasure. And hence it is that eternal life is called the gift of God, and an inheritance, which exclude any such thoughts as may crave it by way of justice.

Use of Instruction, How unwise they are for their salvation, who look upon God as merciful only, not at all attending to his justice, whereas you have heard God is equally Righteous, and that he is no more merciful then just! Hence you have threatening's as well as promises: Why then doth not this wound thy heart more? Is there not a hell as well as a heaven? Is there not damnation as well as salvation? Why then dost thou hope always for one, and never fearest the other? Now indeed mercy compasseth you about, by mercy you eat, drink and sleep, but at the day of judgment Justice will environ you, then Justice prepares eternal torments, then Justice crieth aloud, Depart ye cursed; above, below, within, without, thou seest nothing but the effects of a just and righteous God.

SERMON III.

More Propositions about the Nature of Righteousness;
Also showing wherein God's Love to the Righteous
doth appear.

PSAL. 11:7.

For the righteous Lord loveth Righteousness.

We proceed to the second Proposition, which is expressed and declared, viz. That the righteous Lord loveth Righteousness; such as his Nature is, such he is, and such he loveth: A righteous God loveth righteous men. The Hebrew word for Love signifieth vehemently and greatly to love, and therefore seldom rendered by the Septuagint, φιλέω, but, ἀγαπάω, which is greatly rest in our love, and to be satisfied therewith as Christ is called, ἀγαπητός υἱός.

The love of God is twofold:

1. General and common, which is carried out to a creature as his creature.
2. More peculiar and special, whereby he doth will to the persons loved everlasting happiness and salvation; Of this love it is that the Psalmist speaketh; As for the Object of this love its said to be righteousness. Its usual with the Hebrews for emphasis sake to put the Abstract for the Concrete,

righteousness for a righteous person, as here. But then secondly, there is a further emphasis, the plural number for the singular, its righteousness's in the Hebrew, to show that he only is righteous, who hath all the parts and kinds of righteousness. Thus you have the word in the plural, Isa. 33:15. As at another time it doth ingeminate the word, to signify the emphasis also and fullness of righteousness, Deut. 16:20. Thou shalt do justice, justice, that is, as the Translators render it, that which is altogether just.

That God being righteous in his Nature doth only love righteousness in the creature. The righteous God loveth a righteous man. To manifest the truth of this, consider,

First, That as we mentioned about God's righteousness, so also about man's, There is a twofold consideration of it: First, General, as it signifieth the rectitude and conformity of the whole man to God's Law; and in this sense its most frequently used in the Scripture, and so is the same with a holy, pure and upright man. This righteousness Adam was created in, and is called the image of God; for although there was among the Romans righteous men, as Fabricius of whom they said, they might sooner turn the Sun out of its course, then move him from what is righteous; and among the Grecians there was Aristides the just, so called by all for his righteousness, yet these did not arrive to the righteous men the Scripture speaks of, who are sanctified in their Natures, and have the Image of God by his gracious power repaired in them.

2. There are the parts and kinds of righteousness in a more particular manner, as it consists in dealing between man and man: This is distinguished from godliness, Titus 2:12, and thus among the moral Philosophers, justice is made a special distinct moral virtue, from other virtues: By this a man hath a constant will and purpose to give to everyone

that is due to him; without this Societies cannot consist, and whosoever is righteous the former way, is also in this later way, he is righteous in his words, just and faithful in all his actions, as 1 John 5. He that is born of God doth righteousness.

Secondly, The proper Nature of Righteousness lieth in a conformity to the Law of God, which is the rule of righteousness, even as the proper formal nature of sin, lieth in the transgression of the Law. Indeed God's righteous nature and his will, is the original and archetypal rule, but the will of God revealed is the ectypal or copy of that original, so that if we would judge whether an action be righteous, or a person righteous, we must gather it by his conformity to the Law of God. Indeed there go many things to righteousness,

1. An integrity or universality of the parts of it, called therefore the Image of God; so that as a man's body is not a hand or foot, but the comprehension of all; This neither is righteousness in one action, or in one kind, or at one time, but there must be a universality of these.

2. As universality, so there must be a *debitum*, a due or an obligation for the Subject to have it, as in the understanding a mere nesciency is not a sin, but an ignorance of that we ought to know; so in the will a mere non volition, or omission is not a sin, unless it be of that which is due either to God or man.

3. There must be purity of intention, a love of righteousness for righteousness sake. As Anselm defined *Justitia* to be *Rectitudo voluntatis propter ipsam servata*: whatsoever is not done for righteousness sake, and out of care to it, but for applause, profit, or other carnal ends, that is not true righteousness.

Lastly, Which is the formal nature of righteousness, there must be a commensuration or adequation to the rule of righteousness; so that, δικαιοσ, and, νόμικον, are all one, that which is righteous, and that which is established by a Law. Now the righteousness of the Pharisees, though so highly esteemed amongst men, yet was rejected by God. As a rotten post shineth in a dark night, but when the Sun ariseth, then all know what it is. Thus when Christ by the light of his Ministry discovered what true righteousness was, that of the Pharisees was manifested to be light and empty, for their righteousness failed in universality, because they omitted many things, and such as were chiefest failed in the debt and obligation of it: Christ asked, Who had required those things at their hands: it failed in the purity of intention, for they did all things to be seen of men. Lastly, it failed in conformity to a Law, for being no commandment was for many things they did in which they placed righteousness, there could not be any conformity to a Law: for without a Law as there is no transgression, so no righteousness.

Thirdly, There are persons who are truly and really righteous. This is to be noted, because the Papists generally calumniate the Protestants, as if they held there were no righteous persons, with an inherent righteousness. Among Protestants (say they) a man hath no righteousness, but an extrinsical and imputed one; so that though a man be full of iniquity, yet he is a righteous man, because Christ's righteousness is made to him, but this is a notorious reproach; for although we say indeed, that the holiest men which live, have not a holiness inherent in them, whereby they stand justified before God, yet they have a true personal, inward, habitual righteousness, as also an outward actual one, which doth in truth, though not in perfection agree with the rule; and this is clear, for the Scripture

giveth both the *titulum*, and the *rem*, the title and nature of righteousness to them. The title thus, Abel and Noah, Zacharias and Elizabeth, are said to be righteous persons, and it gives the nature of it to them, in that it saith, They walked in all the Commandments of the Lord unblameably, as also in that they are renewed according to the image of God, which consists in righteousness and true holiness, for although this righteousness they have be not perfect, yet its true: So that hereby even God himself distinguisheth them from sinners and ungodly persons, and although sin cleaveth to them, yet they are denominated righteous from the more noble and excellent quality in them, as we say a man is rational, though his body be void of reason. There are then persons sanctified by the grace of God, who are truly and indeed righteous.

But yet fourthly, God loveth none to Justification and special favor with him, unless he have a perfect complete righteousness answering the rule, which because the most righteous men on earth have not, therefore they need a righteousness without them to be made theirs. Hence Paul, Phil. 3, would not be found in his own righteousness, but that which is by faith in Christ: And David also prayeth God would not enter into judgment with him, for then no flesh would be justified, Psal. 143:2. We must not then trust or depend upon this inherent righteousness of ours, but fly to an imputed righteousness. As Luther expressed it, We must go from an active righteousness to a passive, from that we do to that we receive, for God requireth a perfect righteousness which we have not: But of this more in its proper place. Come we to show wherein God's love to righteousness doth appear.

And first, There cannot be a better testimony of it, then the Law of God, or his Commandments, which in all particulars requireth exact and perfect

righteousness. The holiness of God's Word doth demonstrate the Divinity of it; All the moral Philosophers have not attained to the shadow of that righteousness, which the Word commands; this requireth inward and outward righteousness; this commands a righteous heart, and righteous thoughts, and righteous affections, a pure spring as well as pure streams. Hence it is when a man comes to be sanctified, that with Paul, He delights in the Law of God, Rom. 7, and with David accounts it above all riches and sweetness, Psal. 19, because its such a spiritual and holy Law: but wicked and unsanctified men they cannot endure it.

Secondly, God's love to righteousness appeareth in all his hatred and wrath against sin. Its that only which God hateth and will punish to all eternity; God hateth not any, because afflicted, poor or miserable; yea he pitieth such, but if thou art wicked, then his soul is set against thee: Look in the Scripture, and whensoever you read of God's hatred, anger, vengeance and fury, its always because men have sinned against him, Psal. 47:7. Thou lovest righteousness and hatest iniquity. These two are necessarily joined together: Even as we are commanded, Rom. 12, to hate that which is evil. The word signifieth, to hate it, as we do hell itself, to be as unwilling to sin as to be damned, and then cleave to that which is good. The word signifieth to be glued to it with intimate and adhering affections; if we then would know how greatly God loves righteousness, it will appear by his wrath and punishments of unrighteousness, Psal. 7:11. God is angry with the wicked all the day long. There is not an hour, a moment wherein God is not provoked against a wicked man, especially God's hatred against sin, is seen in ordaining everlasting, easeless torments, and that for the least sin, so that the least vain thought, or idle word, if not repented of, God hath appointed eternal torments, as their reward, though thou hast committed no other sin.

Therefore its not only against heinous and notorious sins, but even the least that God hath prepared those eternal flames of hell. Hence we see his fury against the Angels, throwing them into everlasting chains of darkness, and merely because of sinful thoughts, and corrupt motions of the will, for they being spiritual substances, were not capable of other sins: Oh then, let everyone tremble at the commission of the least sin, seeing God hath declared such anger against it.

Thirdly, God's love to righteous persons appeareth in all his merciful and gracious Works he vouchsafeth to them. They only are the object of his Love and Delight, to such only he doth communicate himself. As,

1. By the Scripture we see his constant approbation and complacency is in such, Psal. 1:6. The Lord knoweth the way of the righteous; he knoweth it by approbation, by love and special blessings vouchsafed to it: So that all the way of a righteous man, not only some actions, but his whole conversation is pleasing to him, we may say the contrary to what is spoken of the wicked; God is pleased with the righteous all the day long. That is a remarkable expression, Psal. 34:15, which for the excellency of it is alleged 1 Pet. 1:12. The eyes of the Lord are upon the righteous, and his ears open to their cries. The eyes of the Lord are upon them, not towards them, to show the great delight and care of God, he never takes his eye off them, yea both eyes and ears are for them. This (to speak after men) implieth that God is (as it were) taken up wholly with them, as if there were no other work to be done in the world by God, but his attendance and care over the righteous: Oh then, how happy are such that walk in all Righteousness! The eyes of God are always upon them for good.

2. As his great love is thus towards them, so his preservation and protection of them is admirable in all calamities and miseries. Thus Noah,

because a righteous person, and a Preacher of Righteousness, hath an Ark to preserve him, when the whole world is drowned; and so Lot, 2 Pet. 2:8, a righteous man, and whose righteous soul was vexed, tormented, as if he had been in hell (the word may so signify) The Scripture saith concerning him, That the Lord knoweth how to deliver such. Prov. 11:8. The righteous is delivered out of trouble, and the wicked cometh in his room: Yea, Prov. 21:18. The wicked is said to be a ransom for the righteous, that is, God will give up many wicked men to destruction to preserve a righteous man. Are not then those promises or Scripture truths powerful demonstrations of God's love to righteous persons?

3. God's love to the righteous doth further appear, in that for their sakes he keeps off judgments from the wicked of the world. As Gen. 18, we have a full proof of it, when God condescended so far, as to say, For ten righteous men's sake, he would not have destroyed Sodom and Gomorrah; So that righteous men are the pillars and a foundation of the Land: Therefore the Prophet complains, Isa. 51:1. The righteous man perisheth, and none layeth it to heart: Why should they lay to heart the death of a righteous man? Because for his sake God continueth many mercies, and withal his death is a sad Prognostic of imminent calamities: Therefore its added, The righteous is gathered; A Metaphor either from those who gather up their Jewels and Plate together, when a fire is rising upon an house, or else from the Shepherd that gathereth his Flocks together into some place of defense, when he seeth a violent storm coming.

4. God loveth the righteous, in that his goodness is not only vouchsafed to them, but to their posterity also. So acceptable is righteousness to God, that where he finds it, not only the persons themselves, but their seed after them shall be blessed, Prov. 11:22. The seed of the righteous are delivered. When

righteous parents are dead and forgotten by all their neighbors, yet God remembereth such; and though their seed be exposed to the world, and all do forget their parents, yet God will not: especially that famous place is never to be forgotten, Psal. 37:25, where David professeth, That in all the experience he had from his younger years to his old age, He never saw the righteous forsaken, or his seed begging bread. This place hath much exercised the thoughts of Interpreters, for we read David himself asking for bread of Abimelech the Priest; and Lazarus, whose soul was received into heaven, say at the rich man's gate, begging even for very crumbs of bread. To this many reply several answers, Some place it upon David's experience, he doth not say, that in no age the righteous or his seed may not beg bread; but he in all his time had not observed it. Others place it in the nature of beggary, that is, say they, a punishment and a curse by the Law of God; and therefore though the righteous may be so poor, and their seed also, as to need sustenance from others, yet the curse of this poverty, which is called beggary, is taken from them. Thus some reconcile that seeming contradiction, Deut. 15:4, where God promiseth so to bless them, that there shall be no poor amongst them; yet at verse. 7, he saith, If there be any poor amongst you, thou shalt release unto him when seven years come, &c. By the former poor is meant a Beggar, one that is cursed by God's Law; By the second, any needy person that wants relief from others.

Others they answer this difficulty from the word [forsaken]. They never saw the righteous forsaken, nor his seed, though begging bread, not forsaken, because if God doth not always provide necessaries for them, yet he doth support them inwardly, and bless them with a contented spirit, as the Martyr said, If they took away his food from him, God would take away his stomach from him.

Others, They answer it from the exposition of the word righteous, which (say they) doth not signify a strict, just, righteous man, but a liberal beneficent man; for by liberal things a liberal man is said to stand, Isa. 38:8, and many promises of earthly comforts are made to such as are compassionate to those that are in necessities.

Some answer it from the Hebrew word seeking or begging, which signifieth such an anxious, careful seeking as Heathens do, without any faith in God, and any hope to speed.

Others distinguish between an occasional begging, and a constant, perpetual way. David begged bread of Abimelech and Nabal; so Elisha of the widow of Sarepta: but this was occasional not perpetual.

But lastly, That which is most satisfactory is, that such places which either promise or declare the outward prosperity of the righteous, are to be understood by light from other places of Scripture, and that is, They shall never fall into such outward calamities, unless when God seeth it good for them, for sometimes chastisements and afflictions are better than mercies, as Austin said, There was *crudelis quaedam misericordia, and misericors quaedam saevitia*. This is certain, when wealth and outward comforts are good for them and their seed, they shall always have them; and if they were as necessary to them as Christ is, God would no more deny that to them, then he doth Christ. But you must know these promises of earthly mercies are more frequent in the Old Testament, as being more suitable to that dispensation.

5. God loveth righteousness, because in and by that God doth comfort and support the hearts of those that are so. Its observable what is said, Isa. 58:8, of a righteous man, His righteousness shall go before him, i.e. that shall make way for his acceptance with God and man. There shall not be any

Law or bar to him from coming into God's presence. He shall not with Esther say, I have not been called into the Kings presence, and so make it hazardous to go in unto him. Their righteousness, as you see in Job, was the testimony or evidence they had against all fears and doubts. Hence Prov. 3:32. His secret is said to be with the righteous; and Ephes. 6:14, it is called the breast-plate of righteousness. This is a good Nurse in our old age. This is like young Abishag in old David's bosom: as Hezekiah, Remember, O Lord, that I have walked before thee in truth and uprightness of heart.

Lastly, God will crown righteous men with everlasting glory. If Mal. 3, ult. God saith in the end of his dispensations even in this world, they shall discern between the righteous and the unrighteous, how much more will this be true at the day of Judgment, when the goats shall be placed at the left hand, and commanded to depart into everlasting fire, but the sheep and the righteous shall be called to inherit that glory which was of old prepared for them!

Use of Instruction. Doth the Lord love righteousness, then do thou exercise thyself in the way of righteousness all the day long, both universal and particular righteousness? Conform thy whole man to God's rule, live not according to thy lusts, to the principles of the world, but according to God's will; Be righteous in thy words, in thy actions, in all thy dealings. Beware no such wicked thought arise in thy heart, as to think, If I deal righteously, if I do not lie, cheat, defraud, I shall not enrich myself, I shall lose such and such advantages. Its a Proverb raised from hell, He that useth honesty or righteousness shall die a beggar; I grant that in this wicked world, a man's righteousness may hinder him of many advantages, which unjust men will greedily embrace, and therefore Thrasymachus the Heathen called Righteousness, *πάνυ γενναίαν εὐήθειαν*, a general and noble folly.

But stay till the end of all, till the day of Judgment, then you will see the difference God will make between the righteous and unjust, then the unjust will vomit up all this sweet morsel, and will become a beggar indeed, crying for a drop of water, and cannot have it.

SERMON IV.

Answers some Objections against God's
Righteousness in himself, and his love to
Righteousness in men.

PSAL. 11:7.

For the Righteous Lord loveth Righteousness.

I shall conclude the subject mentioned in the Text, viz. God's Righteousness in himself, and his love to it in man, when some few eminent Objections are Answered. The work remaining to be done, is to clear some Objections which are made against God's Righteousness; for even Owls have adventured to look into this dazzling Sun, and Dwarfs would measure these Pyramids.

And the first Objection usually raised is this, How can God be said to love Righteousness, to approve and command that only, seeing that in the Scripture we see him commanding those things that seem to be very unjust and against nature? The famous instances are, 1. God's command to Abraham, that he should offer up his only son Isaac, Gen. 22:2. Was not this to will Abraham should do that which was most unnatural? 2. They instance in the Israelites, Exod. 11:2, Exod. 3:22, Exod. 12:35. Where God

commands Moses to speak to the Israelites, that they borrow Jewels and Vessels of Gold of the Egyptians, as if they intended to restore them again, whereas thereby they robbed and spoiled the Egyptians. Is not this for God to allow and command thefts and lying? The third instance is from Hosea 1:2. Where the Prophet is commanded to take a wife of whoredoms, i.e. an eminent and notorious whore, and to beget children of whoredoms. And verse. 3, the Prophet did thus. Now this seemeth to be a very wicked and scandalous thing that the Prophet is commanded to do; and therefore by these instances, How can we say God doth so love Righteousness that he hateth all iniquity?

But these texts may easily be cleared.

For the first, God's command to Abraham to kill his son, was not absolute and peremptory, it was only a command of trial, to discover his faith and obedience; for though Abraham received it as an absolute command, yet the event showed it was only conditional, and for trial. But secondly, Grant that God had peremptorily required this, so as that Abraham had obeyed it, yet herein God had willed no unjust or unrighteous thing, because God hath an absolute, supreme, and unlimited dominion over all men's lives, so that although one man is bound not to kill another, yet God may take away any man's life, when and how he pleaseth: God may annihilate all men, seeing he only created them, and gives them all the being they have. So that if God might have destroyed or killed Isaac immediately by his own hand, he might also command Abraham to be an instrument thereunto. Hence also it is, that God might without injustice or wrong have commanded men to have been sacrificed to him as beasts were, as we see the Heathens did their, thereby acknowledging God's supreme dominion: but he being full of mercy and compassion appointed the sacrifice of beasts in man's stead,

which was witnessed by the sacrificers laying his hand upon the sacrifice. Its true God by reason of his justice cannot destroy or afflict his creature by way of punishment, unless it be for sin, for they two are necessarily conjoined; but simply to kill or destroy from his dominion and supreme power, he may without any shadow of wrong; yea such is God's infiniteness, and we are so totally depending on him in all things, that he cannot do us any injury at all.

And as for the second instance, we must confess that it did much perplex Austin of old, to answer Faustus the Manichee, who held, that the God of the Old Testament was not the same with the God of the New, and they bring this particular, where God is said to command the people both to lie and steal from the Egyptians: but we shall answer to the first thing, that which seems to be stealing and robbing; secondly, to the manner, that which seemeth to be lying and defrauding. For the former, it was not theft or robbery in the Israelites to take the Egyptians goods; for God (as you heard) who is the Lord of all things, he may take the goods that one man enjoyeth and give them to another, and this he doth when men have wickedly abused them to his dishonor. Now the Egyptians had abused their gold and silver to Idolatry, they had oppressed the Israelites and not paid them for their work and service; God therefore whose is the earth and the fullness thereof, he bestoweth those goods upon the Israelites: Even as he took the Land of Canaan from the Nations that were the lawful possessors thereof, for their impiety and wickedness, and gave it to the Israelites. Thus we are in these instances to have an eye upon God's dominion, and although he hath given such good things to the inhabitants of the earth, yet he hath not alienated his dominion, or propriety, but he is Lord still, and therefore when any abuses the mercies he bestrusteth them with, he takes them away and giveth them to

others. But you must know that though God doth thus, yet men may not upon presumption that other men are wicked and unworthy adventure to do so, being bound by the Law of a Superior, but God is not so tied; And by this we may answer that question, Whether God can dispense with the Law and duties of nature, or the morality of any of the ten Commandments, to give a man leave not to love him, or to lie and steal? For seeing God is thus holy and righteous, he cannot approve of, or command anything that is intrinsically a sin, or dispense with any duty that is intrinsically good, for the Decalogue in the moral part of it, is of eternal, immutable and perpetual verity. As the fire burneth in every Country alike, so what is naturally just and righteous, is everywhere so. Even Tully, lib. 3. de rep. could say, that the Law of nature was such a Law, *Nec prorogari fas est, nec derogarie hac aliquid licet, nec tota abrogari potest, non per Senatum or per populum* can we be freed from this Law: yea God himself, because his holy Will is an eternal Law to himself, cannot free the creature from it. Indeed some Schoolmen have said, No action is intrinsically evil, but becomes so, because God forbids it, and therefore say that usual position, Some things are evil because prohibited, Some things are prohibited because evil, is true only with man, not with God, with whom they say nothing is evil, unless because of his prohibition. Hence is that detestable position of Mayso, lib. sent. dist. 17. quae. 2. That God might have made a Law, that whosoever shall blaspheme him should be blessed in heaven, and whosoever should praise him should be thrown into hell. But the bitter root of such opinions is, because they hold nothing is intrinsically evil or good. Its true if we speak of actions in their physical entity, so there is no evil intrinsical to them; but take them as moral actions, so to hate God, to lie or steal can never be but sins. The Israelites action therefore in taking the Egyptians

goods, was not theft, not that God dispensed with his Law, but altered the object and propriety; so that by the true Master of all, that which was the Egyptians is now become the true possession of the Israelites. And further, Theft is the taking of another man's goods against his will, but God did so bow the Egyptians hearts, that they willingly gave them their goods. Hence Exod. 12:36, where it is translated the Egyptians lent them, according to the Hebrew it is, They even made and provoked the Israelites to ask of them, they were so willing to help them. And as for the later doubt, which the Manichees objected, God by Moses taught them to lie and defraud, for they borrowed these goods of the Egyptians, intending to spoil them thereby. Its true Austin could not well resolve it, but said, Though we cannot tell how they did well, yet we are to believe it. But though we translate the word borrowing, yet the Hebrew word is for to ask and require, therefore we cannot from the text prove anymore then that they did crave and ask those goods of the Egyptians, and although there was no reason why they should grant them such a request, the Egyptians having been such oppressing enemies always of them; yet here appeared God's wonderful power, that he could so suddenly turn their hearts and make them favorable to them. Bonfrecius the Jesuit in loc. saith, they might lawfully borrow those Jewels of the Egyptians, and yet be not guilty of any fraud, though they paid them not again, because there was such a condition implied, Unless these goods prove to be our own, and thus it was with them. But though the Israelites in borrowing did not reveal all the truth, yet they denied none; and its not necessary in every case to reveal all the truth, though it be always necessary to deny none.

The third instance is from Hosea 1:3. God's command to Hosea, that he should take a woman of whoredoms to wife. This instance hath also much

tortured the thoughts of most Learned men; yea great parties have been made about it. There are three several ways of Interpretation, all which have Learned abettors, but which way soever it fall, there will not appear anything as if God did love or command unrighteousness. Ribera the Jesuit holds that the Prophet did really take a notorious whore to wife, though by her marriage to the Prophet she became holy, and so the scandal was taken away, and for this he allegeth many Authors; but this seemeth not probable, and therefore Tarnovius doth by many solid reasons confute this, Exercitat. Bibl. 605. In the second place Tarnovius following Luther, saith, The Prophet took a godly sober woman to wife, but put those infamous names upon her and her children, thereby to admonish the people of Israel, that they were guilty of such whoredoms. The third is of Rivet and others, who make this not to be really done by the Prophet, no not so much as in vision, but understood it as a Parable, Go thou and prophesy to the people of Israel, who have indeed been married to the Lord, but they have proved full of whoredoms: and they are called the Prophets wife, because he was now in a special manner by his prophesy to take care of them. This is thought to be the most genuine interpretation, and accompanied with least inconveniencies, for though it depart from the letter of the text, yet that is lawful, when in the letter there is any indecent or dishonest thing commanded, as Austin of old observed. But as for our purpose, in none of these is any unrighteous thing commanded, no not in the first Interpretation, because they say, this woman, though formerly a whore, yet by the Prophets marriage of her was reduced to a sober and chaste life: And thus much for the direction of your understandings in those famous instances.

A second doubt, which not only the Learned, but the ignorant, yea all make, is, That if God thus love righteous men in all the several ways, as

hath been showed, How comes it about then, that many times the righteous man is in a worse outward condition then the wicked? That he may perish in his righteousness? Do not these glorious words seem to be like a deceitful brook to the weary traveler? And do not Divines, when they answer this Objection by several distinctions, as the Astronomers, who when they are not able to answer many arguments, fain Orbs and Epicycles in the Heavens? Is not experience against all this?

To which we Answer, Though God hath made such promises to the righteous, yet seeing none is absolutely and completely righteous, its no wonder if they meet with several afflictions for those relics of corruption abiding in them. In heaven, there the righteous is compassed about with all blessedness, because he is inwardly perfected with all righteousness, as in the upper region there are no disturbing Meteors: But we are not in this life so high, and therefore being subject to many unrighteous, unholy thoughts and actions, its no wonder that we have the rod sometimes on our backs.

2. There are many particular exercises of righteousness, as its taken for the universal rectitude of the whole man, which cannot be demonstrated but under afflictions and calamities. Now God will have us put forth every kind of righteousness: Were there not afflictions we could not discover our patience and humility, no nor such love to God, and obedience to him; afflictions being like the wind that bloweth upon the flower, which makes it smell the sweeter, and like the pounding of Frankincense, that is the more fragrant.

3. God though he afflict the righteous, yet cannot be said the less to love them, yea he loveth them the more; and did he not love them, he would not chasten them, for whom God loveth he chastens, Rom. 3, and Heb. 5. Without this we are bastards and no children. Now the love of God in

afflicting his own children, is discovered, In the original of afflictions, In the final cause of them, and In the effects thereof.

In the Original, for they come from God's tender love; though he be angry, yet its an anger of love, and therefore whom God hateth he will not punish; yea he delivers them up to their lusts without any affliction to hinder them, so that thou mayest from those very afflictions say, Now I know the Lord loveth me, that he will not let me run with all delight in the ways of sin; as David confessed it was God's faithfulness to afflict him, for till then he went astray, Psal. 119:75.

2. There is love in the Final cause, God therefore chastiseth the righteous, that sin may be bitter, that the light of his countenance may be more to them then all the world; that they may be weary of this Egypt, and long for Canaan; Were not these thorns put under us sometimes, we should lie down too sweetly and securely in the bosom of the creatures, so that some afflictions are as necessary as thy food and raiment to thee: This rod of correction beats out the folly in thy heart, this filing of thee takes off thy rust.

3. There is love in the Effects thereof, for being sanctified by God, they purge from sin, they consume the dross, they winnow away the chaff, and are the happy physic which God the wise Physician administers to the soul; so that although, as the Apostle saith, No affliction is for the present joyous, but grievous, Heb. 12:11, yet the effect thereof is peace and righteousness. There is not any affliction God hath brought on thee, but thou wilt say in the end thereof, that God loved thee, therefore he did so to thee, yea thou wilt bless God, as David did, for those chastisements; Who was I that the Lord did take such notice of me, that he hedged in my way with thorns? Oh I had been undone, if I had found the way to sin broad and open!

Lastly, These afflictions are of love, if you consider the usefulness and serviceableness of them to assure and evidence unto us the truth of our grace, for when we shall continue in the way of righteousness, when there is no earthly encouragement, yea when there are all outward disheartening's, This is a sign we love righteousness for righteousness sake: as Jacob's love was manifested to be unfeigned, when he endured all that hardship for Rachel. Job discovered the sincerity of his heart, when he would trust in God and depend on him, even then when God seemed to be most against him: He did to God, that which Paul speaks of the Galatians, he loved them, though they loved him the less. When righteousness and prosperity go together, thou canst not tell to which thy heart doth most adhere: as a servant behind two great Lord's, you cannot tell to which he belongs till you see them part: Thus when righteousness and outward advantages go together, you cannot well tell which you love best; but when it cometh to this, that thou must part with righteousness or worldly profits, and thou wilt readily leave the later, to enjoy the former, this declareth the soundness of thy graces: That thou art like the sea, which though never so much water rain upon it, yet that keeps its natural taste and saltness. Thus though afflictions one after another come upon thee, yet thou doest not repent of thy righteousness, but art resolved to live holily, though for its sake thou loosest goods, honors, and life itself.

I shall only mention one Objection more: If God be Righteous and thus loveth righteousness, then how comes it about that he suffers sin to be, which he can so easily hinder; yea how are those many places of Scripture to be understood, which attribute even the evil of sin to him? Thus God is said to harden Pharaoh's heart, Exod. 4:21. Joseph tells his brethren that it was not they, but God that sold him, Gen. 45:8. David saith, God bid

Shimei curse him, 2. Sam. 16. God bid the lying spirit go and be in the mouth of the Prophets, 2 Chron. 18:21. God is said to give men up to their lusts, Rom. 1. God is said to give men up to strong delusions to believe a lie, 2 Thess. 2:11. Yea that great sin of killing the Lord Christ, is said to be foreordained by the hand and counsel of God, Acts 2:23, Acts 4:28.

I acknowledge this is a deep Point, and requireth a large Tractate, it hath exercised both the Ancient and later Teachers in the Church of God: But so far as it may relate to our matter in hand, I shall answer in some particulars; and the rather because Lorinus the Jesuit from this text, God loveth righteousness, doth charge the Protestants as making God the author of sin, and so to love sin as well as righteousness. To clear this, consider first, That in the doctrine of God's will about sin, some speak in the defect, and some run into a blasphemous excess. The Papists would conclude all that God wills or doth about sin, under a mere bare permission, though in the explication some use more rigid and hard expressions then the Protestants do. But certainly those Scripture expressions before mentioned, signify more than a bare permission. In the excess run those blasphemous Libertines, against whom Calvin wrote, that made God the author of all the sins they committed, saying it was not they that did thus and thus, but God in them, as some a late have written blasphemously to that purpose. But the truth lieth between these, it goeth not to the right hand or left: for its certain the Scripture attributeth such actions as are sins to God, even as it doth at other times hands and eyes; so that all the difficulty is, how we must understand these and not blaspheme the holy Nature of God. Learned men allege a speech of Hugo, Godly souls are started when they hear God wills sin, viz. to be, and they abhor it, *Non quia non bene dicitur, sed quia non bene intelligitur*. In the first place therefore, let this be laid down as a firm

Conclusion, That God cannot properly and positively will sin in others, or sin himself, or tempt, and encourage, or incite others to sin, neither can he be the author of sin. The Sun may suffer an eclipse and lose the manifestation of light, but James 1, with God there is no shadow of change. The Word of God speaks wholly to this purpose, Psal. 5. Thou art not a God that willest iniquity: The Hebrew word signifieth to take pleasure and delight in it: yea Hab. 1, his eyes are so pure they cannot endure to behold it. Thus whatsoever anger or wrath you read God hath, its only against sin; for this all his judgments are, for this he hath appointed those eternal flames of hell; so that though the damned creature lieth roaring to all eternity, yet he cannot get a day of ease; how then can God be said to Love or Will that which he only abhorreth, and hath decreed to punish with such unspeakable torments? James 1:23, doth directly speak to this, God is not tempted, nor can be tempt others, but everyone is seduced by his own lusts: And indeed there are strong reasons for this: First, Because of the perfect and infinite Knowledge in God, whereby he knoweth evil in all the abhorrency and vileness of it; so that if God should sin (pardon the supposition) it would be against the greatest light that ever was, which is the highest aggravation of a sin, as we see in the Apostate Angels; but God's Knowledge is so perfect, that no evil can insinuate into him. 2. God's holy Nature and Will is the rule and measure of all righteousness; so that if it were possible for God to Will a sin, it would by his willing of it cease to be sin, it would thereby be made good; so that we may better say, there can be no such thing as sin, then that God can Will it. 3. Sin hath no proper efficient but a deficient cause; now the perfection of God is so Infinite and Absolute, that there cannot be any defect conceived in him: Therefore not only in the Church of God, but even amongst the wisest Heathens, this hath been an engrafted principle, that

God could not Will sin. Therefore take heed of charging thy sins upon God, thou canst not help it, God giveth not thee the grace he doth others. This we are prone to, as appeareth by Adam at first, The woman thou gavest me, bid me eat: So by the Apostles exhortation, James 1. Let no man say God tempted him, for how canst thou charge God thus foolishly, when he hath implanted a conscience to accuse and arraign thee upon the commission of sin? Though none know of it, yet thou fearest and tremblest; which made Seneca say, *Maxima peccantium paena est, peccasse, and sceleris in scelere supplicium est.* Whence come those fears and horrors, if God did not hate sin?

SERMON V.

A Modest Enquiry into God's Providence about sin.
How far he works about it, and yet no sin to be
imputed to him. And why God lets sin to be.

PSAL. 11:7.

The Righteous Lord, loveth Righteousness.

God (we have heard) is neither the willer or author of sin. This both Scripture, and the reason of Heathens have acknowledged; yet seeing that sin could not be, if God would hinder it, and therefore both at the same time it is *contra voluntatem Dei*, yet not *sine Dei voluntate*; and seeing the Scripture in many places doth so clearly attribute such things as are sins to God, Let us modestly inquire into God's Providence about sin, how far he works about it, and yet no sin to be imputed to him. Modestly (I say) because in this Subject Augustine doth often run to a *modus occultus, sed semper justus*, and a *modus sive explicabilis sive inexplicabilis*. Yea that profound Doctor Bradwardine de causa Dei, cap. 32, after he had in a most sublime manner descanted of this Theme, he ends his Chapter with this, *In magnitudine hujus quaestionis mallet majores audire, quum ego minimus respondere.*

That we may therefore avoid all rocks, let us consider first how far, or wherein God's will is conversant about sin, and wherein it is not. And,

First, This is agreed upon by all, that God hath a permissive will about sin. He doth not simply and absolutely will it, nor yet peremptorily nill it, for then it could not be, but he wills the suffering of it. This permissive will of God is an efficacious will in some sense; for it is not as when a man saith to another, Do what you will, I will have no hand in it one way or other, but its truly and really a will, not of the sin but of the permission of sin, only the Orthodox call it a permissive will, in opposition to that approving and efficacious will God hath in good things, for the good things that are, God doth both *facere* and *ordinare*, make and order; but evil things he doth not make, only he orders them. The word then is used to show a difference between God's will in good things and in evil; so that its a wretched calumny of the Papists, as if the Orthodox did hold, That Judas his betraying of Christ, was as much willed by God, as Peters confession of him. We grant, that God hath a permissive will, as Gen. 20. God told Abimelech, He had not suffered him to commit sin; only we say, Permission is not all God doth, and the Scripture expressions of God's work about sin, signify more than that; only when we say, God permits sin to be, we must not take permission in such a sense, as when Christ said, Moses suffered the Israelites to give a bill of Divorce for the hardness of their heart; for according to some men's opinion, that permission made such repudiating to be no sin: nor is it in such sense, as when its disputed, whether a Magistrate may suffer stew-houses or heretics; for in that sense, though permission doth not signify an acquittance from sin, yet an immunity from punishment; but God never permits sin in any such sense: only by permission we mean God's will not to impede or hinder a man from sinning, when if he please he

can do it immediately. Therefore Gibieuf expresseth it well, That God doth not *permittere potestati*, but *potentiae*, lib. 2, de liber. he doth not permit it, that any one shall have right or privilege, and impunity to sin; but to the powers or faculties of the soul, by not restraining them. This permissive will of God must needs be acknowledged; for who can say, sin comes into the world absolutely against God's will, he would have hindered it, but could not; this is to make God's will not omnipotent, and man's will stronger than his.

Hence in the second place, Let us say no more in God's will about sin, then the Scripture, and plain reason will compel men, yet we shall never be able to satisfy caviling spirits. For grant but this bare permissive will; will not the profane man cavil and say, Why doth God suffer me to run headlong into sin? Why doth he see me tumbling and falling, and doth not reach out his hand? If a man should see a blind man running head-long upon deep pits and precipices, it would be a sin in a man not to stop that blind man; yet God seeth blind, infirm, miserable man falling into sin, but doth not stay him. Thus profane men would cavil, and all, because they would have God obliged and tied by such Laws, as man is: Yea, if we do grant a fore-knowledge in God barely about sin, that he fore-knew when he created Adam, that he would sin and undo all his posterity, at this the froward heart of man will cavil, as well as at anything else. This is good to be observed, because of some men who affect new opinions, thinking thereby to stop every froward spirit in this point; for that's impossible; for seeing God doth permit sin, *Sciens & volens*, and if man should do this, it would be blameworthy in him, we must needs acknowledge, that God is not bound by such Laws, as man his creature is.

Thirdly, God's will, yea and his working or causality goeth to the material of every sin. He produceth every act to which sin is annexed, though not the sin, In him we live, and move, and have our being; the tongue of the blasphemer, the hand of the thief could not move to sin, did not God enable thereunto; only as man doth it, he sinneth, because he is deficient from that rule, whereby he ought to walk, but God who is perfection itself cannot deviate from his eternal Law of holiness within himself. This indeed hath greatly exercised some, how God can produce the act of sin to which deformity is annexed, and yet not be the author of sin; and the rather, because sin being either a privation or else as others a positive relation at most, it cannot be brought about any other way then by causing the fundamentum which is the material act to which sin adhereth; As the withdrawing of light doth thereby produce darkness, and darkness cannot otherwise come to be, there cannot be any positive efficiency of it: Neither will it avail to say, God wills not sin *quà* sin, in this action, for so neither doth man, it being not possible that a man intending evil, should thereby work it, for evil *quà* evil is not the object of the will, no more than *falsum quà falsum* can be of the understanding; how then to clear God, and yet make man culpable, is the great work to be done; and those emphatical expressions of the Scripture about God's will concerning sin made those Libertines Calvin wrote against Opusc. ad liber. attribute not only the actions, but the ataxy and inordination thereof to God, whereby they could not endure that it should be said, Such a man murdered or committed adultery: They said it was blasphemy to say so, because it was God's work not man's. Thus, saith Calvin, they transformed God into the devil, and made him equal, if not worse, then him. But as the Cloud was light to the Israelites, and darkness to the Egyptians; so the Scripture is a Rule of light

and order to godly, sober minds, but a cause of stumbling and offense to carnal, vain hearts. But you may say, How can it be that the same action proceeding from God, and from man, that it should be a sin as it cometh from man, and not from God? Some to avoid this, as Durand of old, and Dodo of late, have maintained, that God hath no immediate concurrence or efficiency in our actions: God, say they, created man with a power and ability to do such and such actions, he giveth him only the power, and man acteth afterwards wholly of himself. But the Scripture speaketh other ways, In him we live and move; and if this were so, then God could not repress the action of a creature without destroying the power; but we read, God hindered the fire from burning; and yet it remained fire having a power to burn.

Others, they say, Therefore God is not the cause of the sin, though of the action, because he cooperateth only in the way of a physical or natural cause, not moral, by approving, counseling or allaying of it, as Cano and Vasquez: but that is not satisfactory.

Bellarmino, and so most of the Jesuits, they say, God is freed, because he concurrereth only as a universal cause, he offereth his aid, as that which is indifferent, and so by man is used to a good or bad action. But certainly this cannot clear God; for how unworthy is it to conceive of God thus? As if he should say to man, Here I give you assistance, use it as you please, either to a good or an evil action. Bradwardine solidly confuted this Assertion of old, *De causa Dei lib. 3. cap. 29. Constanter & liberâ voce dico, illum nolo pro Deo habere, &c.* I cannot hold him for a God, whose most blessed will, I a most wicked sinner can *velut mulirculam debilem opprimere & necessitare ad horribilem actum peccati* necessitate to sin. This is to make God (saith he) *Servituti peccatoris miserabiliter subjectum.*

Again, If God's concurrence be thus indifferent to a good or bad action, then that which they slander the Protestants with, may truly be retorted on them, That God worked no more for Peters confession of him, then he did for Judas his betraying of him. The good is no more of him, then the evil.

Therefore Bradwardine he grants, That seeing God doth will the act, to which sin is annexed necessarily, he doth also will the sin, yet sin is not imputed to God, because he doth not absolutely will it, but *secundum quid*: Yea, he saith, that in respect of God, who is the universal cause, there is no sin, that sin is so called only in respect of a particular cause, for to God both mala and bona are bona, seeing he orders all sin to good, yea to a greater good, then sin can be evil. Thus Joseph told his brethren, You thought evil to me, but God turned it to good. But the most solid answer may be, That though God doth enable to that act, to which sin adhereth, yet God doth neither sin, nor cause man to sin, because what God doth, he doth most perfectly, nor is tied to hinder sin; but man works in a defective manner, not according to the Rule; so that sin is immediately from the instrument man, or the devil, which God useth, not from God; as the Sun-beams shining upon a noisome carcass, the ill smell is not to be attributed to the Sun, but to the dung-hill.

Others say, As a man that driveth a lame horse, he is the cause of the horses motion, but the lameness is from the horse; or as a man that writeth, the motion of the pen is from the hand, but the blotting and blurring is from some unfitness in the pen. Or lastly, as the Musician is the cause of the Tune upon the instruments string, but that there is any harshness or jarring, is from the instrument itself: So then conclude of this truth as most certain, that all those actions or motions to which sin cleaveth, as they have a physical entity, or natural being, must needs be from God, the chief and first

being; as every stream must needs come from the fountain; hence is that Rule, *Omne malum fundatur in bono*, there cannot be a pure and mere evil, but it must adhere to some natural good.

Fourthly, As God doth thus concur to the act of sin; so also he doth will sin as a punishment. Thus in those places forementioned, where God is said to harden, or to give up to lusts, it is to be understood as these sins are punishments. Nor can this be any love to sin, but a terrible demonstration of his wrath against it. Some have denied that one sin can be a punishment of another, but the Scripture is very clear in this, he is not the cause of the evil in the punishment, but of the punishment in the evil: for although sin as it is sin is voluntary to the sinner, and so he finds a delight in it: Yet as by this he is left by God to run more obstinately in ways of sin, and be thereby at last deprived of all happiness; so it is a misery and a punishment. Indeed God did not will the first sin by way of punishment, but as Augustine observeth all sins since the first, are both sins, causes of sin, and punishments of sin: Although as Pererius well observeth, Those efficacious words the Scripture useth are not applied to every sin or sinner, but to such as are notorious and in a more than ordinary manner left by God, as Pharaoh and the Jews for abusing such mercies. Its no wonder then if God be said to will sin as a punishment, for that is good, and an act of justice, yea it would be absurd to say, God only suffers or permits that, for in this God doth demonstrate his holy and righteous nature, and hereby evil is made good; and as Aquinas saith, *Inordinationem, non inordinatum relinquit*. Neither may we say, How can sin being a privation come from God the Judge? For we see even in human judicatories, when the punishment is privative, as the loss of honor or goods, yet the judgment about it is positive.

Fifthly, God may be said to will sin not as sin, but as its a means to declare his justice or mercy. Although sin be not in itself medium perse, of any good, no more than venom or poison is of health, yet by the wisdom of God, its made conducive to those wise and holy ends which he intends, and in this sense its true, then even mala are bona, in respect of God's ordering of them for a greater good, then evil suffered can be evil; and howsoever the Papists caluminate this expression, yet Gibieuf expressly asserts it, lib. 2. de liber. Evil (saith he) may be so either *per modum objecti*, as if it were an object to be desired or approved of, or else *per modum medii*, as it may be used by God for advancing his glory, and so God doth will it. Neither doth God herein offend against that Rule, We may not do evil that good may come of it, for God doth not do evil, his permitting of evil to be, is good, though the evil be not good.

Sixthly, God's work and will about sin is seen in the denying of that grace which if the sinner had he would not offend. And thus God may be said to cause sin, as *removens prohibens*; As he that withdraweth a pillar or foundation of a house, may be said to pull down the house: God's denying of grace is either merely negative, when he doth not at first offer or vouchsafe it to man. Thus the Heathens live without the knowledge or offer of saving grace: Or secondly, Privative, when he doth withdraw such grace, either in whole or in part, that he bestoweth on some men: Thus many unregenerate men, though they had not true sanctifying grace, yet they had many workings and mollifying's of God's Spirit, which they neglecting and contemning, God in a just judgment denieth them any such workings anymore. Thus God is said to make the eyes of the Israelites blind, and their ears deaf, and their hearts hard, not by infusing any wickedness into them, but by denying such softening or preparatory works that they have upon

them. Thus the Sun may be said to harden by withdrawing its beams, and he may be said to kill a man that takes away the food and sustenance he should live on. A terrible judgment it is, and the portion only of such who live within the means of grace, and abuse them; men are sensible of judgments upon their bodies, their estates, but not upon their souls: How doth a man complain that hath lost his eyes, it makes him weary of his life? Yet how many hundreds are there that are deprived of the spiritual eye, and yet lay it not to heart? Neither stand with the blind man, where Christ is to come in his Ordinances, praying, Lord, that we may receive our sight!

Seventhly, God's will and work in sin is seen by delivering up to Satan, letting him have power and dominion to do what he will. Thus into the false prophets God sent lying spirits, and Judas had the devil entering into his heart, Joh. 13:27. Oh there are many profane, cursing wretches that have nothing more in their mouths then this! The devil take them, and that proveth too true. The devil hath taken thy soul, the better part of thee already. Its he that keepeth all at peace within thee, though a child of the devil, though in gall and wormwood, yet thou playest, riotest and runnest into all excess; whence is this obstinateness and willfulness, but because the devil is in thy heart. As the godly are filled with the holy Ghost, whereby they boldly speak the things of God in the midst of all dangers; so wicked men being filled with the devil, can drink, swear, be profane, and contemn all the thoughts of hell and damnation. As we see in the Egyptians, they ventured to go into the sea, when it was made dry for the Israelites, they feared not but boldly go on, and then on a sudden the waters overwhelm them. Thus do wicked men, they boldly and desperately venture upon such and such a sin, which when committed, at last God's anger ariseth to their utter perdition. Oh then be afraid lest thy sins be so great that God deliver

thee up to the devil! And as the bodily possessed, were thrown sometimes into the water, and sometimes into the fire; so thou fallest, sometimes in one grievous sin, and sometimes in another; when God leaveth thee thus to sin and Satan, he doth, saith Chrysostom, as if a great Captain should forsake his Army in the midst of their cruel enemies upon which ruin followeth inevitably.

Lastly, God's will and work about sin is in removing all those externals that might curb sin, he will not chasten or afflict them, as Hos. 4:14, so Ephraim is joined to idols, let him alone; or else he removeth the Word and faithful Ministers, and when they are thus in the dark, they must needs fall: or if God do continue such mercies, as he did wonderful things to Pharaoh, it is to harden them more. These mercies fat them to destruction: These Sun-beams do the more blind them: and therefore that is one way that Austin acknowledged God hardens by his patience: three ways he may do it, 1. *Per Permissionem*. 2. *Patientiam*, 3. *Potentiam*. Thus whatsoever befalls the wicked man it becomes a snare to him, it furthers his sin and damnation.

In the next place, you may ask,

Why doth God suffer sin thus to be? And here as Gibieuf lib. 2. de liber. observeth, we may better ask for a reason of the sin suffered, then of God's will suffering it, for that is to ask a cause of God's will, which cannot be, for then there were a greater thing then that, but in common speech we say, God doth will sin to be for these ends,

1. That thereby Christ may be exalted and magnified; Out of sin God works the greatest good, even Christ our Mediator, which made Gregory say, *Felix culpa, quae talem meruit habere redemptorem*, if sin had not been, Christ had not been.

2. God by the permission of sin exalts his attributes, of justice in punishing, of mercy and grace in forgiving, and of wisdom in ordering of it; let us not then profanely cavil at the being of sin, but heartily admire all the glorious attributes of God exalted thereby, as sin hath abounded, so God's grace and mercy hath abounded.

3. God makes sin turn to the very good of him that committed it, because Paul was a blasphemmer and a persecutor, the chiefest sinner of all, therefore he was more humble then all. This made Austin say, *Audeo dicere, quod utile est superbis in aliquod manifestum peccatum incidere.*

4. By sin committed, the graces of the godly are more orient and glorious. Contraries do illustrate one another. As in speech there is a figure called Antithesis, whereby the oration is more glorious, so there is, saith Austin, an *eloquentia rerum*, by evil good is more praised. Thus the dark night sets out the day, the dark shadows in the picture adorn it, and the pauses or silence in singing make the melody sweeter.

Lastly, Many excellent graces in the godly could never have been demonstrated, had not God suffered wicked men to satisfy their will. The patience, zeal and fortitude of Martyrs were seen by the wickedness of Nero and Dioclesian persecutors. As the Gardner (saith Plutarch) sets his garlic and unsavory herbs near his violets and roses, that so their sweet smell may be the more diffused; thus God makes the goodness of the godly admirable by the wickedness of the wicked.

Use of Admonition, to adore that wisdom and power of God, who can and doth turn all the wickedness in the world to such wonderful good; so that the godly may say, their sins, yea and the sins of the Churches enemies have been happy sins. If a man come into the Artificers shop, he admireth at all the crooked and toothed instruments that are, to what use they be: but the

Artificer makes curious and polished materials by such instruments; even thus God doth with all wicked men.

SERMON VI.

That all men through Adams Transgression are plunged into Sin, cursed by the Law, and obnoxious to the wrath of God, which is also upon them and cannot be removed, unless there be a way of Satisfaction found out. That Christ voluntarily became man, and offered himself as a Sacrifice upon the Cross to satisfy God's Justice and expiate our Sins.

ROM. 3:26.

To declare (I say) at this time his Righteousness, that he might be Just, and the Justifier of him which believeth in Jesus.

From verse. 25, to the end of this verse. 26, we have a Divine and Theological description of our Justification; so that both the matter described, and the manner of the description are admirable. As there is the Song of Songs, and was the Holy of Holies, so this part of Scripture may be called *Evangelium Evangelii*, the Gospel of the Gospel, it being the sum and breviary of it. This noble and divine privilege of Justification is described in all the causes of it, the efficient, which is the grace of God; the material or meritorious cause, Christ crucified; the instrumental cause,

Faith; and which is observable, not only Cajetan, but Lapede *in locum*, do acknowledge and call faith the *causa applicans* of our Justification. Lastly, There is the final cause, and that for the notableness of it is twice repeated, verse. 25, and in my Text. For though the former preposition be, εἰς, and the later, πρὸς, yet that cannot make any difference, as some would have it. Therefore our Interpreters add [I say] to declare [I say] as hereby intimating how worthy it is of our observation and notice again and again. Thus we have this Scripture, like the grain of mustard-seed, little in quantity, but it will grow up into a vast tree; so (that if we may allegorize) both the birds of the air may build their nests here, the sublime and most penetrating understandings may find a subject employing them to the full; and the beasts of the field, even profane and wicked men, but sensible and weary of their sins, may come and find a shadow of refreshment from this Text. So truly might Calvin in loc. say, *Non est insignior locus*, there is not a more signal and eminent place in all the Scripture for describing the nature of our Justification, then this: And if the true doctrine of Justification be the Pillar of the Church, this is the Pillar of that Pillar. My work is only to treat on the final cause, expressed in this verse. 26. Which is set down, 1. Generally, To declare his Righteousness, with the circumstance of time when, [at this time.] 2. This final cause is distributed into the *finis cujus*, That he may be Just, and the *finis cui*, a Justifier of him that believeth. Let us consider the final cause first as generally set down, πρὸς ἔνδειξιν: Budaeus makes the word properly to signify that dilation or complaint which men made against such who were guilty of male-administration in the public; but here it is the same with, ἔνδειγμα, that is used 2 Thess. 1:5, a very pregnant place to expound this: yea we have the word in the text used for the same purpose, Rom. 9:22. What if God willing to show his wrath? But all the difficulty is,

what is meant by, δικαιοσύνη, righteousness here; for in the Scripture, especially in Paul's Epistles, the Righteousness of God is taken two ways, either for the attribute whereby he is righteous, or else for that righteousness whereby we are justified, which the Apostle often calls the Righteousness of God, either because its of God's procuring, or of his imputing, or because acceptable to him; of which more in its time. Howsoever some Papists understand this of the later righteousness, following Austin, not *quà Deus justus est, but quà induit hominem*; yet the context doth evidence the former: only if meant of the former, then the question is, Whether righteousness be not taken for the goodness and mercy of God, as in many places it is; and speaking thus of the grace of God in our Justification, it might seem to favor this interpretation. Thus inconstant Grotius in his Comment upon the place understands it, it seemeth at his later end Socinianizing, so that he kept his worst wine to the last, and his *secundae cogitationes* were *peiores*; for in his defense of Christ's Satisfaction against Socinus, pag. 24,25, he doth with strong reason evince, that by righteousness is not meant God's mercy, but that property in God whereby he is prone to punish sin, and there are two reasons for this interpretation: First, because Paul doth oppose this time wherein God appointed Christ to die for our sins, unto the time of the Old Testament, where God had a, *πάρεσις*, which is not a remission, but a transmission of the punishment of sin: God did not exact in the Old Testament the price or satisfaction for our sins, but deferred it till the times of the Gospel: Not but that the Fathers then had pardon of sin, and God did by many visible temporal judgments punish the wicked, but the expiatory service was not performed till Christ came, though the benefit of it did extend to times past, because Christ's death did work as a meritorious and so a moral cause; now for a moral

cause to work its not necessary it should exist immediately, its enough if it have *esse cognitum*, as the Schools say, that there be a mind which knoweth it and looks to it, as God did. God's time then in the Old Testament was a forbearance or putting off the punishment of sin, called therefore, ἀνοχή. Chrysostom observeth well (though Sixtus Senensis saith its false, whereas he is deceived, following the Vulgar translation) that, ὑπομενή, patience is never attributed to God, because God cannot be said to suffer: but either, μακροθυμία, or here in the Text, ἀνοχή. This is the first reason. Secondly, By Righteousness we must understand the justice of God, because Christ is here said to be a propitiation, and that through his blood; so that although the grace of God be discovered in our Justification, so also is God's justice, for therefore Christ shed his blood to appease the wrath of God; and he is called here the propitiation, in allusion to the Mercy-seat made of pure gold, wherein God doth graciously reveal his will as reconciled, called therefore a placator or reconciler. This is a cogent reason, and thus Cajetan and Pareus take righteousness; and in this sense righteousness is often used, 2 Thess. 1:6, Heb. 2:2, Act. 17:31. The last day of judgment is said to be in, δικαιοσύνη, Rom. 16:5,7. Indeed learned Cameron noteth upon ver. 21, that the righteousness of God is used always for his goodness, mercy and salvation, and that it is never used to signify that which we call justice, whereby God punisheth sin. But Lodov. de Deiu upon this Text, doth solidly confute that assertion, showing that although sometimes it may signify the mercy of God, yet often, and most properly its attributed to God, as the just Judge of the world; and he instanceth in some places above mentioned, adding also, Isa. 59:16, and so saith he it must be understood in this Text, for God showeth his punative and vindicative justice, when by Christ's blood, Satan hell and death, all the enemies of God's children are

overcome; and this, saith he, is evidenced, because the Apostle mentioneth a propitiation and redemption through Christ's blood, and this the Jews acknowledged by their sacrifices, who thought thereby they obtained mercy after justice was satisfied.

One thing more is to be added, that the Apostle useth three words of some affinity with one another: The first is, δικαιοσύνη, that is once only, Rom. 5:18, translated Justification. The second is, δικαίωμα, and that sometimes is taken for the Laws and Commandments of God, Luk. 1:6, sometimes for the constitution and appointment of God to punish, as Rom. 1:32, and sometimes for Justification, Rom. 5:16, in a clean other sense then Aristotle useth it, who distinguisheth Ethic. lib. 5. From, δικαιοσύνη, and makes it to be the correcting and punishing of that which is unjust. The third word is, δικαιοσύνη, here in the Text, and often in other places, applied sometimes to things, and sometimes to persons or actions, sometimes to God, and sometimes to man; whereas then we see Christ set forth to be a propitiation for sin, for this end, that God might declare his justice and righteousness, his severity and anger against sin, Observe,

That Christ crucified is a demonstration of God's justice and anger against sin.

You may not look only for full demonstrations of God's grace and love, but also of his justice and anger. Justified by his grace, there is mercy; through the blood of Christ, there is justice. Now the limitation of the manifestation of God's justice in the Text, viz. to this time, the time of the Gospel, is very observable; for we are apt to think the time of the Gospel only a time of demonstration of God's grace; that God never revealed so much love as in these days: and indeed this is true, therefore its called the acceptable time, the time of salvation, the spiritual Jubilee: But yet withal

its a time wherein God demonstrateth his justice, that his hatred against sin is so implacable, that only the blood of his dear Son can pacify him. God manifested his anger against sin in the destruction of Sodom and Gomorrah, as also in the drowning of the whole world; but Christ crucified on the cross may more evidence God's fury and displeasure against sin, then any of those judgments; yea the torments of damned persons in hell do not so visibly show forth God's irreconciliation with sinners, as Christ's oblation of himself by way of an expiatory sacrifice for sin. But that the truth of this doctrine may appear, its good to take notice of these Propositions.

First, That all mankind through Adams transgression, is wholly plunged in sin, and thereby cursed by the Law, and obnoxious to all the wrath of God threatened in his word. This the Apostle layeth as a sure foundation, to evince God's grace and justice in our Justification, Rom. 3:19. That every mouth may be stopped, and all the world become guilty before God: This is a dreadful doom that the Apostle passeth upon all: First, he applieth all those notorious transgressions which the Psalmist reckoneth up, Their throat an open sepulcher, their feet swift to shed blood, &c. to everyone by nature; for though some only are actually so, yet seminally and habitually all are so; as young Serpents and Vipers are full of poison, though they have not vented it. No man is born without this depravation. Then secondly, Hereby saith the Apostle man's mouth is stopped. The desert of his condemnation is so evident, so clear to his own conscience, that he cannot plead anything; not a word to say, his judgment is so palpably just.

Thirdly, Every man's mouth is stopped, None can plead the ingenuity and goodness of his nature: no Jew, no Gentile, no Heathen, though never hearing of Christ, can open his mouth for justification; how blame-worthy then are those Authors, who will open their mouths for the salvation of

such! But this is not enough, for fourthly, We are all hereby become guilty, or subject to God's judgment; Every man is a sentenced wretch to condemnation, every day, and every hour, yea moment this may surprise. Paul said he died daily, but every natural man may fear being damned daily. And lastly observe the universality, All the world: There is not any one born in a natural way of Adam, that is exempted. All the world is thus at the mercy of God; They have sinned, Hell is ready, Tophet is prepared, and justice is lifting up the arm to give that eternal blow, only God stayeth his hand: There wants nothing but a command from God, and then all the curse of the Law, and devils of hell lay hold upon thee as their own: This is every man's case: So also Gal. 3:10, everyone is pronounced cursed, that continueth not in all things the Law requireth: Now no man doth that, but the clean contrary, breaketh every command, and that all the day long, his thoughts being always and only upon evil; therefore we are all in this cursed estate: The ground is cursed, the creatures are cursed, but none as man is cursed, whose condition is worse than Toads or the vilest creatures that are; he had a thousand times better never to have been born, or to have been made a Serpent or Toad, then a Man, if never recovering from this natural state he is born in.

The second Proposition. As man is thus plunged into all sin, so the anger and wrath of God is accordingly upon him. For though sin may merit and justly deserve God's wrath, yet some may think God will not take advantage, his mercy may be so great, that he will pass by all this rebellion: And thus indeed the Socinians, who deny Christ's Satisfaction, and so lay the ax to the root of all Christianity. They say, notwithstanding man's sin, yet God was never unreconciled with us, and that there is no such thing as justice in God, which necessarily requireth such a satisfaction; yea, they

make this doctrine of Christ's Satisfaction to God's justice, to be horrible blasphemy: But what monstrous doctrines and blasphemies will not breed in man's heart, if not guided and assisted by God? For what is more clear in Scripture then God's righteous anger and judgments against wicked men? Ephes. 1. Are we not all the children of God's wrath? Is not God said to be angry with the wicked all the day long? Is not the wrath of God said to abide upon him that believeth not? So that such places do not only prove we are at enmity with God, but God also at enmity with us. Doth not the Scripture delight to call him a consuming fire? And that in respect of sin? But (say the Socinians) God is said 2 Cor. 5:13, to be reconciling the world to himself, and for that purpose the Gospel is the ministry of reconciliation; so that though we be enemies, and not reconciled to God, yet God is to us, he was never unreconciled with mankind; but they forget one passage in the Text, God was in Christ reconciling the world; so that had it not been through Christ, the great gulf between God and man would have continued. Indeed God is said to be first the party though offended, to seek reconciliation, partly to demonstrate his love the more to us, though he need us not, though he is happy enough without us, though not he, but we have done the wrong, yet he offers reconciliation, and hereby man is made the more inexcusable; partly in allusion to the custom amongst men, whom though the inferior be bound to seek the face of his superior whom he hath offended, yet he dareth not be so bold the distance is so great. But lastly, the offer of reconciliation is attributed to God, because it is impossible for man abiding in his sinful condition, but to persist in all frowardness and rebellion against God. As David first sought out a way for reconciliation with Absalom; thus also God doth, because we, if left to ourselves, should live and die in an obstinate averseness to him. Besides, The Text only saith,

God is reconciling the world to himself; now there is a great difference between God reconciling and reconciled: The former supposeth in God a propensity to bring about the way of reconciliation; not that he is already reconciled, but this floweth from a general love and pity he beareth to mankind, whereby he procureth a way that actual reconciliation may be obtained between man and God; yea Ephes. 2:16, compared with Col. 1:20, there is inferred a reconciliation of Jew and Gentile, Angels and Men together, who by sin were made enemies; and all this is *in uno tertio*, to God himself, which supposeth that there was not only enmity between one another, but also against God himself: Let this then be firmly concluded on, That God is an angry enemy and a professed adversary unto every man abiding in his natural condition, and that therefore it belongs to his justice not to bear or suffer the contempt of his Majesty, but to be avenged on all, unless there be a way of satisfaction found out.

Hence the third Proposition is, That Christ voluntarily became man, and offered up himself as a sacrifice upon the cross to satisfy God's justice and expiate our sins.

This is that the Socinian ear cannot endure, though this be the Christian treasury; therefore they hold Christ to be but a mere man, though a constituted and gifted God after his resurrection; and because a mere man, they deny by his death he satisfied God, but that he died as a Martyr to confirm the doctrine he preached, and to be an example unto us to walk in all patience and self-denial; and whereas they complain that we use the word Satisfaction in a fundamental point of Religion, which yet is not in Scripture: We answer, The thing is there, though not the word; there is redeeming, laying down a prize, becoming a sacrifice and propitiation, which is all one with Satisfaction; and they who will elude those words

above mentioned, may they not, if the word satisfaction had been expressly mentioned evade also? Would they not say, as they do about redemption and a sacrifice, that its only metaphorical? That the word is used sometimes when there is no price or expiation of the fault made, as in 2 Sam. 19:7. Mark 15:15. But that Christ by his death did pacify the wrath of God, and make an atonement to God's justice, may easily be believed, if we do seriously consider with ourselves, that it must be some weighty, urgent and important cause, that should make Christ to die, and that so ignominiously. Its such a wonderful mystery that it may make us stand astonished, considering how dear Christ was to the Father, his only begotten Son, his well-beloved Son, who was in the bosom of the Father, yet God spareth not him, and that to become a curse for us, to die a cursed death with all shame and ignominy. Who can think that all this should be to confirm doctrine only, for that Christ, did enough by his miracles and holy life? And besides all the blessed Martyrs that suffered for the truth, abundantly confirmed that: Shall we then think that God would put his only son to die in that unheard of manner, and for no more than the Socinian expresseth? Is here such infinite love and unspeakable riches of grace only for this? Is he called a Savior and a Mediator for no other end? Who that hath reason can be thus persuaded? But if this do not convince, the Scripture arguments are so powerful, that they will compel us, and its wonder to see how the Socinians place and displace, pervert and subvert every phrase, every word, yea every comma, that they may not be forced to believe that which they are resolved against. And,

First, All those places of Scripture where Christ is said to redeem, purchase, or buy us by his blood, do plainly demonstrate that a Satisfaction was given to God by Christ's death. The words are, λυτροῦν, ἀπολυτροῦν,

ἀπολυτροῦσθαι, ἀγοράζειν, &c. Rom. 3:24, Tit. 2:14, Heb. 9:12, 1 Cor. 6:20. In all true and proper buying and redeeming, there is a price and a satisfaction, and thus the Scripture speaks of Christ's blood. Neither doth that weaken this Argument, to say, That to buy or redeem doth sometimes signify to obtain a thing without any price; as, Buy without money, and the people of Israel are said to be redeemed out of Egypt, for none of those places have such circumstances to evince this meaning, as when it speaks of Christ's death: the question is not, Whether the words may not be used metaphorically in some other place? But Whether it be in these texts or no? And we say, the Scripture useth these expressions constantly of Christ's death, and why then should we depart from the literal meaning, unless we will turn all the Scripture into an Allegory? Especially when its made an opposition to other kind of buying's, as 1 Pet. 1:8. You are not bought with gold and silver, but with the precious blood of Christ.

A second Argument is taken from all those places of Scripture, where remission of our sins is attributed to Christ's death as a cause, yea that he is said to die for us, Heb. 9:13, Rom. 3:14. Now how could the forgiveness of our sins be attributed to Christ's death, if he died only for an example; his blood is said to be shed for the remission of sins, yea that without blood there is no remission of sins. Christ then died not out of necessity of nature absolutely, as men do, but voluntarily; and to this death of his our pardon is attributed as a cause: Why? But because God would not forgive, had not there been such a cause procuring of it. Its not thy tears, nor all thy penal satisfactions Popery hath brought in, that could pay the least farthing, much less all the talents we owed to God. This Argument is the more strengthened if we take in all those places, where Christ is said to die for us, 1 Tim. 2:5, Matth. 20:18, where the prepositions are not only, ὑπέρ, and, περί, for they

may sometimes signify the final cause, viz. for our good, but, ἀντί, which doth always signify a compensation, or a substitution in the room of another thing: Thus Matth. 5:30. An eye, ἀντί, for an eye, a tooth, ἀντί, for a tooth; neither are the adversaries ever yet able to show that, ἀντί, doth not always signify in our stead and for us, so that Christ died for us. And this is that which doth so commend and glorify the love of Christ, that he should come and die in our stead, that he should be made a curse in our room; that whereas God's anger and fury was to fall upon us, he should interpose and say, Let all fall upon me. No wonder if the Scripture commend this to us, as a superlative, transcendent love: Jonathan's love to David was not so much as a drop to this Ocean. All the profane instances of men dying for others, or devoting themselves to death for the public good, are but stars, or not so much, to this Sun; for here was not a mere corporal suffering, as some would have, Papists and Pynchon lately, but in his soul; strong conflicts he endured with God's displeasure, crying out, My God, my God, why hast thou forsaken me? When Isaac was to be sacrificed, God provided a Ram in his place; this was our condition, when we were to suffer eternal vengeance as the just reward of our sins, then Christ interposed, saying, Behold I come to do thy will (O God.) So that Christ did not only die for our good, for so Paul suffered for the good of God's Church, but in our stead and our room; That came upon him, which should have fallen upon us. Oh how should this endear Christ to us! Think, If when Christ was to die, God the Father had spoken from heaven to thee, I appointed my Son indeed to die, but come thou and be buffeted, spit upon, reproached and crucified in his room, come thou suffer agonies in his stead; Must thou not have been compelled to do this, as they did Simon to bear the Cross? Yet Christ did all this with willingness for thee.

SERMON VII.

More Demonstrations of the Satisfaction of Christ's Death to Divine Justice; With Answers to the Socinian Objections against it.

ROM. 3:26.

To declare (I say) at this time his Righteousness, &c.

I Shall mention one or two more Arguments, to prove, That Christ died not only doctrinally, or exemplarily, but by way of atonement and expiation, so as to satisfy the justice of God, and appease his anger: For as David in an evil cause, being possessed with rage, as soon as ever he heard Uriah was dead, began presently to be pacified: So the justice and anger of God being prepared to consume sinful man, no sooner heareth of Christ crucified, but is accorded by an happy temperament through Christ with mercy. Therefore that Christ's death was expiatory is manifested further,

First, By those places of Scripture, which speak of that happy exchange which God hath made for us, by imputing our sins to him, and his righteousness to us. So that as God for our sins laid on him did break and wound him: Thus for his righteousness made ours, the Lord doth not only forgive, but crown with everlasting glory.

Among other places, there are these eminent Texts, Isa. 53:4-7, &c. which Chapter seemeth to be an History rather than a Prophecy of Christ's sufferings. As for Grotius his opinion, That the man here spoken of in the Text, was Jeremiah, primarily and literally, though he acknowledgeth more sublimely Christ to be understood, Annotat. in Isa. cap. 4:53, we pass it by as a Jewish fable, though all along his Annotations he mentioneth not Christ, but endeavoreth to show how Jeremiah did bear the Jews sins, how he was wounded for their transgression, and did bear their iniquities, viz. by his preaching and instruction: Even as the Socinians explain it of Christ. But to the diligent Reader all things are as plain, as if he did with his bodily eyes see Christ crucified on the Cross, sweating blood in his grievous agonies; Let us consider the Prophet thus ocularly demonstrating Christ wounded, and that not for any sin he had done, but for our iniquities; and whereas the Prophet informs us of the judgment most men had to see him thus extraordinarily smitten by God, viz. that he was some grand Impostor and Deceiver, At the 4th verse, he saith, Surely (that is a word of confidence, and of causality) he hath born our griefs, and carried our sorrows. By griefs and sorrows are principally meant our sins, as 1 Pet. 2:25. Though Matth. 8:15, seemeth to apply it to bodily diseases, which the Socinians greedily catch at, saying, As Christ took away bodily diseases, not because he did bear them on his own body, he had no palsy, no lameness or blindness: so he takes away our sins, not by having them imputed to him, as a Surety in our stead, but by removing them, which they explain in several respects. But to that place of Matthew, among other answers there are two most probable. First, of those who think both sins and bodily diseases are properly and literally intended, and so Peter applieth it to one, and Matthew to another; but some learned men dislike this, because,

say they, there cannot be two literal senses, or meanings of the same Text. And therefore in the second place, they say, by sorrows and griefs is directly and principally understood sins, but indirectly and by consequent bodily diseases, either because they come from sin, or because our Savior in curing of bodily diseases did principally look to sin as the cause of them, and therefore told the healed person, Her sins were forgiven her. Thus Christ by taking our sins upon him, did thereby acquire a right and power to remove those punishments that follow sin, and the Hebrew word Sabal, whatsoever may be said of Nasa, doth always signify to bear or carry, and not to take away: Oh then the unspeakable love of Christ in bearing our sins for us! This was more then to bear any outward calamity for us, for its sin only that displeaseth God, and makes him offended. To this purpose is verse. 5. The chastisement of our peace, or our pacifications was upon him, and by his stripes we are healed. What can be more express than this? In him was no sin found, but our iniquities bruised him, wounded him, crucified him; our sins were the spears that ran into his side, we are all crucifiers of Christ, we may all say with Judas, We have not only betrayed, but even crucified the holy one: A sad meditation it should be to humbleness: It followeth at verse. 6. The Lord hath laid on him the iniquity of us all, he hath made to meet on him, as when many violent waters meet in one breach that is made, it hurrieth all away: Had not the Lord Christ been God as well as man, our iniquities would have carried him away like a torrent, he could not have stood in the gap to stop the wrath of God that was breaking out. Though these things were bitter to Christ, yet they cause unspeakable joy to the believer, for God will not require punishment for the same sins twice, he will not punish them in Christ, and in thee also: when justice shall make inquisition after thee, thou wilt be found in Christ, as the

manslayer in the City of refuge. Here is an Altar from which justice may not take thee and destroy thee. As if the Prophet could not speak enough of this glorious mystery, he repeateth again verse. 10. It pleased the Lord to bruise him, to grind him to dust, and although this was so terrible, yet verse. 12. He poured out his soul to death, which denoteth the free and spontaneous offering himself to all this misery.

A second Text which confirmeth this reciprocal imputation, is 2 Cor. 5:21. He who knew no sin became sin for us, that we might be made the righteousness of God in him. What can be clearer? This Text seemeth to be written in the Sunbeams, its so evident for our purpose. Christ though he had no sin in himself, yet became sin; if you take it but for a Sacrifice of sin, it is enough; and indeed he could not be a Sacrifice for sin, unless sin was first laid upon him: And why is all this? We may say, That we who knew no righteousness, may become the righteousness of God in him; Righteousness, and the righteousness of God, but in him. Thus we are Jacob in our elder brothers clothes, as Ambrose of old hinted, which Calvin further amplifying, so affected Pighius the Papist, that he came off from his inherent righteousness, to that imputed by Christ. Now truly, what the Prophet Isaiah, Chap. 1, brake out into, Hear, O Heavens, and hearken, O Earth! In respect of that unnatural rebellion of the Israelites, we may, because of this wonderful and unheard of love, its more than any sinful man dareth pray or hope for: That Christ should become thus a Sacrifice for us, that he should be bound to loose us, guilty to free us; it should be received into our hearts, as such unspeakable love, that we should even with the Church swoon and faint away in the ravishments of it. And yet there is A third Text that goeth higher, Gal. 3:13. Christ redeemed us from the curse of the Law, being made a curse for us. What vassal could expect that his King

should come and die an ignominious death that he may be set at liberty. Yet thus Christ did to us, and that his enemies, and rebels against him. This goodness of Christ is so transcendent, that we may justly conclude, Though one man had his heart full of as much love, as all the Angels and Saints collected together, yet he should cry out, I am straightened within, O my leanness, my leanness!

The last sort of Arguments may be taken from those places of Scripture, which expressly call Christ's dying a Sacrifice for our sins. Now its the proper notion of a Sacrifice to expiate sin, to reconcile God. Thus the Heathens, though they were guilty of horrible Idolatry, yet thus far they had a true impression upon their consciences, that something must be done to pacify God. Hence the Scripture doth so often attribute, ἱλασμός, to Christ, 1 John 2:2. Chap. 4:10, and this, ἱλάσκομαι, is to expiate sin, Heb. 2:17. Now that Christ became a Sacrifice thus for our sins, ye heard Isa. 53:10 and often in the New Testament, Ephes. 5:2, where he is called not only, προσφορά, but, θυσία, which is always applied to a bloody Sacrifice. And the Apostle in the Epistle to the Hebrews, especially Chap. 9:26, Chap. 10:12, doth at large prove his Priestly office from this oblation of himself a Sacrifice, whereas if this were done only doctrinally, as Socinians plead, he had no Priestly office at all. Now the Apostle showeth all the Legal Sacrifices were only types of Christ. That it was not their blood that could expiate sin, but it must be Christ's, neither will the Socinians exception avail, that only the solemn anniversary Sacrifice for all the people, was only a type of Christ (though that indeed was more illustrious, and if granted is enough to confute their heresy) for all their private Sacrifices were likewise a type of Christ; and therefore 1 Cor. 5. Christ is called our Passover, and John Baptist said, Behold the Lamb that taketh away the sin of the world:

So that Christ being typified both in the public Sacrifice and private, doth notably teach us, that we are not only in the general to look upon Christ's death as expiatory of the sins of all the elect, but every godly man in particular is to appropriate the benefit of this Sacrifice unto himself.

Above all Sacrifices in the Law, that of the Scape-goat did palpably demonstrate Christ, for then the people in a solemn manner laid their hands on the Goat, thereby signifying, that as he was to perish, so they; only he was in their stead, and thus when their sins were laid on him, he was turned into the vast wilderness, where they could never hear of him more. Though he was not killed, yet hereby he was exposed to death, and this did signify that the sins of the godly being laid upon Christ, he bore them away even clear out of sight, so that they should never be charged upon the godly. Let then the godly soul believing say, Oh the depth, the breadth and height of this love of Christ being thus an expiatory Sacrifice for our sins: You see this Article founded upon Scripture so firmly, that heaven and earth must sooner pass away then this truth: and of them that would take this away from us, say, as Solomon of Adonijah's petition, This is to ask the kingdom also; This is to take away all Religion, heaven and all happiness from us. For it is in this Sacrifice, which is called a sweet savor to God, that he receiveth us: nothing from us can come but unsavory and abominable, its in Christ only we are accepted: As in a pure glass we may see loathsome and noisome carrion, but in the glasses representation of it, all the filthiness is taken away. As that Emperor, who in a precious jewel of a great quantity made like a glass, would behold through that, all horrid and deformed objects, which through that representation were made delightsome and acceptable. Thus in a well understood sense all the filth, the dross, the noisomeness that is in our most holy duties being represented in Christ, hath

their filthiness done away: So that though not for our sakes, yet for Christ's sake, God will become reconciled with us; if thou to some unworthy man begging of thee in Christ's name, doest relieve him saying, Its not for thy sake, but for Christ's I do it; think God doth so to thee, its not for any worth in thy duties, in thy obedience, but for Christ's sake.

That this Doctrine may the more clearly be apprehended, I shall add further Propositions, the last running into many particulars.

The fourth Proposition is, That God in Christ crucified, with the benefits accruing thereby doth at the same time demonstrate both mercy and justice, grace and righteousness. We are justified freely by his grace, δωρεάν, there was no antecedent cause, or right in us to justification, and that by the blood of Christ, as appeasing God's wrath. So then, let not those many places of Scripture, which testify God forgiveth freely, and for his own name sake, make you doubt of Christ's satisfaction, saying with the Socinians, How can it be freely, and yet with satisfaction? Is the love or mercy of a Creditor to be commended for releasing the debt of a debtor, if another hath paid the full sum to him, where is the Creditors kindness here? But to this its fully answered, That when the mercy and grace of God is commended in the Scripture, Its not with respect to God's justice, or opposition to that, as if a full price were not laid down, but to our works and righteousness. In all those places where Paul doth mention the grace of God that we are justified and saved by his grace: The immediate opposition, is not God's justice, but Not of ourselves, not by the works that we have done. Our Justification then is of pure mere grace in respect of us, but in respect of Christ it is of merit, it is of justice. Although therefore the justice of God be satisfied by Christ's blood, and so spiritual benefits are vouchsafed to us, yet all is of grace and mere love to us, and that in these particulars.

First, It was God's infinite love to his, that made him find out a way, and procure a Mediator for us. And thus the Scripture attributeth it to God's love, that he sent his only Son into the world to die for us; God might have left us in our undone estate, as he did the Angels, but he pitied us, and sent his Son to become a Sacrifice for us.

Secondly, Its the mere grace and love of God not only to procure a Mediator, but to accept of him in our stead. For though Christ's satisfaction was infinite, and could not be rejected by the Father as insufficient, for there was no defect in that, yet God was not rigidly bound in justice to accept of a Surety for us. But as God threatened, The day thou eatest thereof thou shalt die; and as the Rule is often mentioned in the Scripture, The soul that sinneth, that shall die; So might God have required this satisfaction in our persons, that we in our own persons must answer his justice, but yet such was his love and grace, that he admitted a Surety in our room, not abrogating his Law, but relaxing of it, as is to be more fully showed.

Thirdly, It is yet further of grace, because we in this work of reconciliation bring nothing of our own, we were in the state of enemies and adversaries. So that everything proclaimeth grace to us.

And fourthly, Its of grace, in respect of the application of this satisfaction and merit to our fouls; For how many, though Christ thus offered up himself, are yet damned, though Christ was crucified, yet most will eternally perish; and why is all this? But because most refuse the benefits of this Mediator, and so make themselves unworthy of his love, so that if any partake of these glorious benefits, it is because God doth make them differ from others. Its he that by his grace doth open their eyes, and change their hearts, whereby they hunger and thirst after this Redeemer. If therefore though Christ came into the world, yet his death may be in vain to thee, if

thou through thy obstinacy mayest get no more good by Christ crucified, then the devils; then certainly such who are enabled and fitted to make use of Christ, they must acknowledge all is of grace to them.

Hence the fifth Proposition, That there is a difference between man's forgiving another, and God's forgiving us. Indeed we pray, that God would forgive us as we forgive them that trespass against us. And to this purpose our Savior brings in a Parable, showing how we ought to forgive others, if we expect God should forgive us. But in this comparison, we must distinguish between mercy, and the manner of mercy. We are to be merciful as God is, but in the manner God takes one way, and we another. This is evident, because we are commanded to forgive our enemies abiding enemies, and although they refuse and reject our love; Whereas the Socinians confess, That it would not stand with the honor of God to forgive all men's sins, even of such who willfully continue impenitent and obstinate. Again, Man is a private person, and the offended party, and so being bound by the Law of a Superior, it is his duty sometimes to forgive without satisfaction (though in some cases he cannot) but God doth not forgive merely as offended, nor is he to be considered as a private person, but as the public Judge and Governor of the world, who is thereby engaged to judge righteously, and to render to everyone according to his works: So that there is a vast difference between pecuniary debts and criminal, as you shall hear afterwards.

The sixth Proposition, Christ dying doth not thereby hinder the endeavor after, and exercising of ourselves in all holy works. For thus the Adversaries urge.

Object. The Doctrine of Christ's satisfaction sets open a wide door to all impiety (say they) if Christ hath paid the debt and satisfied the Law, then

we are not bound to pay it, and so we may live as we list.

But first we see, even the Apostles themselves could not preach the grace of God, but they had this poison sucked from the sweet herbs they planted, Rom 6:1. Christ and his benefits do not oppose holiness, but do necessarily infer it; for Christ's death is not only for remission of sin, but to redeem us a peculiar people unto himself, zealous of good works. There is not only a moral connection between Christ's death and a holy life, viz. That a man by beholding Christ's love should be moved to love him again; but there is a causal connection, even as between the Sun and the Sun-beams, between fire and heat: where the benefit of Christ's death is, there is also his Spirit sanctifying and leading into every good way. Indeed the true and proper answer is, That seeing Christ satisfied God, by his death and his obedience. Therefore our obedience and sufferings are not required for that end, his was; we are not by our godliness to think of a compensation to God, ours cannot stand in his presence if God enter into judgment; our tears for sin are not to the same end his blood was. But though holiness and patience be not required of us to that end, for which it was in Christ, yet there are many other great and necessary reasons of it in the Scripture: And as for the Socinian this objection may be more strongly retorted on him, seeing he holds such a mercy and grace as forgiveth sin freely without any satisfaction that God is reconciled with all men; That there is no such attribute of justice in God, whereby he is inclined to punish sin. These notions must needs encourage in all impiety and wickedness.

The seventh Proposition, In this satisfaction and redemption of ours, the price was truly paid to God. It was God who accepted of the Sacrifice laid down for our sins. This is to be observed, because the enemies of this truth ask,

Object. If we were bought, who received the price? The Scripture saith, we were captives to the devil, and we are redeemed from our vain conversation. Therefore if a price be paid, its paid to the devil and our vain conversation, and how absurd is that to say?

Answ. But the answer is, In our Captivity we are to consider the principal that detaineth us, and the instrumental. The principal is God's Justice, and his wrath, we are prisoners in the first place to that, but then the devil and sin as its a punishment, are the under Jailors, the serjeants to God's wrath; and its not absurd to be redeemed from them, as the instruments of God's vengeance. Neither is that such an absurdity as the Socinians urge, that then God must satisfy himself, which is (say they) as if a man should give money out of his purse to another, to bid him satisfy him; for the case of a pecuniary debt, and a crime are not alike, as the famous instance of Zaleucus witnesseth, who when a Law was made for the putting out of the eyes of an adulterer, and his own son, being found in that crime, he found an excellent temperament to satisfy the Law, by suffering one of his own eyes, and another of his sons to be put out. Besides in this work of redemption we are to acknowledge the peculiar order, and appropriated works of the Trinity, which the Socinians blaspheming, no wonder they split themselves at this rock, so that the satisfaction was common to all the three persons, being God, Christ the second person, and the Spirit of God the third person required satisfaction as well as the Father, for they have one essential will, and justice; only the execution of this satisfaction, was by that wise temperament of sending the second person to become man, and die for our sakes.

In these things therefore there is infinite occasion to draw out our Faith and our Love, whether the truth or the goodness be more wonderful, its hard

to say. Oh the depths of the counsels of God, may faith say! And oh the depths and goodness of God, may love say! If it were only an object to be believed, here was enough to take up the whole man, but being also an object to be loved and embraced, How wide must our hearts be to receive such things? The truth of them is above thy understanding, and the goodness of them above thy heart. This Ocean cannot be received into thy little shell, they cannot enter into thy heart, do thou therefore enter into them; be swallowed up in the faith and love of these things; and certainly Paul was so, when he desired to know nothing but Christ crucified; and when he said, he no longer lived, but Christ in him. Oh remember there are more glorious things to possess thy heart, then earthly vanities: This *Sanctum Sanctorum* is not to entertain every unclean thing. This precious Cabinet is only for Jewels, and not dung.

SERMON VIII.

More Propositions about the Sufferings of Christ for Sin: Their usefulness, sufficiency, and extent; with Answers to more Objections of the Socinians.

ROM. 3:26.

To declare (I say) his Righteousness, that he may be Just, and the Justifier of him that believeth in Jesus.

There remain further Propositions to clear this fundamental Doctrine, That the Righteousness of God is declared by Christ's blood shed for the Remission of sin.

As first, Christ's blood was not useless, though God so loved the world, that he gave his only Son to die for us. For thus some urge, What necessity was there to satisfy God's justice through Christ, seeing of his mere love he gave us Christ? If therefore without any wrong to his justice, he could so love us as to give his only begotten Son, Why could not the same love pardon sin, and give salvation without any injury unto his justice?

This Proposition therefore is to show that there is a great difference between that love to mankind by which he sent his Son into the world, and that more special and peculiar love, whereby he doth vouchsafe to some all

saving privileges. Its true, God without any breach of his justice did pity mankind, and find out a way for their pardon, but actually to pardon and save, that could not be without satisfaction, at least supposing the Decree of God, and his revealed will thus to punish sin, and the reason of the difference between these two kinds of love is from the nature of them, one is a general love, as some call it a love of beneficence, whereby we are propense to do good, when a fit or lawful way is found out: The other is a particular special love, and as some call it, a love of complacency and delight: now this cannot be in God towards a sinner, till his sin which is so loathsome and abominable, be removed: We see the like case amongst men, A Judge who seeth a malefactor condemned by the Law, may for some just and powerful reasons exceedingly pity the malefactor, and may think of all such ways whereby the Law may be satisfied, that so the condemned person may be released; yet actually he cannot set him at liberty, unless he will be unjust, till the Law be satisfied. Thus the Scripture commends in God a Philanthropy, a love to mankind, willing their good; but this cannot be actually performed till the justice of God be satisfied. He is merciful, but he is also just and righteous, and therefore will show his hatred and displeasure against sin.

The second Proposition. Christ's death, although the benefit of it doth not extend to all, yet was in itself a sufficient price and satisfaction to God. So that his righteousness is herein manifested, though all be not saved. I shall not enter into that dispute, Whether Christ's death was intentionally a price for all? Or whether considered in itself only, it be sufficient, though not efficacious for all? This is now to be asserted, That though such a price was laid down sufficiently for all, yet God is not unrighteous, if all be not redeemed, neither may we think that men are unjustly damned, because a

price is paid for them, for we must distinguish between the purchase or satisfaction itself, and the application of this, for though Christ's satisfaction depend not on our faith, its not our believing that makes it a satisfaction to God; this it hath from its own inherent worth: yet that this satisfaction may be applied to us, and so become advantageous, there is faith required. Not that faith doth make Christ's death effectual unto us, as if the benefit of that were suspended upon our believing, and our believing upon the uncertain use of our free will, for thus Christ might have died, and no man be saved; no more good might have come to men then the Apostate Angels, but that Christ by his death purchased such benefits for those that should believe and receive him; yea and this very believing and receiving of him is also a fruit of his death, so that Christ's death though it be an absolute price unto God and depends not on the condition of our frail strength, yet it doth not oppose such an order of means, in the use whereof he only will communicate the privileges he purchased, so that if men do willfully reject this price, they become guilty of their own damnation; as in the year of Jubilee, if a servant would not accept of the liberty offered, he was then to be a perpetual bonds man, and to have his ear bored as a sign thereof. Thus if thou wilt reject Christ proffering thee liberty from sin and hell, and that at so dear a rate, thou deservest to have thy ear bored, and to live and die Satan's slave. When Cyrus proclaimed a liberty of returning for every Jew into his own Country, if any loved Babylon better then Canaan, and so would not take the benefit proffered, the fault lay upon the man himself, whose will was thus corrupted. Thus it is with the price Christ hath paid, many do not apply the benefit of it, because they are corrupted in their hearts, and love their empty husks, better than the fatted calf in their fathers house: God therefore accepted of the price, yet so that the application of it

is to be in the way and order God hath appointed, so that the damned in hell are not punished unjustly, as if God required satisfaction twice, once of Christ, and then in their own persons.

The third Proposition. God's justice is satisfied, although Christ did not endure the eternal torments of death: For it was impossible for him who was to be our Mediator, that he should be always detained in his sufferings, and not be at last a Conqueror. Though therefore it be objected against Christ's satisfaction, That he did not suffer the everlasting torments of hell, and therefore it could not be a sufficient price to God's justice: Yet it is answered that Christ's sufferings in his soul and body were equivalent to it: Although to speak properly, eternity is not of the essence of death, which is the reward of sin, and threatened by God, but its accidental, because man thus dying is never able to satisfy God; therefore seeing he cannot pay the last farthing, he is forever kept in prison. As eternal death hath in it eternity and despair, necessarily in all those that so die, so Christ could not suffer; but what was wanting in duration, was supplied partly by the immensity of his sorrows, conflicting with the sense of God's wrath because of our sins imputed to him, so that he suffered more grief, then if the sorrows of all men were put together; and partly by the dignity and worth of him who did suffer. Therefore the Scripture calls it the blood of God, Act. 20:21. Indeed this is not only rejected by Socinians, but others also have denied the sufferings of Christ in his soul through God's displeasure for our sins imputed unto him, adding many other new doctrines, especially one of late, Pynchon in his Book called *The Meritorious Price*, &c. But all those new assertions, blaming the common opinion as a universal error, are fitly to be examined, when we consider, What is that righteousness which is imputed to us: for he makes neither the active or passive obedience imputed to us,

though he grant Christ by a Mediatorial oblation of his body on the Cross to have satisfied the wrath of God. Therefore we shall defer the consideration of his Notion till that time, and in the mean while take it for granted, that Isa. 53:4-6, 2 Cor. 5:21, Gal. 4:13, do prove that God laid our sins on him, that he bore them by imputation, that he conflicted in his agonies with the wrath of God, though without any sin: So that although Christ did not suffer the sinfulness and the perpetuity of those hellish torments, yet he did equivalently satisfy the wrath of God, and recompense them some other way. And for the better understanding of this, we are to know (as hereafter is to be more largely confirmed) that Christ in some respects did, or suffered the idem, the very same that we should have done; in other respects *tantundem*, or that which is equivalent: As for example, It was necessary that Christ should suffer death, and the same kind of death, viz. a cursed death for us. Therefore that position, though used in antiquity, That one drop of Christ's blood was sufficient to redeem the whole world: Yea some Jesuits say, *Nerinber de adoratione*, that one drop of sweat, or the least prayer of Christ, was enough to have saved a thousand worlds, because his person was so infinitely worthy, is not to be admitted: for his infinite worth is not all, God's justice required death, and a cursed death, therefore the same; not a drop of blood, but death itself must be. But then in respect of some accidents to this death, as the eternity of it, or for the suffering of every kind of pain that is the fruit of sin, then an equivalent suffering was enough, it was not required he should suffer every kind of curse which is the effect of sin, but in the general a cursed death: And thus also it is in the fulfilling of the Law for us, it was not necessary that he should perform every holy duty, for he could not perform the obedience which Magistrates or Married persons are bound to do; its enough that there was a fulfilling of

it in the general for us, for this was equivalent to every kind of particular obedience, as his sufferings were to every kind of suffering. Though therefore Christ did not suffer eternal death for sinners, yet he suffered that which was equivalent, and therefore the justice of God is by his death wholly appeased.

The fourth Proposition. Though Christ the second person did thus voluntarily become a sacrifice for us, yet we are not to make such absurd conclusions as the Socinians do, That therefore we are beholding to one Person more than the other. By this doctrine (say they) we are more bound to the Son than to the Father, and so are to love one more than another. Thus corrupt reason would make a dissention, where the Scripture affirmeth unspeakable agreement, for the work of reconciliation is to be attributed to the whole Trinity, as satisfaction was given to it, because they have an essential will and justice; only the fulfilling of this was by the second Person, and the assumption of our nature, though it was terminated in the Son, yet the counsel and appointment of it was from the whole Trinity; which the Ancients declared by a similitude of three sisters putting on a coat upon one of them; though no similitude can illustrate this, because of the infinite distance between the Creator and the creature; and indeed the Scripture doth in a very high manner commend both the love of the Father and the Son, in the Son becoming an expiatory sacrifice for us: The Father's love is declared in sending his only Son into the world, that which was dearer to him than many thousand worlds, and whose good was to be preferred above all mankind; yet God sends him into the world, and upon this work, to die an ignominious death for us; and as God did thus send his Son into the world, so he did also lay this command upon him to die for his sheep. Therefore John 14:10, he did as he received command of the Father. And by

the Psalmist he declared to come and do the will of God, it was written in his heart. So that it was the Fathers will he should be thus bruised for our sins: yea he saith, Therefore the Father loveth him, because he layeth down his life for his sheep, John 10:17. Thus you see the Fathers infinite love manifested, and then the Sons love, that is unquestionable, seeing he was so ready and willing to lay aside the manifestation of his glory, and to become in the repute of the worst of men for our sakes. Let us not then profanely cavil at this glorious mystery, but adore the love of the Father and the Son, in their mutual agreement for this our redemption. Had the Father been against it, then Christ's sufferings would not have been accepted: Had the Son refused it, then still our condition had been desperate without a Mediator. But oh the depths of God's wisdom and love in finding out this way for our peace and comfort.

The fifth Proposition. Although God's justice be declared by Christ's death, yet we cannot infer thence, that therefore Christ's death was only in respect of God, and not in reference to us. For thus the adversaries argue, If Christ died to satisfy God's justice, then this work which is so commended in the Scripture as an instance of love and grace to us, would not relate to us, but mainly to God, that he might be satisfied: But the inclusion of one end, doth not exclude the other, yea it necessarily inferreth it; for the chief and ultimate end of Christ's death is the glorifying of God, but then there are other particular ends, as the satisfying of God's justice, and by that all those inestimable benefits of Justification, Adoption and Salvation, which are attributed to Christ's death likewise as the effects of it; so that because he died to appease the wrath of God, therefore he also died for our good: Hence is our reconciliation and peace with God made the fruit of his death:

our sins provoked justice, and justice made a great gulf between God's mercy and us, but Christ by his death removed all these divisions away.

The last Proposition. Let it not seem strange that God thus required satisfaction ere he would pardon sin, when yet man may and is commanded to forgive freely. This hath been the occasion of shipwreck to many, they judge of God's remission of sins, after the manner of men forgiving one another, but here is a vast difference:

For first, The disputing of God's absolute power, whether he can forgive without remission, is not here controverted: Its plain by the Scripture that he will not: so that seeing God will not accept of us without satisfaction, it behooveth us to conclude, that this is the wisest way and most honoring of God, seeing God doth all things for his glory.

And yet secondly, Even human reason cannot but apprehend many dissimilitude's between a private man's forgiving another his trespass, and God's forgiving us: as thus, Man is by God commanded to forgive his brother, not only humbling himself, but if he do not seek reconciliation: Hence is that command of requiting evil with good, of blessing those that curse us: But now the adversaries themselves dare not but say, it would be a great dishonor, and unbeseeming the holy God, to forgive all sin whether men repent or no: Who can apprehend that though wicked men do with all malice and obstinacy, blaspheme and reproach God, that his pure eyes can without wrath behold all this? Its certain the Scripture represents God a consuming fire to such: that speaks of no mercy or favor, but the contrary, all wrath and vengeance to such as go on so wickedly.

Again, Even amongst men there are some trespasses that a man is not bound to forgive without satisfaction, neither can the party offended release the wrong, without sin; as if a man murder another man's wife or child, it is

not in the man's power to release it, but he is bound to prosecute the revenge of it: and thus many cases may be given, wherein its not in a man's power to release his right, especially when it relateth to another, or when the Law of a superior obligeth him, or the good of the public doth require it: And although God have no superior, and so cannot be bound by a Law above him, yet he is a Law to himself, so that he cannot but do wisely and righteously in all his ways.

Lastly, We are always to distinguish between private men and public persons; as also pecuniary debts, and criminal offenses: It is true, a private man may remit a debt to his debtor, he is not bound to take any satisfaction; but a Judge in criminal causes, cannot without injustice forgive them. Now all sin is committed against God as a public person, as the Judge of the world; every sin tends to the destruction of the universe: if it be let go unpunished, then all men will rejoice in their wickedness, and think God is like one of them, as the Psalmist saith. If therefore Justice be so much commended to Magistrates for particular Societies, how much is it required to the whole Universe? The body can no more be compact without nerves and sinews, then the world without righteousness from God. Thus you have heard several Propositions, which, if thoroughly understood, will confirm us against all those cavils which corrupt reason doth invent; for its from that bitter fountain that all bitter streams do flow; whereas the understanding is to be captivated to the Word of God, we captivate God's Word to our understanding: and as Tertullian in another case, *Deus non erit Deus nisi homini placuerit*. Having been thus large in the Doctrinal part, which was a shining light, let us be proportionable in the practical, that it may be also burning.

And first, Doth God thus demonstrate his justice and severity against sin, by Christ's death? Then let us take heed of love and delight in it: Why should that be pleasing to thee which filled Christ with so much bitterness? He was a man of sorrows, and wilt thou be a man of jollities? Was it a light matter that made him sweat drops of blood? Was it for nothing that he cried out, My God, my God, why hast thou forsaken me? Oh say of all sin which thou hast greedily desired, as David of the water of Bethlehem he so longed for, That it was the blood of men, he would not meddle with it; but do thou say, This is the blood of Christ, the price even of Christ's blood, and how then shall I pollute myself with sin?

Now the aggravation of sin by Christ's death, doth appear, First, In the infinite evil of it, that it carrieth such guilt with it, that nothing could satisfy God but an infinite price; and this is true not only of gross enormous sins, but also of the least sins: If all mankind were but guilty of one sin, and that the least thought which passeth away, yet there could not be any atonement made for it, but by Christ's blood. Oh how should this make us tremble even at every idle word, idle thought! Oh say, This sin cannot be accounted little, which is against so great a God, and needs such an infinite price! Let not then the customariness and universality of sin make thee despise it; or do not say, This is but little, there needs not such ado; for the least sin thou art guilty of, can have no other atonement but by the blood of Christ. Little sins and great sins agree in this, they need a great Ransom.

2. The aggravation of sin appeareth, if we consider what Christ was who came to destroy it. All the wonderful works that ever God did, the Creation of the world, and the preservation of it, are nothing to this, that God should become man, and die such a cursed ignominious death for us: In this mystery the Wisdom, Mercy, Justice and Power of God are made illustrious;

now why was this? Shall we think the Father was unnatural and cruel to his Son to deliver him up to such torments for a matter of no moment? No certainly. This should make us stand astonished at the depth, length, and breadth of our sinfulness, that such an unheard of remedy must be provided for us! Oh cry out, My soul is too narrow, my thoughts are too straightened! I may think and think, but never can think according to the nature of sin. The remedy provided makes me see the desperateness of the malady.

3. This also may aggravate it, that though a man do truly and bitterly humble himself for his sins, and acknowledge his rebellion, yet for all that, God will not pardon, without satisfaction by Christ's blood: So that its not our tears, our prayers, our rending's of heart are able to expiate our iniquities, but it must be a work of infinite dignity to do this. God will have Christ's blood and our tears also, but not for the same purpose. Therefore the Papists obscure this doctrine of Christ's satisfaction, by adding their own. This is to divide the Mediatory Office between Christ and man; neither can all their distinctions deliver them. Let us then be an Evangelical people, who fly to Christ only; mourn, pray and humble ourselves we do, but its Christ's blood only that can wash us clean, Let our eyes and hearts be fixed on him.

SERMON IX.

Our Justification by Christ a Demonstration not only of God's Mercy, but Righteousness also. Or an instance of that Justice in God, whereby he will punish sin. Also a Discussion of the proper Nature of Merit and Satisfaction, showing that Christ's Sufferings had all the Requisites to Satisfaction.

ROM. 3:26.

To declare his Righteousness, that he might be just, &c.

We have at large considered the final cause of our Justification through Christ's blood, as it is laid down by the Apostle in the general. We now come to the distribution he makes of this final cause, which is,

1. The *finis cujus*, for what sake he thus justifieth, and that is, that he may be just.

2. The *finis cui*, for whose sake and good this is, and that is, That he might justify him who believeth in Jesus. We are to treat on the *finis cujus*, That he might be just, δίκαιος. This word (as the former δικαιοσύνη) doth sometimes signify a merciful one, sometimes one that is true, and sometimes one that is righteous in his works. Therefore there are

interpreters, who as they understood the former word of God's goodness and mercy, so they do this also: And indeed it cannot be denied, but that righteousness doth many times signify mercy; because as Dieu observeth in loc. all the just and righteous acts of God in overcoming the Churches enemies, are a mercy to the Church. Christ's conquering the devil and sin by his blood, hereby brought unspeakable mercies to his people; but the former reasons do convince, That just is to be here taken strictly, for that property whereby he is propense to punish sin; and this is declared in that he will not justify a believer without an atonement or satisfaction through Christ's blood, and thus you have heard the word is used many times; and I shall add one pregnant place more, because this is so vehemently opposed by Socinians, Rom. 2:5, where the day of Judgment, called also the day of wrath, is there said to have the revelation of God's righteous Judgment; Why righteous? But because he will punish those hardened sinners in the Text with his eternal wrath; hence, δική, is often for vengeance, Jud. 7, 2 Thess. 1:9, yet we will not limit this justice to his vindicative righteousness only, but to the righteousness of his words also.

That God in Justification of a believer is not only gracious and merciful, but just also. Not in the same respects, but gracious in respect of us, and just in respect of the meritorious cause of it. I am to treat of the righteousness of God, demonstrated therein, and that is discovered in these particulars, The righteousness of his words, and the righteousness of his works.

The righteousness of God's word concerning our Justification by Christ is seen,

First, By all those predictions and promises which were made for Christ's coming into the flesh, and becoming both a Priest and King of peace for us. This was so notably spoken of, that all the Jews were in expectation of

them, though many of them carnally thought of a temporal Savior otherwise: The Scripture saith, That both Moses and the Prophets testified of him, Act. 28:23. Its an unsound opinion, though some of the Ancients were taken with it, That the Fathers in the Old Testament by their holiness did merit the Incarnation of Christ; for this is attributed wholly to the love of God; and certainly if Christ's human Nature did not merit its hypostatical Union, much less could the believers of old, merit Christ's coming into the world; Great are the predictions, and precious are the promises of a Christ in the Old Testament: Therefore the Prophets when the people were in any outward calamities, did then comfort them with the coming of a Messiah, as Isaiah 9, and Micah 5, partly hereby to assure them, that even their temporal power should not be totally destroyed till Shiloh came; and partly to teach the believers in all their public straights, that though they had no outward peace, yet there was a spiritual peace procured with God through Christ; and therefore they were to rejoice in Christ, when they had no earthly comfort to be glad of. Thus God showed the truth of his promises, when in the fullness of time Christ came. Not as if Christ had not any Subsistence before he was incarnated, as the Socinians blaspheme: for 1 Cor. 10:4, the Israelites in the wilderness are said to tempt Christ; And Heb. 11:26. Moses in his days is said to esteem the reproaches of Christ above the treasures of Egypt; And 1 Pet. 1:11. The Spirit which was in those Prophets of old, is called the Spirit of Christ. Christ then was in respect of his Divine Nature before his Incarnation, and all the godly in the Old Testament had benefit by him as well as in the New, for God had respect to that oblation which Christ was to offer in time.

Secondly, God's righteousness of truth in respect of his words, was also manifested in our Justification by Christ's death. For Genes. 3. God made

this threatening to Adam, In the day thou eatest thereof, thou shalt die. This sentence was passed from God's own mouth, its irrevocable: So that whatsoever might be said in respect of God's absolute power to do otherwise, yet hypothetically supposing this commination, it would be unjust if death should not be required for sin. Its true there is a difference between a Threatening and a Promise. In a Promise, God doth, as it were, become a debtor to man, he giveth a man so qualified right to claim such a privilege of him, though in respect that by this Promise man is not alienated, or the thing promised from his dominion, he is not properly a debtor to man, for that is impossible, but to himself, he cannot be unfaithful to himself, yet we acknowledge this fulfilling of his promise is attributed not only to love or faithfulness, but righteousness also, 2 Thess. 1:6, 1 John 1:9. But in a threatening we cannot say properly that the delinquent hath a right to be punished, though he doth deserve it, or that God becomes in any respect a debtor to the sinner to punish him, yet in regard God is truth itself and immutable, no iota or tittle of any threatening shall fall to the ground: Let not the wicked man dream of such a mercy as shall infringe God's truth; let him not fancy such a pardon, as doth contravene any threatening; Seeing therefore God hath peremptorily set down such a Law, that upon sin there must be death, and this must stand, though heaven and earth should fall, it was altogether becoming the Justice of God, that if the sinner himself did not die, yet there must be one in his stead, that so the Law may be satisfied.

But then here is the grand Objection, If God's Justice be required for the fulfilling of that Law, how can that be, seeing the sinner himself doth not die, but an innocent one in his room, the just for the unjust, 1 Pet. 3:18? Which is tragically aggravated by the Socinians, as if the Orthodox attributed unheard of cruelty and injustice to God; And indeed thus far the

Doubt seemeth to have a specious ground, How is God's righteousness seen in the fulfilling of this threatening? Or how is this threatening made good, seeing the person threatened, If thou eat thou shalt die? And as in the Hebrew, Dying thou shalt die, viz. certainly and infallibly, did not, or doth not die; but an innocent one, who knew no sin, is substituted in his room.

But this is easily answered, Though the strict letter of the threatening required the sinner himself to die, yet it did not exclude, or forbid a Surety to come between. God indeed said, the sinner shall die, but not he in his own person only: So that though another should offer himself in his room, yet I will not accept of him; if God had done this, he had not only shut man out of the terrestrial Paradise, but from all hopes also of the heavenly one, he had made their condition like that of the devils, and every man begging for pardon, would have had no more hope than Dives had for a drop of water in hell. But God made no proviso in that threatening against a Surety, therefore that Law was not directly broken, and yet it was not exactly fulfilled neither. What was it then? Learned men say, That God did not by this accepting of a Surety for us abrogate that Law, for then wicked men who reject Christ, could not be damned in their own personal impieties. We see God in Ezekiel still continuing a Law like this, The soul that sinneth it shall die, Ezek. 18:4. Its not then an abrogation of the Law; nor yet in the second place is it a dispensation of the threatening, for then it is properly a dispensation, when some by special privilege are exempted from a Law, which otherwise obligeth all: but this could not be, for all mankind was involved in it, and Christ needed not a privilege to be exempted from it, for he was never included in it. Nor was it an equitable interpretation of the Law, for that is, when upon the reason of the Law, although not the Letter of the Law, a person is found never at first to be intended by it: but it was a

relaxation, or rather a merciful condescension of the Law-giver by his goodness and wisdom to find out an expedient, or happy temperament: So that the Law might be satisfied, yet man find mercy. Thus it was, οὐδε κατὰ νομοῦ, οὐ δεκατα νομον, but, ὑπέρ νομοῦ, and, ὑπέρ νομον, it was not exactly according to Law, nor yet properly against it, but it was above it, and yet for it, for thereby death for sin was brought about.

Thus you have heard God's righteousness in his word abundantly declared by Christ dying to obtain our Justification.

But the main and principal particular is, To show the righteousness of God's work herein, or that it was an instance of that Justice in him, whereby he will punish sin. For seeing the Scripture describeth his Nature to be such, that he is holy, that he loveth no sin, that he is displeased with it, and abhorreth it, it was necessary therefore there should be a demonstration of this Attribute of God, but if it were only of Justice, then there would be no declaration of his Mercy. The wise God hath therefore so ordered it, that there should be eminent demonstrations both of his Mercy and Justice. God's Justice therefore in our Justification is seen, in that the Lord Christ laid down his life by way of Satisfaction to God. He died not only to show us an example of Patience and Obedience; but the principal end of his death was to expiate our iniquities, and to be Satisfactory to the Justice of God. Now that this truth, though full of Comfort, yet of difficulty also, may be the better understood, we are to take notice of these things.

First, That in the Lord Christ's work of Redemption for us, Divines do speak of Christ's Merit, and his Satisfaction. And although the Scripture doth not expressly use such words, yet it hath that sense and meaning which is intended by them, only these two words have a different Notion; for Merit that doth properly respect the Subject for whom the good thing is

Merited; but Satisfaction doth in the first place relate to the good of the person that is satisfied. Thus Christ by his Merit did aim at those heavenly mercies, which we are to enjoy by him; but in his Satisfaction he did in the first place look to God, that his Glory and Honor might be repaired, which was obscured by sin, yet this is not so to be understood, as if Christ's Satisfaction did not also redound to our good; for in that God is Satisfied, there is thereby a way made for our Justification and Salvation; yea God would have his Justice Satisfied, that so a way might be made for the Effects of his Grace. Again, There is this difference between Merit and Satisfaction; Merit doth properly respect the Good that is to be procured, but Satisfaction the Evil that is to be repelled: howsoever, in Christ we are not to make such distinctions, for in his Merit was a Satisfaction, and in his Satisfaction, Merit.

Secondly, Consider this, That the Schoolmen distinguish between Satisfaction and Satispassion. Satisfaction they make a voluntary willing undergoing of such a punishment God will have: And thus Christ's Satisfaction was free and voluntary, when the Psalmist said, Sacrifice and Oblation God would not have, then saith Christ, Loe I come to do thy will, O God, Psal. 40:8. Loe, I come, that denoteth the willingness and promptness in him, to a task so bitter and dreadful to flesh and blood. But Satispassion is, when the party doth unwillingly suffer such a punishment, as God in his Justice shall inflict on him; hence, they say, that the damned in hell, they do *satispati*, but not *satisfacere*, because all those eternal torments are inflicted on them against their will, which is the cause they rage and gnash their teeth with everlasting howling's and roaring's of spirit; yet this is not to be understood so, as if they did suffer enough to recompense God, and make amends for the disobedience they are guilty of.

No, if they could do so, then they would at last be acquitted, and set at liberty from those hellish chains of darkness; but because they are never able to satisfy, they are to all Eternity chained up in their misery.

Thirdly, To every true and proper Satisfaction, there are four things required, which were all seen in Christ's Oblation of himself.

1. There is required that it be done to another; for a man cannot properly be said to satisfy himself.

2. That it be amongst equals.

3. That it be in such things as are the parties own that doth satisfy, not any ways freely received from him to whom the Satisfaction is made.

Lastly, That it be in such things that are not due to him who is satisfied by some other title or consideration.

I shall not at large treat on these, for I handle the Satisfactory work of Christ in our Redemption only, as thereby is discovered the Justice and Righteousness of God, but because some declaration of these particulars, will make you to assent to the whole truth, viz. That God doth not deliver us from hell and sin by his mere Power, nor by mere Mercy, but of Justice and Mercy conjoined together. I shall touch of them.

For the first, Satisfaction being a part of Justice, and Justice in its very Nature being to another, How could Christ's Oblation of himself be a Satisfaction, seeing Christ was God also? It seemeth absurd for a man to satisfy himself. This difficulty is much discussed by the Schoolmen, and the Socinians they also urge it.

And to answer it, Some say, that whereas Justice is always said to be ad alterum, that is taken from Aristotle and other Philosophers, who were altogether ignorant of this Divine Mystery; so that as they would say of Obedience and Submission, it must be always of an Inferior to a Superior,

yet we know that Christ, who was God-man, was in a state of Humiliation and Obedience, and that unto himself, as God. But because not only Philosophers, but even the natural light of reason doth convince, That in Satisfaction there must be two extremes, The party satisfied, and The party satisfying, or at least two distinct considerations; Therefore that is rejected by some.

Others they say, It is not absurd to reason, to say, a man satisfieth himself, that is, his Law and Will which he hath appointed. Its not absurd to say, A Magistrate, who having made such a penal Law, and yet willing to spare some Delinquent for just reasons, when he finds out a way to satisfy the Law, in procuring such an expedient, that he satisfieth himself.

But the best answer is, That though Christ be God, yet considered as Mediator, as God-man, so there is a distinct respect from him as merely God. Now he satisfied as he was God-man, and in respect of his Mediatory Office he is to be considered, as distinct from the absolute consideration of his person, as God; and this the Apostle insinuates, Gal. 3:20, when he saith, A Mediator is not a Mediator of one, that is, there must be two parties at distance, where there is a Mediation; and thus God was as absolutely considered, and man as absolutely considered: Therefore Christ he was first *medius*, did partake of both Natures; and then a Mediator, did accomplish that Office for us: Even as Aaron, when God's wrath was consuming the offenders, he stood with his Incense between the living and the dead; This did typically represent the atonement by Christ's death, its he alone that stands between the damned and saved. Its true, here are not distinct *suppositums* in Christ, but the two distinct Natures is enough to cause such a difference that we may discern the offended and him who makes the Satisfaction, and indeed the excellency of Satisfaction lieth in the equality

of the compensation, not in the real diversity of the extremes; so that though in Justice amongst men there may in this respect be a more perfect way of Satisfaction, because one man doth *quoad suppositum* differ from another, yet in respect of that compensation, it hath a transcendency above all human Satisfaction, and its no wonder for a thing to be exceeded by another in its generical Nature, but that to exceed the other in its specifical nature. As the heavens in their body, which is a generical nature, doth exceed man's, but man's in its specifical exceedeth the heavens. Thus in Christ's Satisfaction we may consider a difference between the party satisfied, and him that makes the Satisfaction.

2. In true and proper Satisfaction there must be also an equality; for although the party satisfying by his humiliation and submission, doth for a while subject himself as an Inferior, yet unless he had an equal dignity with the party offended, he could not forgive him out of justice, but of grace and liberality. Now thus it was with Christ, if we consider him in respect of his Mediatory Office, so he is inferior to the Father; and in this respect was in a state of humiliation; and hence it is that he referreth all glory to his Father, that he saith, he cometh to do his Fathers will, and that his Father is greater than he; but then consider him in his Person, as God, so there is an equal dignity with God, and by this means all those acts of his humiliation, and of his most reproachful sufferings, had a Satisfactory power in them, yea the lower he humbled himself, and the more he was despised, the more did his dignity discover itself: for how more noble and worthy the person is who submits himself unto a mean action, the meaner that is, the more dignity is thereby put upon it.

3. In Christ's Satisfaction there was a compensation unto God of his own; he was not bound to suffer that death, neither though he was made man was

he bound to be on earth in an obedient way to the moral command, but he might have taken man's nature, and immediately have glorified himself in heaven: Its true, supposing the end, why Christ came into the world, he could not but be in an obedient way to the moral Law: but so also supposing this end it could not be but that he must suffer; Therefore the Scripture puts a necessity upon it, Luk. 24:26. ἔδει, The Son of man must suffer, and so enter into his glory, but more of this hereafter, as being a main point for those who deny Christ's active obedience imputed to us, but yielding that his passive is, say contrary to what he delivered, that Christ was bound as a creature in respect of his human nature to obey the moral Law, and so fulfilled that for himself, and not for us, and therefore it could not be imputed to us; but the falsehood of this will appear hereafter; for the present we see, that Christ both in respect of his obedience and sufferings was wholly voluntary, and in an absolute sense not due to God any other ways: and so comes in The fourth particular, That as Christ was our Mediator from that which was his own, so also that which he did in our behalf, he was not bound to do upon any other title to God, for if it had been due otherwise, then in all reason it could not have been for us, but for himself. Its true his human nature had all it had from God, for being a creature could not obey the will of God, or endure the conflicts of that dreadful death without assistance from God, therefore an Angel was sent to comfort him: but being this human nature was personally united to the God-head, and so he was in a most ineffable manner, God and man; hence it is that what he did, was of himself, and his own, therefore he said, He had power to lay down his life, and to raise it up again, Joh. 10:18. If then these particulars were by a lively meditation amplified, viz. That Christ so full of dignity and glory in himself, even equal to God, would yet submit himself to the most shameful

and terrible torments that could be, to procure our peace and ransom; if (I say) this were powerfully thought on: Oh the astonishment and enlarging's of heart it would make in thee! Nothing would grieve thee so much as the naughtiness of thy heart, coldness and formality in holy duties: How sadly wouldst thou check thyself? Saying, Did Christ work out my redemption with no more fervency and diligence then I pray or hear his Word? How impossible would my salvation have been, if he had as unwillingly undertook the Mediatory Office for me, as I am many times to do his will? Oh, he could say with all readiness, Loe I come to do thy will, O God! Though this will was to be bruised and wounded for my transgressions: but I am cold and drawing back, when I am to do his will, though it bring much joy and peace with it: Oh these dull and heavy hearts of ours! But as the Artificer hath his Engine to screw up the heaviest timber to the top of the house: so though thy heart be earthly, stupid, inclining downward, yet the consideration of Christ dying for us, should be an admirable Engine to draw our hearts upwards.

SERMON X.

Of the Fulness, Perfection, and Infinite Worth of Christ's Satisfaction, as further Demonstrating God's Righteousness in our Justification.

ROM. 3:26.

That he might be Just, &c.

The truth to be demonstrated is, That not only God's Mercy, but his Justice is declared in our Justification. That which the Socinians deride as inconsistent, viz. a free Remission of sin, and yet a full Satisfaction, we see the Scripture maintains, not indeed in the same respect, and to the same subject, for its a gracious pardon to us, though it be of justice to Christ who paid the debt.

The last time we showed, it was a true and proper Satisfaction which Christ made by his blood for our sins. It was not an improper or metaphorical one, it had all the requisites to Satisfaction.

In the next place we say, it was not only a true Satisfaction, but it was a copious plentiful one, it was superabundant to our sins. There is not so much evil in them as there is good in Christ. There is not so much offense in them to God, as there is honor to him by Christ, Heb. 7:25. Christ being

there by the Apostle exalted above the legal Priests, and declared to be every way fit and full for our Redeemer, its said, He is able to save us to the uttermost; he hath not left one farthing unpaid; There is not any great sin or little sin that will be charged upon thy score: Oh think not, If I had not been so great a sinner, if I had never been defiled with such and such transgressions, then there might have been some hope! This is to undervalue Christ's Redemption, this is to think there is more in sin to damn, then in Christ's obedience to save. Whereas thy sins are to Christ but as a little Cloud to the glorious Sun, his obedience exceeds thy transgressions as much as his person doth thy person. Now then, if he being God, all the Nations of the world are but as one drop to him; so also must their sins be; if therefore thou hadst all the sins of all men in the world upon thee, they would be but as a drop to that ocean. This is not spoken to encourage the presumptuous sinner, for alas he hath no part in this Satisfaction, but to comfort the humbled sinner loaden with the sense of his sins. Though they are a burden greater than he can bear, yet not then Christ can endure, yea take quite away. Thus John 10:10. Christ came, That his sheep might have life, and that they might have it more abundantly, even more than enough; therefore its so often called, The riches of his grace. There is an infinite treasury, able to satisfy thee and others also. In itself indeed it is a ransom sufficient to redeem all sinners, yea a thousand worlds of sinners, for the price is not the more diminished, though it be extended to never so many. As the Sun hath fullness of light to enlighten all in the world; if the blind do not see by it, its thine indisposition, not any scarcity of light in the Sun: Thus it is here; if all men are not acquitted by Christ's death, its not because that was insufficient, as if it had not virtue enough to reach to thee as well as others; but by thy unbelief thou rejectest this sovereign remedy,

otherwise there is an overflowing fullness in this satisfaction; thy cruise will sooner fail to receive it, then the oil be deficient: Oh then what large room hath faith to expatiate in! Sit down and dive and dive, yet thou canst not come to the bottom of Christ's blood, but as the Prophet Ezekiel saw still more and greater abominations, so mayest thou in the satisfactory Obedience of Christ every day discover more and more fullness: Its like digging where a spring and fountain is, that riseth up higher and higher, even till it come like the waters of Noah, to exceed the highest hills, even the most sublime meditations that can be; and that we may be fully assured of this truth, see what a notable opposition the Apostle makes Rom. 5:15-21, between the first and second Adam, at large proving that Christ doth superabound in the fruits of his grace above the first Adam in the effects of his sin, he calls it grace, and the abundance of grace, and this abundance of grace reigneth to life. So that these Texts should be like so much oil poured in the wounds of every broken-hearted sinner; What can satisfy him if this do not? Is there anything that can be desired more than this? What though sin by Adam be thus potent, yet righteousness by Christ is more prevailing, so that we give not Christ the honor due unto him, while we are dejected through unbelief, and thy sins seem great, but not Christ's obedience.

Thirdly, Its not only a full and true Redemption, but its a perfect satisfaction, that is, the acceptance of Christ's death did arise from the infinite worth and condignity of it, not from the mere favor of God. Indeed all those Schoolmen called the Nominals, they say, that the ground of Christ's Satisfaction was from the kind acceptance and benevolence in God, and therefore they make it to be of as much favor that God did accept of Christ's satisfaction, as if it had been of a pure mere man, only they grant there was more congruity in Christ to be accepted, then a mere man,

because he was God also. Hence Durand is not afraid to say, that as by Adam we were made sinners; so by the same Adam we might have been made righteous, *Distinct. 21. Qu. 2. lib. 3.* Thus Vorstius while wavering did acknowledge Christ's Satisfaction, but yet placed the ground of it in God's gracious acceptance and receiving of it, *Lubb. Error. 55*, which certainly doth much dishonor Christ in the expiatory Sacrifice, he made for our sins. Indeed the Orthodox do acknowledge in a sound sense the necessity of God's gracious acceptance of Christ's Satisfaction, not as if that were not in itself Satisfactory from its worth, but because God was not bound to accept of a Surety in our stead, he might have charged the threatening upon our own persons, and so we ourselves be charged with all the guilt of sin. There could be no necessity either Natural or Moral, obliging or enforcing of him to receive a satisfaction by another: So that in this respect it was God's favor, to accept of Christ's sufferings for us. Again, Christ as a Mediator, is wholly the gift of God. The Scripture makes it God's mere love to send his Son into the world, Christ did not merit to be a Mediator, the appointment of him for that office is attributed by Scripture wholly unto the love of God and his grace: So that it cannot be called perfect satisfaction in this sense, as if Christ by his death did so purchase our Reconciliation, that God could not in justice refuse it, for it was wholly of God's favor that Christ was fore-ordained to be our Mediator. But then if we consider the benefits accruing to the godly by Christ's death; these were obtained by a full and perfect satisfaction, that is, God did not by way of grace, supply what was imperfect, or indulge any defect in Christ's work of our Redemption, but there was an inward equality and condignity between the price paid, and the mercy obtained; and this is fully proved, because the Scripture when it speaks of Christ's death, as *Heb. 10:10,14*, and *Col. 2*, and in other places,

doth always attribute Gospel-mercies to his death, and not to the grace of God. It makes the ground and cause of mercies not to be the favor of God, but the works that Christ hath wrought; therefore it speaks far otherwise of Christ, then of the works of a godly man, When it saith the godly are saved, presently it excludes the works we do, and giveth all to God's grace; but when it speaks of Christ, there his righteousness and works are acknowledged. Though Paul would not be found in his own righteousness, yet he is not afraid, but desireth to be in Christ's righteousness; he knoweth no blemish, no fault or insufficiency can be found in that: So that we evidently see Christ's satisfaction, is, 1. A true, proper one. 2. A plentiful and an abundant one. 3. A full and perfect one. It had in the way of Satisfaction all that God could require; so that there cannot be a more complete Satisfaction then this.

Hence fourthly, This obedience of Christ's it was more satisfactory to God then all the sins committed by the elect, are displeasing to God. God took more delight in his humiliation, and smelt a sweeter savor in his Sacrifice, then all our sins could offend him. Thus you heard from Rom. 5, the excellency of the gift through Christ in making righteous, did superabound the filthiness of sin in making a sinner: from this it is that God would never have suffered sin to be, had he not thereby produced a better good then sin could be evil. This certainly should admirably support the drooping soul: Oh thy sins afflict thee! Thou mournest because of the dishonor and unkindness that hath been in thy iniquities, thou criest out, Its not my misery, my destruction troubleth me so much, as that God is offended: Oh everything within me trembleth, while I consider God is displeased! Let this contrite spirit but turn the eye the other way, and there it may behold Christ giving God as much honor, and satisfying his holy will, as ever thy

iniquities had injured him: Oh now (God saith) fury and wrath is not in me, I have no more quarrel and controversy with thee; that Christ is become thus obedient to the Cross, its enough, I have as much as my justice could demand, my frowns are turned into smiles, my rod of iron into a Scepter of grace; certainly the meditation of this should be health in thy bones, and wine to thy heart; What is that thought wherein thou art entangled all the day long, but this? God is offended with my dullness, slothfulness, and my thousand imperfections: Oh I am loathsome in my own eyes, much more in God's: If Jacob was afraid of Laban; if Jacob was afraid to meet Esau his brother, when yet he was innocent, and had given no just cause of offense, much rather may I tremble, who provoke God all the day long: but then when I look upon Christ's satisfaction, then I am acquitted: if there be no charge against Christ, no accusation against him, there is none against me. Shall Jacob then so rejoice in seeing Esau 's face altered to him? Shall he say, I have seen thy face as the face of God?

How much rather may the humble and believing sinner be filled with gladness, when through Christ's blood God shall be thus appeased and reconciled with him! If thy unworthiness make thee diffident, so that thou canst not plead God's free grace; yet here is an argument put in thy mouth from Christ's expiatory Sacrifice, that thou mayest say, O Lord, I am unworthy, but it is just and right that Christ obtain what he died for! Its grace to me, but it is righteousness to Christ.

Fifthly, We are to consider in sin two things, the *malum creaturae*, and the *malum Dei*. The evil of the creature is that noxious and damnable effect of it, whereby it instateth a man in a condition of all misery; the evil towards God in sin is that whereby it doth injure and offend him, being nothing but contempt of him, and if it were possible working the very destruction of

God: Now Christ by his death doth satisfy God for sin, principally and in the first place, as it is offensive to God, as it dishonors him; and then secondarily and by redundancy, as its destructive of the creature; for if we remove the cause, we take away the effect; if the dishonor and offense to God be removed, then is the destructive and damnable effects of sin also taken away; only by this we should learn, in all our humiliation and debasement for sin, to be affected with that which is the greatest evil in it. Christ in all those unspeakable agonies of his, did satisfy chiefly for sin, as it was God's offense, as it was a dishonor to him; so should our hearts be broken and contrite within us, mainly because we have offended him, as David, Psal. 51. Against thee, thee only have I sinned, and done this evil in thy sight, because it was against God, and in his sight, this brake his bones, this pounded his heart to dust. It was not his childes death, nor all the other miseries accompanying his sin, that did so break and bruise him, as that God was hereby displeased: Oh then that we were such a spiritual people, that could apprehend what is most to be bewailed in our transgressions; if fear of judgments and hell be the only and alone cause of all thy trouble, thou art not yet so spiritual, as thou oughtest to be: The loss of God's favor should be more unto thee, then all temporal evils.

Sixthly, The righteousness of God and his Justice is seen in Christ's Satisfaction from a threefold respect.

There are three grounds of the infinity of worth in Christ's obedience, and therefore it being then infinite upon all those Titles, its plain, that God would not forgive only by grace, but by justice also. The infinite worth of his obedience did arise,

1. From the dignity of his Person, he was God-man; so that all the obedience of Angels and men if put together, could not amount to the

excellency of Christ's Satisfaction: Stand amazed at thy happiness, O believer, thou hast gained by thy loss, thou hast lost the obedience of a creature, but the obedience of an infinite person is now made thine; hence its many times called the righteousness of God; among other reasons, because its such as God is satisfied with, he looketh for no better, yea there can be no better. Though God hath infinite treasures of wisdom and omnipotency, yet he cannot provide a better obedience for us then this is: As God cannot love a better object then himself; This is not impotency, but potent perfection, whether this infinite dignity derived from the person of Christ to his actions, be a physical entity affecting the operations, or a moral relation by way of resultancy, though disputed by Schoolmen, yet must necessarily be granted, that its a moral relation, and so derived to every mediatory action: as if the whole value of money were only from the stamp and superscription it beareth; then whether the materials were gold, or silver, or iron, or leather, it would be nothing to the purpose, the stamp would make it to be of like worth; seeing therefore that Christ in all his mediatory actions, was God as well as man, thereby was an infinite dignity communicated to them (I say his mediatory actions) because some question whether Christ did not many human actions that were either wholly indifferent, or to a mere natural end, and no higher, but that must needs be derogatory to Christ, because To us he was born, to us he was given, to us he lived, and to us he died. All that Christ was, and did, or suffered, did mediately or immediately tend to our Redemption, and our Savior intended that in all things.

2. It was infinite, not only in respect of the dignity of the person, but also *respectu rei oblatae*, the price offered, which was himself a Sacrifice for our sins; which made the Apostle prefer this thing above that by gold or

precious stones; So that if we consider what that price or oblation was, we must needs grant an infinite dignity to it.

3. It was infinite in respect of the manner of the oblation; or the whole mediatory Office of Christ was discharged in that manner, that it did also merit at God's hand. It is true the habitual and actual grace of Christ in his human nature, was not entatively infinite, for so only God is; but because of the personal union, there was infinite worth redounding to everything he did: yet seeing the grace and holiness of Christ, which he showed in all that he did, was not limited, as in creatures (for he received not the Spirit in measure) therefore the holy manner of doing all things God required, was acceptable unto God.

And if you object, Seeing that the dignity of Christ's person did put such infinite worth upon what Christ did; Why then did not any one action satisfy? Why might not that internal acceptance, which he declared, Behold, I come to do thy will, O God! Have been enough without death itself? What need many actions of infinite dignity, seeing there cannot be more then infinite?

To this it is answered, That infinite worth, simply as so, is not enough, unless it be ordered and proportioned according to the will of him, who is to be satisfied; for if a man should give for a captive prisoner an infinite sum of money, yet if not according to such a way and a condition, as the conqueror prescribeth, though that sum of money were sufficient in itself to redeem a thousand such as that prisoner is, yet because not according to the condition prescribed, it could not be called a Satisfaction. And thus because God's will was, that a sinner should die, though never so many glorious actions, having an infinite dignity, were accomplished; yet they could not be

Satisfaction, as to this matter, unless there be such a death as was threatened.

Seventhly, Because Christ in his Mediatory Office, was thus infinitely worthy: Hence it is that no mere creature, Angel nor man, though endowed with all imaginable perfection, could satisfy for man's sins. Some of the Schoolmen have concluded the contrary, asserting, That a pure creature might have satisfied: but as the Apostle argued, If righteousness come by the Law, then Christ died in vain; So if Salvation and Justification could come any other way, then Christ did needlessly endure all those torments and agonies; and certainly it cannot be thought that Christ should put himself into such a state of Humiliation, if any supposed creature could have done it. That is true of Leo, If he had not been man, *non praeberet exemplum*, he could not have given us an example; and if he had not been God, *non praeberet remedium*, he could not have procured a remedy. Therefore they do dangerously err, who hold Christ a Mediator only in his human Nature, as that Stancarus of whom its reported, Andr. Osiander. Dispute. that he would say, There was more in Peter Lombard, (who held Christ a Mediator according to his human nature) then there was in an hundred Luther's, two hundred Melanchthon's, or four hundred Calvin's. But if Christ were wholly Mediator as man, then man as man might make an atonement to the infinite Justice of God, which is impossible: seeing whatsoever such a supposed creature could do, was wholly from the gift of God; and the more he did, the more he was obliged to God: Now Satisfaction could not be if all were of grace and God's bounty; and in this sense it is, that Calvin said, lib. 2. Institut. cap. 17. If we should absolutely and simply oppose Christ to the judgment of God, there could be no place for merit, because in man there could not be found any such worth. This

reason doth plainly evince, That Calvin speaks of Christ, as supposed a mere man; so that its a violent perverting of his meaning by the Jesuit in his Sandaeus Hydrus Hollandicus, when he would from this infer, That by Calvin's principles, the Doctrine of Satisfaction cannot be maintained. Thus virulent also is Mentzer the Lutheran from that passage in Calvin and Meisner, who though otherwise a learned Lutheran, from other doctrinal principles of the Calvinists, would lay down this conclusion, He that would avoid Photinianism must eschew Calvinism, Anthropol. Sac. Dec. 3. But all this is maliciously affirmed, for none are more solid maintainers of this truth then they are.

Eighthly, From hence we may see how infinitely we are obliged to God for all the grace we have. There is not the pardon of the least sin, or the least degree of grace, but it came unto thee upon a dear rate; it was more than if God should have created a world only for thee; yea thou art more bound to God for the least spiritual mercy thou hast, then all the Angels in heaven are for all the grace they have; for then God did but will and command, and they were filled with all holiness immediately; but here Christ must die, he must become a Sacrifice, and die a cursed death, ere we could have a drop of mercy: Oh what enlarged hearts should we have upon the discovery of any Gospel-mercy vouchsafed to us! How much was required ere this could be? Every mercy was purchased by the precious blood of Christ; so that our hearts and mouths should be filled with joy and praises: how much did this work on Paul? Because Christ loved him, and gave himself for him, Gal. 3.

SERMON XI.

Why it was necessary our Redemption should be by way of Justice, with Distinctions of natural Necessity. And whether God could have Remitted Sin without Satisfaction, modestly discussed.

ROM. 3:26.

To declare his Righteousness, that he might be just, &c.

The final cause of our Justification is in this Text set down generally, and then divided into two particulars, The *finis cujus*, and the *finis cui*.

The *finis cujus* I shall at this time accomplish; and for the other, viz. *finis cui*, I shall take another Text. The end for the sake whereof God will justify us through Christ's blood, as a Satisfactory Atonement, is to declare his Justice and Righteousness, that he doth not only abhor it, but will punish it, with his severest wrath, and therefore spareth not his Son, when he will become Surety for a sinner; That Christ made a true and proper Satisfaction by his blood to God's Justice, hath been proved at large.

Let us proceed to show the grounds of this way, Why it was necessary that we should be redeemed in a way of Justice, as well as of Mercy and Power. For some decry this as a most absurd and profane imagination. Now besides

the Scripture Texts, which you have heard plainly declaring God's will to redeem man in this manner, and no other, we may conceive two grounds of it.

And the first is, From the Nature of sin. It is of an infinite guilt, and hath an infinite evil in the nature of it, and therefore no mere creature, but that person who had an infinite dignity could make Satisfaction for it. Its a Rule received by all, That by how much greater and more noble the person is, to whom the offense is made, by so much the offense is the greater, as Jude verse. 8,9, aggravates some men's sins from the excellency of the object, They speak evil of dignities. When Shimei cursed David, the King and chief Governor of the Land, it was more heinous then if he had done it to one of the meaner sort. Hence in respect of the object, The crucifying of Christ was a crimson sin, because he was the Son of God, and the Lord of glory; The death of all the men in the world was not so much as his: Now seeing the majesty and honor of God is infinite, and there is no proportion between a creatures glory, and God's glory: Therefore every sin being injurious to this Majesty, and offensive of his glory, it must have an infinite evil and guilt in it.

Indeed the Schoolmen dispute, Whether sin can properly be said to be an infinite evil? Some grant, that in some respect it may be called infinite, because its against an infinite God, whose Majesty is incomprehensible, but this is wholly extrinsical, for God is not the intrinsical object of the soul, no not when it enjoyeth him in the most happy manner. Now if this be granted, its enough to us, that seeing sin hath at least thus far an infinite demerit in it, because committed against a God of unsearchable Glory and Majesty, therefore none can make compensation or satisfy, but such a one, who hath as much honor and worth in him, as sin brought dishonor; and this can only

be God and man, who though as a man did things *humiliter*, yet as God they were done *sublimiter*.

But there are others that say the evil of sin is infinite intrinsically, because it doth offend God, *in quantum est offendibilis*, as far as he can be offended; for that sin doth not actually hurt God, and destroy him, is from his infinite perfection: if the sinner by his sin could effect the ruin of the Divine Majesty, he would. Hence by the first Commandment we are forbidden, To make to ourselves any other gods but him; Every sinner sets up another God besides him: Now that is to offend God as highly as he can be offended; Every sinner making the object of his sin another God, provokes God as much as God can be provoked; Those that made their belly their God, Phil. 3:19. And covetousness being called Idolatry, Col. 3:5, as the Poet said, *Clausum arcâ custodit Jovem*.

These sinners sitting up creatures in the room of God, offend him infinitely; so that if a creature could love God *in quantum est amabilis*, that would be infinite love; hence God only loveth himself; so because sin is an offense against him, as far as he can be offended, therefore it may well be said to have an infinite evil and guilt in it. Neither (say the same Authors) will this make every sin alike, because one infinite cannot be more than another; for although in respect of the aversion from God, and offense to him, all are alike, and therefore all are punished equally *poenâ damni*, with the loss of God; yet in respect of their conversion or turning to the creature, which is the cause of turning from God, so there is a difference: As (say they) darkness is in itself a total privation of light, yet as there may be causes impeding this light, so one darkness may be greater than another: Howsoever these things are, yet to be sure the Scripture speaks of sin, as an offense, rebellion and despising of God; and he being the Jehovah, and

fountain of all good and excellency, sin doth thereby derive such guilt upon the offender, that unless there be a greater good, then all the sins collectively are an evil, there cannot be any true and proper satisfaction. And indeed the wisdom of God would not have suffered evil to be, had he not known thereby to procure a greater good.

The second main ground, why God doth justify by way of satisfaction, is, From that glorious property of his Justice, whereby as he hateth sin, so he doth propend to punish it. This property we have asserted by many places of Scripture, because the Socinians deny it, making Mercy and Justice (or as they call it anger) no properties in God, but mere voluntary effects of his free will, which being laid down as a foundation, then the superstruction must be, That Christ did not die by way of Satisfaction, at least, there was no necessity of it. But we affirm, That as Mercy, Omnipotency and Wisdom, so Justice also, whereby he inclineth to punish sin, is natural to God.

Indeed even amongst the Orthodox, there is difference of Judgments, at least in this point, Whether punitive Justice was so natural to God, supposing sin to be, that he could not remit it without Satisfaction? But happily by a distinction or two the difference may be reconciled.

1. Concerning Natural, which Pareus Comment. in 2nd cap. Gen, & cap 9, ad Rom. Dub. 12, hath out of Aquinas, That a thing may be said to be natural two ways, either, 1. When it necessarily and merely floweth from the principles of nature; thus the fire burneth naturally, the stone descends naturally. Or secondly, When it floweth from the principles of nature, but by the mediation and intervention of free will. Thus to understand, to will, to laugh, to speak, are natural actions to man, yet so as the exercise of them is subjected unto our free will. Thus when we say its natural to God to punish

and correct sin, we mean in the later sense; not as if God must necessarily punish as soon as ever it is committed, or that he must punish to the utmost every time, as natural Agents work to the utmost they can: but the exercise of this, is subject to his wisdom and liberty.

2. When we say God doth necessarily punish sin, because he is just in his nature, we must distinguish of necessity, 1. There is an absolute and immutable necessity: Thus God only is necessarily, it being impossible that God should not be. 2. There is a limited and respective necessity, and that sometimes from the efficient cause, because he is thus or thus disposed; as when it is said, 1 Cor. 10. There must be heresies, that is, partly in respect of the efficient cause, because there will be ignorance and pride always in men, although the Text mentioneth there only the final cause.

2. From the material cause. Thus death is necessary and inevitable, because we have principles of corruptibility within us.

3. From the formal cause, because that is immutable and unchangeable.

4. From the final cause, supposing such an end. Now its true in the former sense, it was not necessary to have Christ's Satisfaction; for it was not absolutely necessary that mankind should be redeemed: God might have passed it by, as he did the apostate Angels. Hence Heb. 2:10. God's love is aggravated, That he took not the Nature of Angels, but the seed of Abraham.

But for the later kinds of necessity, some are true here, as there was a necessity of pardoning sin by Satisfaction, in respect of the efficient cause God, seeing by nature he loathes and hates sin.

2. From the final cause, seeing he purposed in procuring our Salvation to glorify his Mercy and Justice, he would not punish all sin with eternal damnation, nor yet let all go unpunished, but would manifest himself both

just and merciful; supposing this, it was necessary that sin should not be pardoned without satisfaction.

Thirdly, A thing may be absolute and necessary, either *quoad exercitium actus*, in respect of the exercise of the act, or the specification and manner of it; or rather thus, The objects of some properties in God, may be said to be necessarily. Or secondly, The objects supposed, then the acts are necessary. To God's Omnipotency there is required no object, because it makes its objects: and so to God's wisdom there is required no qualification in the object, for he can order everything to a glorious end; but to God's Mercy and Justice, there are not only required objects, but objects so qualified either with grace and sin. Therefore when we say, that it is natural to God to punish sin, we mean not, as if God must naturally create a world, and procure man to be a sinner, but these things were done by God's free-will; only suppose man doth fall and become a sinner, then God's Justice requireth the punishment of it; So that it was free to God whether he would create man or no, yet supposing man is fallen, then its not free whether he will be just in his actions to the sinner or no.

These distinctions might clear the point, but because even amongst the Orthodox, there are different assertions in this matter, let us discuss it a little more.

There are several learned Authors, that hold God's Justice in correcting and punishing sin is so natural, that he cannot but punish it, or require Satisfaction, otherwise he should deny himself and his own Nature; and this is not to derogate from his Omnipotency and Perfection, no more than to say, he cannot lie; but it ariseth from his infinite Perfection. Thus hold many excellent Writers, Piscator *amica Collati. cum Vorst; Lubbertus* 99. Error. Vorst; Pareus in cap. 2. Genes. and cap. 9, ad Rom. Dub. 12; Brocheus

Animad. in Vorst; Martin. de persona Christi. Steg. Photin. pag. 506,507, and many others.

There are again others that say, If God be considered absolutely in respect of his power, and not upon a supposition of his decree, which is de facto to let no sin go unpunished, but to punish it either in the person or his surety; In this absolute sense they say, God might freely have remitted sin without any Satisfaction, and that there were other ways of our salvation then by redemption through Christ. Augustine several times affirmeth this, especially Ser. 3, de Sanct. Domini, God saith he, would so repair man, that he would not let sin go unpunished, because he is just, nor yet let it be incurable, because he is merciful, *Potuit aliter fieri quantum ad potentiam Medici, &c.* If we consider the power of the Physician, he could have done otherwise: but that place is most notable and urged by all that go this way, lib. 3, de Trin. 13. cap. 10, where he saith, Another way of healing our misery, was possible to God, but there was none more convenient then this; Though these places do assert another way possible, yet they do not determine whether that other way would have been without Satisfaction or not: Calvin indeed speaks peremptorily to this purpose, in cap. 15. John v. 13. *Poterat vel solo verbo, aut nutu nos redimere, &c.* God might by a mere word or command have redeemed us, but he took this way through his Son, that his love might be made more manifest. And the Schoolmen generally following Lombard their Master, and he also following Augustine from the forementioned place, do with one consent conclude, God might forgive sin without any Satisfaction, and that Christ's death is necessary only hypothetically, upon a supposition of God's Decree, to take this way rather than another. Hence Sandaeus the Jesuit, (Hydrus Holland) makes the Catholic truth, as he calls it, to be between the Socinians and the Calvinists,

determining, that God will not de facto pardon sin without Satisfaction, against the Socinians; yet absolutely he could have done otherwise, against the Protestants. But his malice deceiveth him in this, for many Orthodox Protestants, yea and Calvin himself acknowledge, God might have redeemed us by his sole Command or word. And of late the learned Doctor Twisse hath a digression on purpose against Piscator and Lubbertus in this very point, Vind. lib. 1. de elect. Digress. 8. But seeing both Lubbertus and Dr. Twisse himself do acknowledge that distinction mentioned by Pareus about a twofold naturality, I see no reason why he should so industriously confute Lubbertus, neither do his Arguments seem pressing.

For my own thoughts I shall declare them in these particulars:

1. Its agreed on by all hands (except the Socinians) that whatsoever God might have done, yet he hath plainly revealed his will, that he will not pardon sin, no not the least sin without a price paid, and an atonement made. God hath decreed this way and no other, he hath revealed himself to be a God that will not acquit the guilty, and that will judge even the least sins, though they be but idle thoughts and words: Seeing therefore God hath pitched upon this way, it seemeth superfluous and useless to dispute about the possibility of another way, and indeed it would be mis-spent time, but that the Socinians necessarily plunge us into it, denying any such Justice of God, as thereby to punish sin, but making it wholly arbitrary to punish or not punish: so that to evidence this truth the more about God's righteousness requiring Christ's Satisfaction, we may soberly and modestly inquire into it.

Yet in the second place, What Doctor is there, though never so subtle, angelical or profound, that can positively determine this? Who knoweth the deep treasuries of God's power? Who can comprehend his nature? Therefore it becometh either party of the dissentients to deliver their

judgment soberly, and not to condemn one another, seeing one pretends a zeal to God's Justice, that it would be derogatory to suffer the contempt of his Majesty without punishing; and the other they declare a zeal to God's Omnipotency, that he is not to be bounded as men, but having no Superior above him, may do what he please.

These two things premised, I do incline to that opinion, which holdeth, That a corrective or vindicative Justice is natural and essential to God, so that he cannot but punish sin, or have satisfaction, and an atonement by a Surety: Provided that natural be taken in this sense, for that which floweth from nature, yet by the help of free-will and reason; as we say, to laugh, to speak, to will, is natural to a man. And there are these Reasons preponderating with me for it.

First, The Scripture when it speaketh of God's punishing sin, doth not attribute it merely to his Will and Decree, but to his just nature, because he is a righteous God. Thus Psal. 11:7, when the Psalmist had described the judgments of God upon the ungodly, he inferreth it from the righteousness of his Nature, because he is a righteous God, he will thus punish them also. Rev. 16:15. The judgments which God there executed upon the Churches enemies, are said to be, because he is a righteous God: Seeing therefore that the Scripture when it speaks of the punishing of sin, doth not attribute it merely to his free-will and power, but because of his just nature, whereby he hateth sin, and as Judge of the world will be avenged on it; Therefore we may affirm, such justice as its an attribute, is essential to God, though the effects of it, are subject to his free-will, to punish when, where and how he will.

Secondly, If God punish sin merely from his will, then it must follow, that sin or no sin is all one to him: That God in his own nature is not more

moved with all the blasphemies and impieties of the world, then if there were none at all; For if God by nature doth not incline to punish sin, but its mere will, then it is no more than when God purposed to create the world, or to make it rain: As it was nothing to God's nature to make a world, or not make it; to cause it to rain, or not to rain; such an indifferent thing sin must be to God; But how can this stand with those places, that say, God is of purer eyes then to behold iniquity, Hab. 1? And that, God is angry with the wicked every day? And if the Adversaries think it hard to say, That God cannot pardon the least sin without satisfaction, certainly it is more difficult to say, That all the sins of the world may be forgiven, though men never humble themselves, and repent of them.

Thirdly, If God punish sin merely from his will, and not from his Nature, How is it that all men have implanted in them such principles about God, that he will punish sin? Why is it, that upon the committing of any sin, there is trembling, and a remorse of conscience? Neither can it be said, This is because God by his Word hath revealed he will punish it; for even Heathens and Pagans they have such implantations upon their conscience, they have been able to say, that a wicked man though he may be *securus*, yet he is never *tutus*, that God's judgment hangs over his head, as a drawn sword. And this the Apostle verifieth of them, Rom. 1:32. That they know, δικαίωμα θεοῦ, the just judgment of God. How came they to know this, but from an engrafted principle of conscience within?

Fourthly, The Scripture speaking of damnation, and the punishment of sin, attributeth it not only to God ordaining such a reward, but to the merit and desert of sin itself. Thus Rom. 1:32, they that do such things are said to be worthy of death; Why worthy? Or whence doth the desert of hell arise? Is it merely because God will? Or not rather, because sin being a dishonor to

God doth deserve it? If then sin do deserve eternal wrath, then its from God's justice, not from his mere will that sin is punished.

Fifthly, This seemeth much to derogate from the Lord Christ, if he came into the world, and to undergo all those agonies he did for sin, and yet sin might have been forgiven without it. If sin could have been pardoned without Christ, why was the beloved Son of God made a curse, and died such a reproachful death for us? And certainly, seeing that our Redemption must be by way of Satisfaction, and that requireth a person of infinite dignity, I wonder how any can think any other way was possible, unless we may imagine that the Father or the holy Ghost might have been incarnated, for no mere creature could be a Mediator to reconcile God and man; and certainly, seeing that Austin himself saith, Though other ways were possible, yet none is so convenient; this is to give up their cause; for who can tell, whether God could not find out a more convenient way as well as possible? And if not, then certainly we must conclude, that such is the excellency and perfection of God, that he always takes the most excellent and perfect way. And thus much shall suffice for the clearing of this main Article of Religion.

And let the godly soul make this Use of it, to admire the wisdom and knowledge of God, who, when mankind was utterly lost, and as hopeless as the Apostate Angels; When Justice stood with a fiery sword to keep man from all happiness, that then God should provide a way for our salvation. This is that glorious mystery into which the Angels desire to search, though not so much concerned in it; and shall not the godly man much more study it? For now he hath two tenures to hold his pardon and salvation by, Free grace and Justice; Free grace, in respect of himself; Justice, in respect of Christ. If thou think Free grace will not acquit such a wretch as thou art,

then know a full price is laid down to discharge thee of all thy sins: So that now when the Prince of the world comes against thee, thou mayest say in some sense as Christ did, He can find nothing in thee, for how can he accuse thee, seeing Christ is thy Surety? The bond hath been sued upon him, he would not leave one farthing unpaid. Therefore the godly man may live and die without fear, he may well with Paul cry out, Who can lay anything to the charge of God's elect? Its Christ that died. This answers Law, Devils, Conscience, Justice, and all. As Paul said to Philemon concerning Onesimus, If he have wronged thee, or oweth thee anything, put it on my account: So doth our Mediator to God, If these owe thee anything, or have wronged thy Majesty, put it on me. Paul indeed added, I Paul have written it with my own hand, but Christ hath ratified and confirmed it with his own blood.

SERMON XII.

Showeth what Justification is, and what are the Adjuncts, Properties, and Effects of it.

ROM. 8:33.

It is God that Justifieth.

Though human Histories relate the stately pomp and wonderful glory that great Emperors and Conquerors have triumphed in, yet who so readeth from the 31 verse. to the last of this Chapter, must say, that all the Caesar's in their highest glory were not equal to Paul in the heavenly triumph he makes in these verses; so that as Elijah had his fiery chariot carrying him to heaven, thus this part of the Chapter may be called Paul's Divine Chariot, whereby he is exalted as high as heaven, with a powerful conquest over all enemies.

The Apostle having in the former part of the Chapter treated of many admirable privileges God's children do enjoy at verse. 31, he begins to be overwhelmed in his Meditations, and suffers his spiritual *deliquiums*, as being not able to say anymore, What shall we say to these things? As if he had said, My soul suffereth violence within me, I cannot go any further. A sea of eloquence is but a drop to this infinite matter; Like the Queen of

Sheba, seeing the glory of Solomon, and beginning to faint within her; thus doth Paul, beholding the excellent glory God puts on his children, and having after this divine ecstasy, something recovered himself, he instances in three sad temptations which usually afflict and pessundate the godly, giving three strong Antidotes and Cordials against them.

The first temptation is from the external power and force, which the enemies of God's Church use to the crushing and breaking of the godly, though Christ will at last break them with a rod of iron, yet in the mean time they thus break his people. Now to this, saith Paul, If God be for us, Who can be against us? If God be for us, it is not a speech of doubting, but ratiocinating; *Si is for Quoniam*, seeing God is for us, Who can be against us? Is any greater than God? Is any more powerful than him? Thou mayest well oppose God to all enemies; they have earthly power, but I have God; they boast of their Titles and Names, but how glorious are the Titles and Attributes of God?

A second temptation is from the want of these necessary, outward comforts. The people of God are sometimes not the Dives's, but the Lazarus's of the world; Though they have an interest in all promises, yet for the present they may be destitute and wanting all things. To this the Apostle giveth a strong Cordial, If he hath given us his Son, then whom nothing is dearer or more precious, How shall he not with him give us all things else? What is food and raiment to Christ?

A third temptation, which is the sorest of all, is from sin, The Law accusing us, the Devil charging us, and our own hearts and consciences condemning us. Now to this, see what a triumphing challenge he makes, Who shall lay anything to God's elect? Its God that justifieth.

So that in the words we have a quick and sharp interrogation, with a vehement and complete responson.

The interrogation is, Who shall lay anything to the charge of God's elect? He doth not say, Who shall condemn them? Though he mentioneth that in the next place, But who shall so much as charge them? Draw up a bill and indite them? Many men may be accused and indicted, and yet not condemned, but here the Apostle doth not only deny the later, but the former also, none can condemn them, yea none can charge them or accuse them, for the reason is, It is God that justifieth. Some of old read this also interrogatively, Doth God that justifieth them? Doth he lay to their charge? But it runs most smoothly without an interrogation.

In the words we have the efficient cause, God; and the action attributed to him, he justifieth, or, ὁ δικάϊων, who is justifying, If God justify none can accuse, seeing he is the supreme Judge, and all the mulcts which issue out of the Courts of conscience go in his name. If therefore they have not God's Name and Authority to warrant them, they are not to be regarded; if God gives an acquittance or discharge, none dare oppose, for the Greek word, δικαϊῶν, I shall speak more in the Explication.

That there is a glorious privilege vouchsafed to the believer, which the Scripture calls Justification. This is the very Marrow of Doctrinal and Practical Divinity, and therefore we are to give the more attendance to it. Luther said, Praefat. in Galat. That this Article of Justification did reign in his heart, that night and day his thoughts did flow and reflow about it. Its the Centre wherein all theological truths do meet. Its the Ocean that by its several streams watereth and refresheth the Paradise, the Church of God. Its the Ark of faith, all Religion is kept pure, while this is kept pure. Its accounted one instance of the propheticall spirit in Luther, that he fore-saw

this Doctrine would be after his time greatly obscured; and indeed not only Papists, but all sorts of Heretics have throw a many dead flies in this precious ointment; so that the Doctrine of it being of such vast consequence, it calls for all able learned men to keep this Spring pure: As every wound in the heart is mortal, so every error about Justification is dangerous: Therefore it is a licentious expression of that Leviathan, Hobs de cive, cap. 18, who sports himself in all Political, Ethical and Theological matter, when he saith, The Disputations about justifying faith are merely Philosophical, and so not essential to Religion; and thus the Remonstrants makes it not a straws matter, whether we say, *Fides quae viva, or quâ viva justificat*, whereas these particulars declare a vast difference; as when we speak of Christ, it would be to say, *Christus qui Deus est moritur, and quâ Deus est*, Christ who is God died, and as he is God he died, the former is a truth, the latter is blasphemy; and besides this Doctrine is very necessary practically, how many thousands are ignorant of it, that know not what Justification is, that which they need more than their daily bread: that which they want as much as their breath, even every moment, of this they are wholly unskillful.

Let us therefore enter into this Land of Canaan that floweth with milk and honey. And,

First, Let us be informed what it is, and afterwards what the adjuncts and properties and effects of it. And if the Philosophers assertion be, that by the name of a thing we come to the nature of it; this must hold much more in this point of Justification, whereas the matter and thing itself is peculiar and proper, revealed only by the Word, so is the name and phrase to express it by, for the Greek word, δικαιῶ, and, δικαιοῦμαι, answering the Hebrew word Hizdick in Hyphil is used in another signification, then commonly it is

with human Authors, for Hysichius makes it to signify, ματιγοῦν, and, νοουθητῆν.

Soudas attributes two significations to it, κολάζειν, to punish, and, δικάιον νομίζεν, to judge that which is just and equal, and for the most part it is used of things and not of persons.

Stephanus, Thes. ling. Tom. 1, alledgeth many places out of profane Authors, where the word is used, and all to this purpose to judge that which is just, or to be as much as, ἀξιῶ, or simply to judge, and sometimes from, καταδικάζω, to condemn, and with Aristotle, δικαίουσθαι, is opposed, ἀδικεῖσθαι, to obtain our right, which when a man doth not, but is unjustly dealt with, then he is said, ἀδικεῖσθαι; but in the Scripture use of the word it is most commonly attributed to persons, and signifieth not to punish or condemn, as often with human Authors; hence their public places of punishment were called, δικαστήρια, as Hesychius saith; and Nazianzen calls hell, or the place there of the damned, μέλλοντα δικαστήρια, but to justify and absolve, to acquit a person as righteous: And herein the New Testament followeth the Septuagint use of it, although the word be used most frequently by Paul. Now the Septuagint they translate the word Hizdick, or as if used in other conjugations most commonly by, δικαιοῶ, or, δικαιοῦμαι, about twenty four times, but once by, δικάιον ἀποφαίνω, Job 27:5, we render it, God forbid I should justify you, once, δικάιον κρινω, Prov. 27:5. He that justifieth the wicked, δικαίος ἀποφαίνομαι, Job 13:18. I know I shall be justified, οἶομαι δικαίος εἶναι, Should a man full of talk be justified? καθαρὸς εἶμι. Job 4:17. Shall a man be more just than his Maker? Dan. 8:14. καθαρισθήσεται τὸ ἅγιον, The Sanctuary shall be cleansed, in the Hebrew it is, Shall be justified, but the word is in Niphal. In all other places the Septuagint useth, δικαιοῶ, or, δικαιοῦμαι, and in all of them,

when the word is used in Hiphil, It signifieth either the absolving or acquitting of one righteous, or the declaration of a man's righteousness by some outward testimony. This being clear in the Scripture, and asserted as the first Proposition, therefore we lay down a second.

Secondly, That to justify in a Scripture sense is to absolve or pronounce a man righteous, not to infuse or put righteousness into a man. Here is the great contest between the Papists and us; We say the word is taken from Courts of Justice, when a person accused is absolved and so used in a juridical sense; They say it signifieth to make inherently just and righteous, as calefaction signifieth to make inherently hot, and Sanctification to make inherently holy. Now this is not a vain strife of words, for the great Article of our Religion depends upon the right discovery of the use of the word: If to justify signify to give us an inherent righteousness, then by that we may appear before God; in the confidence of that we may live and die; we must still look to something within us; but if to justify signify to acquit us being accused for sin through the grace of God, and the righteousness of Christ, then we are to go out of ourselves to renounce everything that is ours, we are to look without us, we are with Paul, Phil. 3. Not to be found in our own righteousness, but that which is by faith in Christ. It is the judgment of the Protestants, that the word is constantly used so in the Scripture, and that the adversaries are never yet able to produce any one place to the contrary, insomuch that Bellarmine himself confesseth, this is the most common use of the word. Neither do the Papists only interpret the word Justify for Justification, or making righteous by habitual and actual righteousness. But the Socinians also, and all their Interpolators. Castelli de Justif. doth industriously set himself to prove, that to justify is to heal a man of his sins by inward sanctification, though he acknowledge the Scripture-use of the

word in the sense before-mentioned, neither can he instance in any one place to the contrary.

But when we say its a juridical word, the meaning is not, as if it were applied only to Judges in their judicial acts; for its many times applied to particular persons justifying either themselves or others, only we say, when applied to God, it signifieth a judicial absolution, for here in this Text, there are accusations and condemnations supposed, to which Justification is opposed; and indeed if to justify were to endow us with holiness and righteousness, then considering how imperfect and weak the best man's graces are, there would be enough to lay to his charge; so that with Cain he would be forced to cry out, My sins are greater than I can bear. Indeed there is a speech of Calvin's questioned by Vorstius, de Justitia Dei, when he saith, That God in justifying of us, doth *Quodammodo deponere personam judicis*; and the Arminians make two distinct, as it were, Thrones of God's, a Throne of Grace, and a Throne of Justice (Lubbert. cont. Bertium;) and this they do, that so their τ credere may be accounted of for an universal righteousness to Justification: but as you heard, and shall be manifested more (God willing) God doth not pronounce any righteous, but he that hath a perfect righteousness; now seeing no godly man's righteousness, much less faith itself, which is but a particular grace, is all the righteousness we ought to have: Therefore we must look out for some more perfect and enduring righteousness then this is; for the present take notice, that most of the places of Scripture speaking of Justification, make it a discharging and acquitting from accusations, and so doth legally make just, not qualitatively, Deut. 25:1, Isa. 5:23, Prov. 17:15. And indeed to justify a wicked man could not be an abomination to the Lord, if to justify were to make just and holy, for this would be acceptable to God.

Those two places often instanced in by the Papists, are as often answered by the Orthodox, Dan. 12:3. They that are justifiers of many, or as we render it, That turn many to righteousness, shall be as the stars, for the Ministers of the Word do not justify by infusing holiness into their teachers, but by informing and instructing of them how to attain to this benefit, and by a declarative application of God's grace to the humbled, repenting sinner, in which sense they are said to remit and loose sin, which is to justify instrumentally, even as they are said to regenerate, 1 Cor. 4:13, and save, 1 Tim. 4:16, instrumentally.

The other place is Revel. 22:11. He that is righteous, let him be righteous, or justified still. Some Divines will indeed grant, that Justification taken largely and improperly, may comprehend under it Sanctification also, for God never justifieth, but those he sanctifieth, yet there is no necessity to understand it so here, seeing it may only denote, that he who is righteous should abide and continue in the state of Justification, For though holy works do not justify, yet by them a man is continued in a state and condition of Justification: so that did not the Covenant of Grace interpose, gross and wicked ways would cut off our Justification, and put us in a state of condemnation. Let this then be concluded on, That Justification is a legal or juridical word; so that if men guilty of crimes, especially capital, tremble at those Summons which bring them before the Judge, How much more should we at those sins for which we shall be arraigned at God's bar? So that if God did not mercifully absolve us through Christ, we must necessarily undergo that eternal doom, which is due unto our sins.

Thirdly, Justification being thus an absolution of us, and pronouncing of us righteous, there is necessarily implied thereby, that we are indeed made and constituted righteous; For seeing God pronounceth a curse against him

that justifieth the wicked, we cannot or must not think, that because God is said to justify the ungodly, Rom. 4, that God doth that which he abhorreth in us; for though the person justified be in himself a sinner, yet at the same time believing in Christ, and putting Christ's righteousness upon him, he is made a partaker of a perfect righteousness, by which he is justified. Hence Rom. 5:19. By one man's obedience shall many be made righteous, where by obedience is not meant only Christ's death, but his active conformity to the Law of God, neither is that expression to be understood of inherent righteousness, as is more largely to be showed: God then when he pronounceth us righteous, judgeth according to truth; So that in this we need not contest with the Papist, Whether it signify to make righteous or no, only we deny it to make righteous inherently, we are truly and really made righteous, but not by a perfect renovation of the whole man in a full conformity to God's will. This if duly considered must revive the heart of every true believer: He thinketh, How shall I come with my rags into the presence of so glorious and holy a Majesty? How shall I so full of sin and imperfection, come into God's presence? Is it not as offensive, as it was for those croaking frogs to creep into Pharaohs chamber? Oh remember that thou art a just and righteous man, not in thyself, but in Christ, in whom is no blemish! When God beholds his Church in Christ, then he saith, Cant. 3. Thou art all fair, my Beloved, there is no spot in thee; yet this doth not degenerate into that Antinomian position, That God seeth no sin in his people, nor doth chastise them for it, as is to be showed.

Fourthly, Seeing that to justify is to constitute, and to declare or pronounce righteous; therefore in the third place, it signifieth to attribute all those testimonies either real or verbal to a person so justified, as if he were inherently and completely righteous. Thus when God is said to be justified,

Psal. 51, that is, because he is indeed just and righteous, to acknowledge this in the world, so to speak of him, and so to celebrate all his providences, as one that doth dispense everything with much wisdom and purity. Thus wisdom is said to be justified of her children, Matth. 11:19. Although learned men much differ about the sense of that place, and give contrary Interpretations, Some understanding the word to signify reprov'd and condemned, because Christ was disallowed by the Jews, as the Greek word is used sometime in human Authors: Howsoever, when a person is made righteous, and so pronounced, then whatsoever promises and privileges are appointed for righteous persons, he may claim and expect: hence the effects of such a Justification, are such, that none can have but righteous persons, as Rom. 5:1,2. Being justified we have peace with God; and Ephes. 3. We may come boldly to the throne of grace. There is none can lay anything to our charge: What can be said more of Angels and Saints in Heaven? None can blame them, accuse or condemn them, and this justified persons have in this life; Oh the depth, breadth and length of this glorious mercy! Now the believer, though compassed about with many infirmities, may as boldly walk abroad, and be afraid or ashamed of no nakedness, no more than Adam before his fall: Though it is not upon his doing the Law that he liveth, yet it is upon Christ's fulfilling of it: When Joseph is discharged out of prison, then he feareth no more arrests, yea he is preferred to the greatest glory and honor that can be in the Court: Why is it that men leave not the thoughts of all other things to be instated in this freedom? Did they so much esteem a freedom in the City of Rome? How much more ought we to be of that City in Heaven? For there neither Law, or Conscience, or Devils have anything to do with us, we are no more under their dominion.

Fifthly, Justification in the Gospel-way doth always suppose some accusation, some charge, and therefore he must have been a sinner that is thus justified. Indeed the Apostle speaks of a Justification by works, as Rom. 2:13. The doers of the Law shall be justified; and Gal. 2:16. There he argueth against such a Justification, but this is only a supposed and imagined one; The presumptuous Jew being confident in his own righteousness thought to introduce such an one: for now since man fallen all the Justification that is, proceedeth by pardoning our infirmities, and imputing Christ's righteousness unto us. Hence Adam if he had continued would have been justified, and so the confirmed Angels are, but not in that notion or way as the Scripture-justification is declared to be: for Adam and the elect Angels, have no matter or desert of accusation, there was not the least blemish in their natures; Therefore our Justification differs specifically from them; yea our Justification before God, differs much from a judicial absolution in the Courts of men, for with them the more faults are pardoned, the less is he justified; yea a man that is pardoned is not said to be justified, but when crimes are charged upon him, and he proveth himself not guilty, then is the Judge said to justify him. But it is not thus in God's Court, for there the sinner is arraigned and found guilty, it is too plain he hath transgressed this and that command, he cannot hide it, or cover it: Now then, God by looking upon us through Christ, who made himself an atonement for our sins, doth absolve and pronounce us just: Oh then that believers did understand God's way better! There is nothing more innate and natural to man, then to be his own self-justifier, still to think, that for the goodness of his heart, and the holiness of his works, he shall be accepted of. The Jews, Rom 9:1, whatsoever Paul said, yet would go about to establish their own righteousness. Men may sooner be convinced to part

with their sins, then with their seeming righteousness in matter of Justification; What was it that made Luther lie in a very hell so long, that he often wished he had never been a man, the terrors of sin were so great upon him? But because he was ignorant of God's way in justifying. Till a man be thoroughly Evangelized, he cannot but think, he must go with his full works to God that he may be justified, and till he hath them, he must excruciate and torment himself, as being under daily fears and bondage; so that its one of the difficultest lessons, and that which Christ's Scholars in his highest form do only learn, to go out of their holiness and duties by faith to Christ for righteousness, as well as by conversion to turn from their sins to God. Indeed men corrupted in their opinions judge otherwise, as Castellio lib. de Justic. he makes this relying on another's righteousness, viz. Christ's, to be a sweet pleasing thing to flesh and blood, as if men had rather do this then mortify any one sin; but as the Sun can never be without light; so neither can this righteousness be without true holiness: So that although many men's mouths are like open sepulchers against this way of Justification, yet it being so clearly discovered in the Scripture, and the Saints recorded to tremble at their own righteousness, lest God should enter into judgment with them because of it; Therefore all the godly are to look on this, as the Anchor of their souls, as the only City of Refuge, as that they only can live with and die with, without which what was said of Judas might be true of everyone, It had been better he had never been born.

SERMON XIII.

A particular Description of Justification.

ROM. 8:33.

It is God that Justifieth.

Some Propositions have been already delivered for the clearing of this necessary and precious Doctrine of Justification, of which we are to say, as God of the Land of Israel, Our eyes and our hearts are to be upon it all the day long. We shall at this present add more. And,

First, Though Justification be not an infusing of such holiness and righteousness into us, that thereby we are justified, yet this Justification is never without a Sanctification of our natures: So that this Doctrine gives no just ground for those profane calumnies Papists and others make, as if we held that men, though wallowing in sin, were justified by God, as if because Christ's righteousness was imputed to them, there needed no other holiness at all. Hence do they so much deride this righteousness as putative; yea Castalia (lib. de Justif.) mocketh the Orthodox with their putative modesty and putative learning, but this is an impudent slander; for we profess over and over again, That inherent righteousness, and imputed are inseparably

annexed, neither is the Question, Whether God doth renew us by his Spirit, and sanctify our natures when he justifieth us? But Whether this be our Justification? Even the Papists themselves acknowledge, That besides this Justification and infused righteousness they speak of, there is requisite also remission of sins, or a judicial absolution, only they make this either previous or concomitant, or subsequent to our Justification. This then is confessed on all sides, That an inherent godliness and holiness every justified person hath; But the Question is, Whether for this within him he be justified, or for something without him? We say, The righteousness of the most eminent person that is, cannot stand in God's sight, neither can the just God who pronounceth of things as they are, declare that to be a perfect righteousness which is not. Now its plain, That all godly men find and feel imperfections in their most holy things: One would think that one passage, Psal. 143:2, is enough to satisfy all, where David, though a man after God's own heart, yet prayeth, That God would not enter into judgment with him, because in his sight no man living can be justified. He doth not say, he himself, but no man living; for, saith Augustine, *Vidit totam vitam humanam circumlatrari peccatis suis*, upon Psal. 130. If thou markest our iniquities, O Lord, who should stand? Our imperfections and sins are like so many dogs barking about us that we cannot stir this foot or that foot, but one sin or other doth immediately open the mouth against us. Though therefore we are possessed of inherent righteousness, yet we rest not, or put confidence in this. This Contareus an ingenuous Papist of old, acknowledged saying, We had no righteousness on which we might rest, *niti tanquam re stabili*, but only the righteousness of Christ. But of this more in time.

Prop. 2. As the Scripture speaks of a twofold righteousness and a twofold rule and covenant: So there is also a twofold Justification. There is a

righteousness of the Law which is universal complete and final, whereby a man is pronounced by God just in himself, and for his works sake; so that its not of free grace, but debt, that he is so accepted of; and there is a righteousness of faith, or covenant of grace, whereby a sinner believing is pronounced righteous, not in himself, but through Christ his Surety, and thereby Salvation is wholly of grace to him. The former kind of Justification is now a mere *non ens*, there is no such thing but in books, no man living is justified thus inherently and subjectively, and therefore the Apostle in those two Epistles to the Romans and Galatians, where Justification is professedly and exactly treated of, doth very powerfully and fervently set himself against that legal Justification, which some corrupt teachers endeavored to introduce. Now its a very necessary point even for every Christian to know this distinction, for there are but these two ways of Justification possible, the one would have been of Adam had he continued in holiness, then his Justification would not have been a judicial acquittance by remission of sin, but an accounting of him just for his inherent and acquired righteousness. But this way of Justification is impossible for man fallen, and yet the heart of man is very prone to this way, as appears by the Jews and Pharisees, who labored to establish their own righteousness; and by the false Apostles even in the very first age of the Church, you read, nothing troubled the Church more, then what that was by which we stood justified before God: The false teachers boldly affirming, That it was by the Law, and the righteousness thereof, and by the works we do; Paul on the other side zealously opposeth, informing, That our Justification is in pardon of sin and imputation of righteousness, and that no kind of works, no not of Abraham, though regenerated, do justify us: If therefore thou art able to distinguish between these two kind of Justifications, bless God for this

knowledge, and get the spiritual improvement thereof, for they are immediately contrary, and therefore no Subject can be justified both these ways; if it be by works of the Law, then not of faith; if it be by inherency, then not by imputation. Indeed the righteousness of the Law is fulfilled in us, as Paul speaks, Rom. 8:3, but not by us, we are justified by the righteousness of the Law in Christ our Surety, he satisfied that, but because we were not performers of it in our own persons, therefore its wholly of grace to us, because its altogether without us: Insomuch that some Divines say, We have our Justification and Salvation, by a Do this and live, but not in our own persons, but through Christ our Mediator, who did the Law for us. Therefore though our works be everywhere excluded from Justification under any notion whatsoever, yet Christ's works are necessarily included: As these two Justifications are directly contrary, so there is no way of compounding them together by confusion or mixtion, they being two kinds consisting in indivisible, and therefore you cannot by any distinction so unite them that a third way of Justification should be produced; and this is especially to be observed, for that hath been the endeavor of many later writers, to make a compound of Justification of faith and works together, to make a mixed thing of these two; That whereas the Apostle doth make them immediately contrary, If of works, then not of faith, and the believer and the works are always opposed as incompatible, and without this immediate opposition, the Apostles arguments would fall to the ground, they will Dare *tertium*, and find out some expedient to reconcile those things which the Apostle makes so extremely distant. As the Papist, We are not justified by works, that is, say they, as opposed to Christ's death, and his Spirit, but if they be the works of grace, and the Spirit of God, if *tincta sanguine Christi*, then so we are justified. The Socinians and others say, though upon

different principles, We are not justified by the works of the Law, but by the works of the Gospel, or by works in an Evangelical consideration, so that they be not judged meritorious, or that they obtain Salvation by way of debt, but as conditions required by the Gospel, thus they and faith justify. But all this mincing and palliating will not hold; The Apostle gives no medium between believing and working, all kind of working *quà* working, is immediately opposed to believing; so that faith as it is a work is excluded from our Justification. But of this more in time, its enough for the present that we are to apprehend these two kinds of Justification as immediately contrary, and by no subtle distinctions in the world can be united together.

Prop. 3. That we may understand all the essentials ingredient to this glorious privilege of our Justification, we may take this large and popular description of it, Justification is a gracious and just act of God, whereby through Christ our Mediator and Surety, a sinner but repenting and believing is pronounced just, and hereby put into a state of reconciliation and favor with God, to the praise of God's glorious Attributes, and to the believers eternal Salvation. I shall not examine this description by accurate logical rules, its enough that it is comprehensive of everything requisite to the knowledge of Justification. And,

First, We call it an action, for so God as a just and merciful Judge is considered in this matter, pronouncing of such as are free from all curses, and also just and righteous. Justification is not properly the sentence or judgment whereby we are pronounced righteous, but its God's action: Now whether it be an immanent action, and so from all eternity, or transient, accomplished in time, I have elsewhere discussed (Treatise of Justif.) and there concluded, That its not immanent nor from eternity, but passing upon a believer in time.

Indeed the Schoolmen darken the dispute about immanent and transient actions, that its hard to say from them, what is either so or so; for who would not without all doubt conclude, that the Creation of the world is a transient action, and yet they hotly quarrel about that, some affirming, and some denying at least in some sense.

Let us therefore lay aside the distinction of immanent and transient, and plainly say, God doth not from eternity justify us, no more then sanctify or glorify, but when a man believeth, then, and not before is he justified, as I have at large proved in the mentioned place. Its an action of God, therefore in the Text its said, God doth justify, for seeing that sin is only committed against him, and its an offense to his Majesty, and a transgression of his Law; therefore the Scripture attributeth it to God only; and indeed though all the men in the world, and our own consciences do acquit us, yet while God doth not justify we remain unavoidably miserable. Now when we say, God justifieth, that is to be understood of the three Persons in the Godhead; the Father justifieth, and the Son justifieth, so doth the holy Ghost. Though the Scripture observeth the peculiar economy and order, and therefore Justification is attributed to the Father, and the merit of it to the Son, and the application of it to the holy Ghost. The Socinians, they say, Christ justifieth only instrumentally, not principally, even as faith is said to save. Socin. apud Steg. p. 510, but this cannot be, because Christ is God as well as man, and therefore cannot be instrumental, but principal. Hence Isa. 53, it is said, Christ even as God's righteous servant, which is in respect of his Mediatory Office should justify many. Again Rom. 5. Christ and the first Adam are compared and opposed, as the two heads, one of condemnation; the other of Justification to life; so that as Adam was the principal in reference to death and judgment, so Christ is the fountain of life and

righteousness. Furthermore, Christ is the directing and efficient cause of all organical and instrumental causes in our Justification, as faith, which is man's instrument, Christ is the cause of it, Luk 17:5. So Christ is the cause of the Ministry, and the spiritual success of it, Eph. 4:11,12. And hence it is that he is called, The Sun of righteousness, Mal. 5:2. The true light, Joh. 1:9. The King of righteousness, Heb. 7:2. All which comparisons do plainly demonstrate, That Christ is principal, and not instrumental.

In the description we say, Its the gracious action of God, for there is nothing did move God, but his own mere favor; Therefore its said, Rom. 3, freely by his grace; God's mercy and man's misery do illustrate one another, though it were of Justice to Christ, yet wholly of grace to us; and therefore if thou art justified, when many thousands lie in a wretched, condemned estate: Oh what enlargements of heart should there be to free grace! Shall the malefactor freed from his prison and condemnation so rejoice? How much then should justified persons glorify God, who are thereby delivered from the curse of the Law, and not only so, but advanced to all honor and glory! Abhor all Popish doctrines of Satisfaction or compensations to God; fly from all presumptuous doctrines that advance free-will, or affirm preparatory merits to our Justification! Sooner may we find stars in the bottom of the earth, then any merit in us of our acceptance with God.

Further in the description it followeth [By or through Christ our Mediator and Surety.] This is the meritorious cause of Justification; for Christ's obedience and death, is both the meritorious and material cause of our Justification, meritorious as antecedent to our application, and the material cause as applied and received by us. Justification then, though it be free and of mere grace, yet it is also of Justice, and therefore the throne of God's grace, and of his Justice, while he justifieth us, is all one, and this doth not

only oppose the Socinian blasphemy denying Christ's merit and satisfaction, but that corrupt position also, which affirmeth, That Christ died so, that our imperfect righteousness and faith, may be accepted of as perfect; As if Evangelical righteousness whereby we are justified, were our own personal righteousness: And if it be objected, Ours is imperfect, drossy and corrupt; They answer, Christ by his death did procure such a Gospel-dispensation, that that which in itself is imperfect, should through God's gracious esteem be accounted of as perfect; but this is to make God Judge, and esteem of things otherwise then they are, and to make Christ die, if not for the abrogating of the Law totally as a rule, yet gradually, that it shall not require so much as it did before; But whatsoever the Law required before Christ's death, it doth still as effectually and as powerfully as ever, and no righteousness can justify us, but what is universal, and every way commensurated to the rule. So that as against the former heresy, we say, God did not pardon sin, as some great Kings of the world use to do at the instant Petition of some Favorite; so neither against the later error do we say, That Christ by his death hath obtained that half the debt should be accounted as the whole, or whereas the debt was to be paid in gold, it should now suffice if it be paid in lead, or some other baser metal.

The next thing in the description is a sinner repenting and believing; a sinner, therefore he that is perfectly righteous cannot be partaker of an Evangelical Justification; This should inform the godly, that they are not with diffidence and distrust to be cast down, when they feel the relics of corruption still moving in them; whensoever they assay to go, they find some pain and stiffness, much unbelief, pride, and many worldly cares do hinder and trouble them: Oh refresh thyself with the nature of this Justification! If thou wert not a sinner thou didst not need a Justification, if

thou wert not undone in thyself, thou didst not want a Savior, if there were no corruption in thee, there would be no need of a Christ. Thus the Apostle Rom. 4:3. He justifieth the ungodly; now this Justification doth not only reach to sins against the Law, but against the Gospel; it sounds as intolerable Doctrine in my ears, That Christ our Mediator did only expiate by his death sins against the Law and Covenant of works, but that those that are against the Covenant of grace, even our faith as justifying and repentance, which are not duties known by the Law, or consistent with it, have their imperfections in them, and do deserve eternal damnation, and therefore our Mediator stands obliged by his office, to atone for the sins that are in the second Covenant as well as in the first.

In the description of the object, we add, a sinner, but repenting, and this is to exclude all Antinomian poison, as if a person abiding in his sins, and while persisting in his rebellions, were partaker of this glorious privilege: this cannot be, because remission of sin, which is a great part of our Justification, is always by the Scripture promised to such as humble themselves, and repent of their iniquities, till there be humiliation, there is no forgiveness, as I have in the former Treatise at large proved. Therefore that is a foul slander of Grotius against the Orthodox (*Voto pacis* pag. 115.) that with us, it were enough to say to the most wretched sinner that liveth, Do but believe this, that thy sins are forgiven, and there is nothing more required to thy salvation, *cum haec viatico evolat in Coelum*: With what fore-head could he charge this upon the Protestant Doctrine, who had read many of their writings? But there cannot come honey from a Serpent. We say, there is no aptitude or fitness, yea there is an absolute contrariety in a sinner to Justification, till he do repent. But repenting is not all, it must be a sinner repenting and believing. This corrective must be to our repentance,

else our tears will be of the fountain Marah, only this you must diligently attend unto, that repentance is not an ingredient to our Justification, as faith is, Repentance qualifieth the subject, but faith immediately receiveth it. Repentance is not an instrument receiving Christ, as faith doth. Its not therefore a justifying repentance, as we call it a justifying faith: Hence the Scripture useth a peculiar appropriated expression of faith, Justified by faith, and remission of sins is received by faith in his blood, which is never attributed to any other grace. Therefore that is unsound doctrine which excludeth faith from a peculiar instrumentality in our Justification, making faith and obedience to be the conditions of our Justification, and that they do both alike justify, only faith is granted to have some kind of principality: But this is directly to be confuted, when we come to show negatively, What is not that righteousness by which we stand justified.

In the description followeth the very formal and essential nature, wherein this Justification doth consist, and that is in pronouncing Just. Now this doth contain in it two things, Remission of sins, and Imputation of Christ's righteousness. Its true in this later, There is great dispute amongst the Orthodox, some denying wholly the imputed obedience of Christ, as actively considered: But that is in its due place to be largely maintained, neither may we, if we attend to Scripture, or to the nature of Justification, think that it is wholly comprehended in pardon of sin; I have at large in my former Treatise discussed the nature of the pardon of sin. Its my main scope in this Book to handle the doctrine of imputed righteousness, of which fully, as my method proposed, will conduct me to it. The consequent of this Justification followeth in the description, That hereby the person justified is instated into God's favor. Some make reconciliation an antecedent, some a part of Justification, but it seemeth more properly to be the effect of it; for

when once justified, then the great gulf between God and us is removed; Then when God and man are agreed, they may walk together, and we have fellowship with him, and this is not to be conceived in the way of some transient actions that pass away, and leave not so much as a relative change. No, for when God doth justify us at first, we are upon our believing put into a state and a fixed condition of peace with God. Thus the Scripture speaks of it as a state, like that of Sanctification and Glorification; so that while we are sleeping we are justified, because put into that estate, although we do not then actually believe. The first act therefore of faith receiving Christ in whom we are justified, is like the putting of one into a state of marriage, or of Magistracy: Though the first act pass away, yet the relative change it hath made continueth always; We are not justified by the habit of faith, but by the act, and yet after the first act we stand justified, though we are not all the day long actually believing. Its true, many learned Divines say, Justification is a continued action, and it may be granted in this sense, that God doth daily justify believers, even as he constantly preserveth them in their natural being; but it is not true in this sense, as if we were put into a new state of Justification every day. This is not only to make a first and a second Justification, but a thousand Justifications; remission of sins and imputation of Christ's righteousness are reiterated; but Justification besides these doth connote a fixed estate of the justified person, which is but once, and the Mediator of the Covenant of grace doth so firmly uphold this privilege, that there shall never be any total intercision of it, neither do ever any plenary apostatize from this wonderful favor, that once received it. Lastly, There is the end of this Justification, which is twofold, on God's part, and on the believers part. On God's part it is, That the glorious Attributes of God, especially his Wisdom, Grace and Justice may be

magnified; and certainly all these are more seen in the Justification of a sinner, then in the creating of the world, or in the most eminent mercies and deliverances the Church ever had: And on the believers part, it is for his infinite comfort here, and his eternal happiness hereafter: So that our Justification is the beginning of heaven here upon the earth; we can have no more right to heaven hereafter, then Justification doth for the present entitle us unto, only we shall have a full possession, which as yet we want. No wonder then if Paul say, Rom. 5. Being justified by faith we have peace with God, yea and glory in tribulations, rejoicing with joy unspeakable.

SERMON XIV.

More Propositions tending to clear the Nature of Justification, especially showing how it answers all Accusations.

ROM. 8:33.

It is God that Justifieth.

What the Scripture saith, Deut. 24:15, of the poor man, That his hire is not to be detained from him, no not for a day, because his heart is set on it, Its all he hath to live upon; The same is much more to be applied of that person, who is spiritually poor and sensible of his great debt through sin: The Doctrine of Justification is not for a day or an hour to slip out of his mind, for his heart is set on it. Its all the comfort, and all the hope he hath, if that go all goeth: So that the excellency and necessity of the point being so great, I shall not withhold anything that may serve for the clear discovery of it. I shall therefore add more Propositions to the former. And,

The first is, That though Justification be properly attributed to a sinner believing, yet the Scripture speaks of Christ's Justification, not as if Christ repented for us, or believed for us, as some have absurdly affirmed. Saltmarsh. For as Christ had no personal sin, so neither could he have such

a personal repentance, or justifying faith. Besides, by this Assertion Christ should have relied upon himself, as a Mediator, and so have been justified by faith in his own blood. But the Scripture speaks of Christ's Justification to another purpose, 1 Tim. 3:16, where its called a great mystery, God manifested in the flesh, justified in the Spirit; yea this expression in the Text, Its God that justifieth, seemeth to be taken from Isa. 50:8. He is near that justifieth me, who will contend with me? So that what is there said of Christ, the Apostle doth apply to every believer. Now there are learned men speak of Christ's Justification two ways: Some say, That as Christ took our sins upon him, and so was under God's displeasure, bearing the wrath due unto us; so likewise it was necessary he should have a Justification, not for any sin of his own, but as a common person, and our Surety and Head: Insomuch that Christ upon his Resurrection (they say) having consummated the work of our Redemption, was then justified by the Father, and absolved from all the sins of the elect, which were charged upon him; and thus they grant a virtual Justification in Christ, as we are said to be risen with him, and to sit in heavenly places with him, before there be an actual Justification by faith; and this they make the reason, why that which the Prophet spake of Christ, the Apostle applieth to every believer, because Christ is the common person, they are looked upon in him, and none may accuse them, but he must accuse Christ first; but the Scripture seemeth not to be clear for this, unless we mean that Christ merited our Justification, and so we were virtually justified in him, because he obtained the right of our Justification, which was in time to be applied to us: Neither is there any ground to fasten such a Justification upon Christ, because our sins were not so laid upon him, or imputed to him, as to denominate him a sinner. Its true, his righteousness is made over to us, so as that thereby we are constituted

and accounted of as righteous, but our sins are not in the same manner laid upon him; and the reason of this difference is, because our sins were imputed to him, for him to bear away, to take away the guilt of them, they were not to abide on him. But Christ's righteousness is made ours, to abide and continue ours, and therefore we are denominated righteous, but not Christ a sinner, though its true in a large sense. Luther said, Christ was the greatest of all sinners, but his meaning not his words must be regarded. If therefore there was not such an imputation of sin unto Christ, as our Surety, in the sense mentioned, then there needed not such a justification of him, as a common person. And as for that Text, 1 Tim. 3:16. Justified in the Spirit, by the Spirit, is meant, as most Divines acknowledge, the Divine Nature of Christ, whereby he raised up himself, as Heb. 9:14, he is said to have offered up himself by the eternal Spirit, which was his Divine Nature; so that he was justified by raising up himself; that whereas his enemies had accused him for an impostor, for a false prophet, for one that wrought by the devil, and therefore justly suffered such an ignominious end, now he being raised again by his own power, he was justified against all those calumnies that were cast on him, and this seemeth to be the most genuine exposition.

Prop. 2. This Justification of the believer extends as far as his accusation and condemnation might have reached.

I make Justification to oppose both accusation and condemnation, not mattering Stapletons cavil on this Text, quarrelling with Calvin and Beza, because its opposed only to accusation, and that in the next verse Christ's death is opposed to our condemnation, for one is but the antecedent, the other the consequent, and Justification taking away the former, must needs remove the later; wheresoever then any accusation may be made against a

sinner believing, there we are to conceive our Justification freeing of us. Now our accusation may arise several ways:

1. There is the Justice of God accusing and arrainging of us, because we have not in the least manner perfectly observed his Law.

Therefore that calls for the due punishment belonging to us; for to every sinner we may say the clean contrary in the Text, before he doth believe, Who shall say anything to free or excuse him that is ungodly? Its God that accuseth and its God that condemneth. Our Justification therefore in the first place doth absolve us from all that God the Judge of the world hath against us. Hence Justification doth still respect to God's sight, and to God's account, Psal. 143:2. In thy sight shall no man living be justified. The world may justify us, our own hearts may absolve us, but God who is greater than our hearts, he may condemn us. Thus Rom. 5:1. Being justified, we have peace with God; so that the primary and chief thing in Justification, is to remove that enmity between God and us; we were stubble and he a consuming fire; we were darkness, and he light: Now by Justification all this contrariety and distance is taken away; this then is the original and source of all happiness, our reconciliation begins with God first: As the waters of the Sea can never lie still while the winds blow upon them; so the heart of man can never have any true quietness, while God doth frown on him. If the anger of a King be like the roaring of a Lion, how dreadful is the anger of God? The sense of this made David so often pray for the light of God's countenance, as without which no kingdoms, no success or earthly greatness can make him happy.

In the second place; The Law, that doth accuse him for cursed is everyone that fulfilleth not that to every iota. The Apostle in his Epistle to the Galatians at large showeth, there cannot come any Justification by the Law;

there is nothing but a curse and execration by that. Therefore Rom. 7, though of itself it were appointed for life, yet accidentally through our corruption it is made a killing and a damning Law; sin hath a sharp and bitter sting, but its the Law that puts this into it. Now when we are justified, the Scriptures in many places deny us to be under the Law, Rom. 6:14, Rom. 7:6. Not that they are exempted from the regulating power of the Law, God himself cannot free them from obedience to that, no more than he can make them not to be his servants or creatures, or then he can deny himself the just titles and rights which belong to him, as God, but only from the malediction and curse of the Law; The Law cannot now implead us for the breach of it, because we are found in the righteousness of Christ, The impossibility of the Law as to us, is fulfilled in Christ, our Justification then freeth us in this Court.

3. Our accusation may be from the Devil, for he is called,

The Accuser of the Brethren to God, as we see he complained of the high-Priests garments, Zech. 3:1,2. Satan stood at God's right hand to resist him, and had we not a constant accuser of us to God, what need would there be of an Advocate with the Father in heaven to plead our cause? 1 John 2:2. The Devil then he inditeth thee for all those sins and infirmities thou art guilty of, he requireth thee as his own, he challengeth thee as a fire-brand for hell: But our Justification that absolveth us here also, that stops his mouth. Being in Christ he can no more accuse us, then Christ himself: Therefore Christ died to judge the Devil, who was the Prince of the world, to cast him out, and to dissolve his works, John 12:31, John 16:11, 1 John 3:8. Insomuch that when the Devil comes he cannot find any condemnation for thee, who art in Jesus Christ.

4. A man is accused from his own Conscience, as Rom. 7, you see Paul from the sense of sin within him, crying out, Oh miserable man that I am! Who shall deliver me? And David, Psal. 19. Who can understand his errors? He hath more corruption in him then he can find out. This is that which is as good as a thousand witnesses, yea a whole world against us, and our Justification doth remove this inditement also, sereneth and quiets the conscience; so that Ro. 5. We have peace with God, and rejoyce with joy unspeakable: Insomuch that some Divines make Justification properly to lie in this, when the heart of a man being terrified and broken for sin doth receive this Justification, and by the sense or persuasion thereof, is filled with much joy and peace, but though eminent Divines say thus, yet its hard to affirm it as truth, for there is a great deal of difference between our Justification and the sense of it. Many may be justified, and yet not think so, or know so. Justification and the certain persuasion of it are separable; we see David, though a child of light, yet walking sometimes in darkness. Therefore our Justification doth not consist in our apprehension of it, for that doth necessarily suppose it to antecede, and the act doth follow the object, except when its causative and constitutive of it. But it is not so here, our Justification is received by faith, but then the reflex act, or the souls knowledge, that it is justified, followeth after, and that differently; in some it followeth immediately, in others its detained a long while; yea a godly man, though greatly in the favor of God, may (for ought I know) live and die in the sense of the want of it; for the persuasion and inward sense of our Justification is not essential to Salvation; neither doth the Scripture require it as a necessary ingredient to our happiness. Indeed to believe is necessary to Justification and Salvation, but to know, or to be assured that we do believe, is not. But though our Justification doth not necessarily and

inseparably cause such peace and consolation in the soul, yet in its nature it doth incline to it: As the Sun doth to cast its beams abroad, though an eclipse may obstruct and hinder it: and no wonder these emanations of Justification may be intercepted, since in Christ himself, who was truly God, the sense of consolation was for a while stopped, and did not diffuse itself from the Divine Nature to the human. That Spirit of God spoken of Rom. 8:15. Gal. 4:6, which is sent forth in our hearts, whereby we cry Abba, Father, is not in the act of our Justification, but consequent upon it, for God must be our Father, and reconciled with us before we can call him Father. By all this it appears, that our Justification is not only in *foro Dei*, but in *foro conscientiae* also; and indeed our consolation floweth from the later. Though God justifieth us, yet till we feel and know this, we may walk as uncomfortably, as if not justified at all. Mary Magdalen had her sins forgiven her, before Christ particularly spake to her, Be of good comfort thy sins be forgiven; but when this was particularly applied to her, then she did rejoice with all fullness of joy.

5. Our Justification doth extend even to all those accusations that we have from Men. Great are the calumnies that are laid upon the godly, as hypocrites, deceivers, and the worst of men. Now when God justifieth, he cancelleth all these accusations. Grotius on the Text, following the Remonstrants, speaks as if the accusation and condemnation here spoken of, to which Justification is opposed, did consist in this only: for he mentioneth no other, Who shall accuse and lay anything to their charge, when God justifieth? But though this be included, yet its the least considerable in our Justification. Therefore when the children of God are slandered, reproached, and men speak all manner of evil of them without cause; they may comfort themselves from their Justification, God layeth no

such thing to their charge, God looks not upon them as thus and thus, but they are through Christ accepted and beloved. Thus you see that Justification doth reach as far as our accusation. Its not a covering too narrow for all thy nakedness, Christ's robes will hide thee when sig leaves cannot.

Its asserted, That Justification called *in titulo*, or virtual, is nothing but the grant of it in the Gospel; but I see not how that can be called our Justification, its the sign or instrument declaring of it, not Justification itself, as the grant or promise of our Sanctification is not our Sanctification; and as on the contrary our condemnation while we abide in sin, or God's anger against the sinner is not the threatening promulgated, but that which comes from God himself; neither then could we say, that we are justified by Christ given unto us, but by the Proposition laid down in the Scripture, whereas all say, that the *objectum quod* of our faith is *ens incomplexum*, not the promise of Christ, but Christ himself promised. Besides Abraham was justified, and he is made the pattern of all that shall be justified, yet there was no Scripture grant, or deed of gift in writing, declaring this; God then communicating himself to believers in an immediate manner; Therefore to call this grant or conditional promise in the Scripture [Whosoever shall believe shall be justified] a transient act of God, is very improper, unless in such a sense, as we say, Such a man's writing is his hand, and that is wholly impertinent to our purpose.

Thirdly, This Justification of us is not necessary at first only, while we are coming out of our sin, but in the whole progress of our Sanctification. Its true, some Divines say, that Justification is completed and perfected at one instant, when we first believed. Others, they say, its a continued action, and happily both may be reconciled: for take Justification as it connoteth a state

we are put into, so its not iterated, but done once; neither are we put again and again, or daily in the state of Justification, no more than God doth daily create the world. But if we take Justification for the particular acts of it, remitting of sin, and imputing of Christ's righteousness, then these are daily and continually performed: Even as in our natural life, though we be not daily created, yet we need a constant preservation in that life we were created in. Thus it is here, God out of his mere grace did upon our believing put us into a state of Justification, from which favor we should fall every moment, did not God continue us therein. Hence in the Text its, ὁ δικαιοῦν, God that is continually justifying of us; if we speak of Sanctification as a state, we cannot say that is reiterated, that the godly are frequently sanctified in that sense; but if Sanctification be taken for the particular acts of God's grace, exciting, corroborating, quickening, and the like; these are as daily necessary as our daily bread; thus it is in our Justification, we need a constant remission, we want a perpetual imputation, because our sins and imperfections are renewed daily.

Fourthly, Our Justification is full and adequate to every purpose in this life. The Scripture speaks of it as a privilege, that we are now made partakers thereof; for while we consider how great and glorious an honor and happiness it is, we may think this is too great to be had in this life, Angels and glorified Saints can have no more: but be not discouraged, God even in this life, though full of rags and ulcers, doth pronounce us just through Christ, and deal with us as just, Rom. 3:24. Being justified freely by his grace; we have it already, we may for the present make a comfortable improvement of it, and Rom. 5:9. Being now justified by his blood; Now its already done for us, and so 1 Cor. 6:11. Ye are justified, ye are sanctified, the one was then done for them as well as the other. Hence Rom. 4:5. Its

God that justifieth the ungodly in the present tense. If therefore we walk not as justified persons, its our ignorance and unskillfulness in these great things. Its true at the day of judgment there will be a solemn and more complete justifying of us, as I have elsewhere showed, yet that Justification spoken of so much by Paul in his Epistles, doth belong to this life; and indeed we cannot then be said to be justified by faith, for justifying faith in that act, as well as repentance will then cease, everything that implieth an imperfection in the subject being then abolished; or if we be then justified, i.e. declare justified in an Evangelical sense, it will be, because we did in this life believe in Christ, because we once had justifying faith. Hence this kind of Justification will cease in heaven, though the praise and glory for it will ever redound to Christ. It is thought that the Union between Christ and his Church shall never cease, but the manner of application of it on our part, and communication of it on God's part by Ordinances shall not then continue. Though therefore at the day of judgment, we shall have a more public and solemn Justification before God, Angels and men, in which sense it may be said, We are not completely and perfectly justified till then; yet that relateth most to what was in our lives past, not to what we shall be then, seeing at that time the spirits of just men are made perfect, and their bodies crowned with immortality and glory.

Prop. 5. In a well explained sense, that Proposition is true of our Divines, that all believers are justified alike, The meanest woman believing, though the greatest sinner, a Mary Magdalene, as much as the Virgin Mary. This indeed is thought blasphemous Doctrine in Popery, because they confound Justification and Sanctification, and therefore are necessitated to admit of Degrees, one being more holy then another: but with the Orthodox, Justification is without us, and consists in the favor of God, who looking

upon us through Christ, doth justify from great sins as well as little sins, one sinner is as easily justified as another, and alike justified: yet understand this in a sound sense; for though there be no difficulty with God in pardoning great sins as well as little, and Justification like the sea can drown the tallest Egyptian, as well as a little child; yet more is required of a greater sinner then of a less in the way to Justification. Crimson sins must have greater sorrow; sins of daily incursion require not such a solemn repentance, as those that waste the conscience; though when sincerely repenting, the believer is not to doubt of the pardon of great sins, because great. Though to God Justification from all sins be as easy as from one, and from great sins as well as less, yet our repentance is to be drawn out according to the nature of our sins, although it must be acknowledged, that the least sin being against such an infinite Majesty, deserveth our most intensive sorrow, and could we be melted into rivers of tears, yet they could not wash away the least spot of sin. Again, Though all are equally justified, that is to be understood intensive, as they say, not extensive, that is, though all justified persons have those privileges which accompany Justification, they have peace with God, they have a right to heaven and happiness; yet he that hath more sins pardoned then another, and so hath Christ's righteousness to cover more imperfections then another, he may be said extensively to be justified more than another is, though he hath not the full and complete mercy of Justification, more than he that hath sinned less. As a Giant that hath six fingers and six toes, and is vaster in body, hath not a bigger soul (for according to some Philosophers, All souls are essentially equal) then a less man, only the operation and virtue of it may diffuse itself more extensively.

Lastly, This is not to be understood so, as if faith, which is the applying means of our Justification, may not be firmer in some then in others. For no doubt some have a strong faith, some have a weak faith, and so some apprehend their Justification more steadfastly than others, yet because the worth and merit of our Justification is not in the degree of our faith, but in Christ's righteousness apprehended by it; therefore the weak Christian is as completely and perfectly justified as the stronger. This, if duly considered, may establish and revive the drooping Christian, who because he hath less grace, therefore thinketh he hath less Justification: No, this is to say, thou hast a less Christ than Paul or David had. Though there be difference in your Sanctification, yet not in your Justification.

SERMON XV.

The several Distinctions of Learned Men in the Point of Justification.

ROM. 8:33.

It is God that Justifieth.

There remain two Propositions more that will clear this fundamental Doctrine of Justification.

The first is, That there is no absurdity or inconveniency in granting that the form or nature of our Justification is twofold, or consists in two things. Bellarmine lib. 1. de Justific. endeavors to fasten it upon the Protestants, that they make Justification to have a twofold form, viz. Remission of sin and imputation of righteousness, although at the same time he reckons up four different opinions (as he calls them) amongst the Protestants. Our Divines generally in their answer strive to make Justification to consist in one simple form, and so endeavor a reconciliation between those four opinions, making them to be only different expressions, especially Pareus, Castigat. Bellar. and Vorstius Antibellar. de Justif., with others, make remission of sin and imputation of righteousness to be the same thing, expressed only from different terms or extremes: Even as the expulsion of

darkness, and introduction of light, are the same motion. I shall not here consider the truth of this Assertion, only I may affirm, That there is no error or inconvenience, to make Justification to consist in two distinct benefits, which may be called a double form, for pardon of sin, and imputation of Christ's righteousness, are (as is to be showed) two real distinct mercies, both completing our Justification. Indeed to assert a twofold form of Justification that is heretogenean and opposite to one another, as our learned Writers charge the Council of Trent with, though that speaks ambiguously and subtly, viz. in remission of sin and infusion of righteousness; this we say is very absurd and erroneous; for how can the righteousness inherent in us, be a form of Justification, which is an action of God? Its irrational to affirm any such thing; but if the twofold form be homogeneous, of the same kind, both actions of God without us, then I see no cause so much to strive against such a doctrine, and the Scripture doth plainly speak of both these parts, remission of sin, and imputation of righteousness, and that not as the same thing, but of one as the ground of the other: sin is pardoned, because righteousness is imputed, and certainly imputation of righteousness is the more noble part of Justification, and that which is more immediately constitutive of it: Insomuch that some learned Divines make remission of sin not of the formal nature of Justification, but an effect or consequent of it: but that seemeth not so consonant to Scripture. Now the ground why its no absurdity to make Justification to consist in two distinct mercies, is Because this is wholly a gracious favor of God, and therefore takes in as many ingredients as he pleaseth to appoint: So that the form of Justification, is not like the forms of natural things, that consist in indivisibly, but like any moral or civil forms, which by Law many times require several actions to the constitution of them: So that if we would judge of the nature of

Justification, we must not examine it by natural motions, such as the expulsion of darkness or coldness, and the introduction of light or heat, but rather compare it with civil grants of liberty and favor, that the supreme Magistrate sometimes bestoweth, which may consist of several branches, and many particular privileges, whereof one is really distinct from the other.

Prop. 2. This privilege of Justification is a real, efficacious privilege in all those effects it is appointed for.

Let the Adversary calumniate never so boldly, yet in this truth *nihil haerebit*. This viper cannot fasten on this Doctrine, That Justification is nothing according to the Protestants Doctrine, but a mere putative figment, that it is a mere Chimaera. For first, Its remission of sin, which they themselves acknowledge to be by the Satisfaction of Christ, Is that a mere figment? Is it such a mere fancy and notion to say, Christ's death and his sufferings are imputed to us, so that God's justice is satisfied more than if we had suffered in our own persons? If then this be no fiction or putative fancy, Why is the righteousness of Christ imputed to us? Besides, to call this a mere figment, is likewise to destroy many civil Covenants and acceptations in Law; Do not the civil Laws of a Magistrate give a real being for many actions which are merely by imputation? As when a Surety bound for a debtor dischargeth the debt, Is not the debtor by Law acquitted, as if he had done it in his own person? Yea private men may by their imputation give a reality to some actions: When Paul wrote to Philemon, that he should charge Onesimus his wrongs and debts upon him, if Philemon voluntarily did this, and for Paul's sake accounted all as discharged, had not here been a real discharge of Onesimus? How much more then must this hold between God and us, through Christ our Surety and Mediator. For,

1. Here is a real giving of Christ with all his benefits to us: As Christ really died, really fulfilled the Law, and suffered the punishment of sin due to us, so this as really given to us and made ours, unless we will say, that justifying faith is but a mere fancy, or a non-entity.

2. There is God's judging and accounting this Obedience and Satisfaction for us as ours. Now God's judgment is always according to truth, what he accounts to another must needs be so. Hence is the phrase Rom. 4, of imputing righteousness; God's judgment, and imputing of this as ours, makes it a real thing. Hence by this God is said to be reconciled, to forgive, to be well-pleased, all which argue reality.

3. There is a real grace on our part, which doth receive this righteousness offered, and that is often said to be by faith in his blood; Now this faith is a most real thing, for Heb. 11:1, its called, ὑπόστασις, The substance of things hoped for; its called hungering and thirsting, its called coming to Christ, yea its said to be eating of his flesh, and drinking of his blood: So that even the whole life of a godly man is attributed to this faith; yea Paul, Gal. 2, makes his natural life to be nothing to this, I no longer live, but Christ in me, and the life I live is by faith in Christ. Therefore we are sooner to conclude, that our eating, our drinking, our natural life, are non -entities, then this receiving of Christ's righteousness.

Lastly, The effects of this Justification are real, and they are the choicest food or refreshment of a Christian, for hereby we have peace with God, we are made blessed, we have boldness at the throne of grace, we can glory in all tribulations. Although therefore Logicians say, That relation is the least degree of entity, yet this relative change by our Justification is of admirable virtue and efficacy, yea we are to rejoice in it, as if it were the most physical or natural transmutation that can be imagined; It is a relative change, which

hath a real fundamentum, and a real terminus, as Chemnitz well showeth, though Bellarmine very superciliously derideth it, as ridiculous Logic.

Having thus laid down the most material things that clear this truth, let us consider what Distinctions sound or unsound that are given by learned men in this point, that so we may receive the gold, and reject the dross, separating the precious from the vile.

And first, Some speak of a Justification active, and a Justification passive, not that they are two species or kinds of Justification, but only the same the same thing considered as coming from God, is called active Justification; and the same as received or applied by the believer, is passive Justification. As the Schoolmen distinguish of a *Creatio activa* and *passiva*, making *Creatio passiva* to be the creature itself: now this distinction hath its use, for when we say, Faith is an instrument of our Justification, it is not as Justification is actively considered, or as it is an action of God, How can any action of man be an instrument to God's action? But as we are passively justified, we are justified by believing; its not our faith that doth produce our Justification properly: Therefore, though in Divinity its often said, *Sola fides justificat*, Only faith justifieth, yet that is to be resolved passively in this sense, By faith only we are justified. Thus all those Arguments, If we are justified by faith, then by our own work, and that this is to give too much to faith, yea more than some say they do to works, which they hold a condition of our Justification. All these and the like Objections vanish, because we are not justified by faith, as Justification is considered actively, but passively. Its true, God doth never justify any actively, but the same person is passively justified: Therefore though God did will from eternity to justify, yet he did not actually justify till in time. Neither may this make it any difficulty how to affirm Justification a transient action, when the

knowledge or will of God accepting are immanent; for in all the undoubted transient actions which are, as Sanctification, Preservation, God's will and knowledge about these are immanent only; the willing of the existence or being of such a thing in such a time, is that which makes it transient; I do not here dispute, Whether we are to conceive in God, besides his knowledge and will, an executive power: that would be too tedious, and not very pertinent in this place.

Secondly, The Scripture speaks of a lawful and good Justification, as also of an unlawful and sinful one, which men are many times guilty of, for Justification is attributed to man as well as God. Thus Prov. 17:15. He that justifieth the wicked is an abomination to the Lord. This is very frequent amongst men, those that will accuse and condemn the generation of the just, as hypocrites and false, yet will justify and applaud the wicked, as the best men on earth. Its a very sinful thing to justify any wicked cause or action, and to this may be reduced all those that a bet or maintain false doctrines and errors. Its an abomination to the Lord to call evil, good, and falsehood, truth; there is also a sinful justification, when men approve themselves and acquit themselves from sin, as if they had good hearts, and a good life, though at the same time, not only the Law accuseth them, but they are abominable to God: Oh this false justification is the grand enemy to this Evangelical Justification! Why is it that most who hear this Doctrine are no more affected with it? Are not ravished with it? It is because they have a false righteousness; they look upon a justification of their own by the works they have done, and therefore they never desire or pant after this. This is the desperate disease of those who are formal, civil persons, preserved from gross notorious sins, commonly none are more stupid under this precious Doctrine than they. The Pharisees they were plunged all over in this self-

justification, Luke 16:15. This is the sin our Savior chargeth upon them, Ye are they which justify yourselves; and Luke 18:14, by an instance of a Pharisee and a Publican, is excellently represented, that many times they are justified before God, who have no such thoughts of themselves, thinking the clean contrary, at least knowing they have deserved it; and again, there are others who are very confident, and presuming in their own goodness, and yet are wholly abhorred by God: Oh that this mother-sin, this root of all evil were expelled your hearts! Oh that everyone were brought to see this, and to cry out, I have no righteousness of my own, I look upon myself and tremble, How shall I come into God's presence? Oh that upon the discovery of the loss of God's Image, thou couldst go out with deflowered Tamar, thinking thyself undone, saying, And I, poor, sinful, wretched I, whither shall I go? Profaneness is not so great an enemy to Evangelical Justification, as pharisaical righteousness. The Jews, because they endeavored to establish their own righteousness, were wholly ignorant of the true righteousness. Paul would have thought it blasphemy to speak of all his religious duties while a Pharisee, which he doth afterwards, when a believer, that they were a loss to him, that they were as dung and dross, such a thought would have been rejected with great disdain: Oh this is it that undoeth most! You cannot, you dare not begin to think, I am in a condemned estate, all my righteousness I presume in, is nothing worth: Oh miserable and wretched man that I am, What shall I do?

The heart of man is so full of itself, that it dareth not admit such thoughts. But there is a good Justification, and that is when God justifieth the sinner believing in and through Christ. God doth not here pronounce a man righteous without a righteousness, or that hath no righteousness, but

because clothed with the righteousness of Christ, therefore is the believers nakedness covered from the eyes of God.

Thirdly, There is an absolute Justification (if we speak in the general nature of it) and a comparative Justification. An absolute Justification is, when a crime charged upon such a man, is proved to be false, and the party accused prevaieth over his adversary, so that his innocence may be more cleared. This is ordinary amongst men. There is also a comparative Justification, when men, though guilty of sins, yet compared with others more heinous, seem to have a kind of innocence, *Minora vitia virtutes vocamus*, Ezek. 16:51. Thus Jerusalem is said to justify Sodom and Samaria, though places full of great pollution, because they had not committed half of the abominations of Jerusalem. And this comparative Justification is very frequent in the world; How many are there, who therefore justify themselves, because they are not so bad as others, they run not into the same excess of riot, neither are they so profane and opposite to what is holy, as many in the world are? Thus they think God will justify them, because less wicked then others, seeing they do justify themselves: Oh but how little is their ground of comfort in this respect! For thou art to live answerably to God's Word, thou art to make that the rule to walk by. Though others are worse than thee, yet the Scripture makes thy life and conversation a state of gall and wormwood, and though to greater sinners there be greater torments provided, yet even to less sins no less then everlasting flames are appointed. A comparative Justification is not available without a positive and absolute one from God.

4. There is a Justification in *foro Dei*, in God's Court, and there is a Justification in *foro Conscientiae*, in the Court of Conscience. Then are we justified before God, when he no longer chargeth our sins upon us, when he

removeth the guilt we are obnoxious unto; Some have thought it hard to conceive of a tribunal God hath in heaven, where before himself and the holy Angels he doth arraign us. And certainly we are not to limit this bar of God to heaven, but so far, and where God doth demonstrate his anger against sin so far, and there may we say God doth erect his tribunal; when God afflicts a man for his sins, either with inward troubles of conscience, or outward calamities; this may be called a summoning of the sinner before his tribunal, then is the offender to apply himself to God for reconciliation, so that this forum Coeli is not so to be understood, as if God's anger were included there, but as manifesting itself either to the conscience, or otherwise. Therefore this second kind of Justification in the Court of Conscience is opposed only to the Court of heaven in this respect, because many times those whom God justifieth in heaven, feel not, or are not persuaded of his Justification in their hearts: Therefore it is that though partakers of unspeakable privileges, yet they walk in darkness, as having no comfort at all belonging to them. Although (as was declared formerly) this is not Justification, but the sense of it. Luther represented this twofold Justification by those two passages of Christ concerning Mary Magdalene, for Christ spake concerning her, first, when she did not hear him, That her sins were forgiven her, and afterwards he spake particularly to her, Be of good comfort, thy sins are forgiven thee; God then may justify in heaven, and this by a direct act of faith be applied, but the reflex act or certain knowledge of thy Justification be separated from it: God hath his wise ends, why he sometimes bestoweth this privilege, and doth not give the sense of it, sometimes it is his action alone to separate these two; but at other times, and that falls out too often, the people of God through their careless, unfruitful and unprofitable walking raise up a great gulf between the light

of God's favor, and their own souls; so that though he is indeed blessed that hath his sins pardoned, that hath a righteousness imputed to him, the Scripture calls this man a blessed man, and no other, yet this blessed man may be in his own sense miserable and wretched, yea a man appointed for destruction; therefore be earnest in prayer to God, not only to justify thee in heaven, but in thy own heart and spirit: this will make thee walk thankfully, cheerfully and fruitfully. This will be like Ezekiel's spirit in the wheels. This will be oil to thy bones, and wine to thy heart. It was the sense of this made Paul in this Chapter thus victoriously triumph over all opposition: especially take heed of such a life, which though it doth not make a total intercession of, yet it makes a sad interruption in our Justification; when the intercourse of this is stopped, it is like a besieged City that hath all the pipes of water cut off, that have no way of refreshment to come to them, then they would like Dives be glad of a drop of water.

Fifthly, Some learned men speak of an universal Justification, and of a particular one. An universal Justification they call that, when a man at his first believing, is received into God's favor, then there is an universal pardon of all his sins committed, God leaveth not out the least farthing, but it is all discharged: And then a particular Justification they call that, which is daily iterated in our lives; for as we daily renew particular sins, so we need daily remission of them: Now although, as I have showed, Justification denoteth a state of man, and so is universal and unutterable; yet being they call it a particular Justification, and mean thereby only the renewed pardon of particular sins daily committed, I would not much contend in the matter; we cannot call remission of sin a state, as we call Justification; for although when a sin is remitted, we have God's favor as to that particular, yet we commit more sins daily, which would endanger us,

were we not in a state of Justification, whereby God's grace will so watch over us, that no sins shall drive us out of this heavenly Paradise.

Sixthly, There is a Justification of the cause, and a Justification of the person, and these are always to be distinguished. Job did justify himself against his friends, and would not let go his integrity; this was a Justification of the cause, or matter of fact. And thus David oftentimes in his particular quarrel between his adversaries and him, doth often appeal to God, and plead his innocence, and prays to God to regard his righteousness, but this was not in the Justification of his person; then he renounceth his own righteousness, and entreats God would not enter into judgment with him. To this may be reduced that act of Phineas, Psal. 106:31, executing Justice, and it was imputed to him for righteousness, not for the righteousness of his person, but of that act or cause. Therefore there is a vast difference between this phrase, and that Rom. 4, quoted out of Genesis, Abraham believed, and it was imputed to him for righteousness, as is to be showed.

Lastly, There is a Justification before God and before men. A Justification before God is, when God himself doth acquit us from our iniquities, and against this no men or devils can put a bar. A Justification before men, is when we walk so holily and exactly according to the principles of faith, that thereby we declare ourselves to be true believers, and justified before God. This Justification is necessary against all those that glory in the title and name of Christianity, as if a bare faith separated from holiness was enough. It was one of Simon Magus his blasphemies, as History reports, affirming, that faith did make a man free to do what we would, and that it is a slavery to be obliged by God's command to any holy duties. The Gnostics also tumbled in this mire; and the Eunomians, who delivered, That if a man did

hold that faith they taught, the committing of no gross vices would hinder their salvation. This Justification before men by holy works, is that which James pleads for in his Epistle, as some Divines conclude; and certainly it is part of the meaning, as in time is to be showed. Therefore that men may not deceive themselves, through their self-love, saying, They are justified, when God condemneth, the Scripture speaks of a Justification by holy works before men, that so the hypocrite may be excluded, and the good tree known by its good fruit.

SERMON XVI.

An Examination of some Distinctions about Justification, much controverted by several Authors.

ROM. 8:33.

It is God that Justifieth.

I shall now conclude this Text, from which we have been informed about the Nature of Justification.

There remain two or three distinctions that are controverted by several Authors, and these are at present to be examined. And,

First, Some distinguish of a baptismal Justification, and a Justification of persons grown up. This of late hath been agitated, especially Dr. Ward for the affirmative, maintaining a Baptismal Justification of all children baptized, De Baptis. Infant. disceptat. And the learned Mr. Gataker, who is for the negative; and indeed it would be a very hard task to prove the Justification of all Infants baptized out of Scripture. For,

1. Hereby must necessarily be established a twofold Justification, and that of a different nature, one of Infants in Baptism, from which there will be often a total and final Apostasy.

2. Of grown persons, which (according to the fore-mentioned Authors opinion,) (for I speak not of Thompson, Bertius, or others of that metal) is perpetual, and from it can be no falling away. Those learned men therefore Davenant and Ward, who introduce a Baptismal Justification, are forced to make this different *toto genere*, from that of grown persons; the one (they say) is amissable, the other can never be lost. But by Scripture direction we cannot walk boldly in these paths. Though indeed the Scripture speaks not directly of Infants Justification, yet by consequence it doth plainly and fully demonstrate it. Not that they are justified by actual faith, as the Lutherans contend, but this gracious privilege is applied to them, surely, though not expressibly by us; some difference then must be granted between an Infants Justification, and a person grown up, but not specifically, or in the nature of it, as if the Justification of the one might be totally interceded, and not the other, for Rom. 5, the Apostle chaineth them inseparably together, Whom he hath predestinated he hath justified, and whom he hath justified he hath glorified.

Secondly, This opinion is not so wary as that of others; for some limit this baptismal Justification only to elect Infants, but these extend it to all baptized Infants, because they hold the Sacrament of Baptism exhibitiv of grace, which is always effectual in the subject receiving, unless there be some *obex* or impediment put by the Suscipient, which (say they) cannot be in Infants: But to make such an universal Justification of all visible members of a Church, is a great Paradox.

And thirdly, If it be granted, that the Sacrament of Baptism is not only obsignative, but exhibitiv of grace, yet that doth not follow, that it must be in all, and at that time of Baptism, but it may be exhibitiv of grace in its due time, when it shall please God by the word preached to work it, and the

original corruption everyone is born in, is *obex* enough, seeing by that every Infant is a child of wrath. This doctrinal assertion hath too much influence in the hearts of all, for do not most rest on their Baptism as the ground of their Justification and Salvation, never attending unto those qualifications of an holy life, and renouncing the ways of sin and Satan to which our Baptism doth engage us. Indeed the Sacraments are usually called the organical means of our Justification on God's part; but this is not to be understood, as if they had some inward, latent, physical virtue in them, as natural causes or medicinal pills have, to produce real effects: No they are moral causes only instituted by God; and although he hath promised to go along with his own institutions, yet they do not *ex opere operato*, merely by receiving of them convey grace, unless faith in the receiver make them effectual, as digestion in the stomach makes meat to nourish; therefore to a dead man food would do no good, neither do the Sacraments, where spiritual life is not laid as a foundation. In Popery this Justification by the *opus operatum* of Sacraments is much advanced. The Church (saith Becanus) hath two Baths to wash away its filth, the one of Baptism for original sin, the other of Penance for actual; and for the former he alledgeth a place out of Gregory, He that doth not believe all his sins are washed away in Baptism, doth believe not Pharaoh and the Egyptian host were drowned in the red Sea. But although the Sacraments God hath appointed be not empty mockeries, yet they are effectual only, where there is due preparation. As the Jews did generally rest upon their Circumcision for Justification; and we may perceive by Paul's zealous disputes in his Epistles to the Galatians and Romans, that works of the Ceremonial Law, as well as of the Moral, were pleaded for by false teachers, as the causes of Justification; so still the same corrupt opinion, as so much sweet poison is

received by most men, that they were justified in their Baptism, and therefore they need not trouble themselves with anymore fears in this point. But if thou wert justified then, thou wast also sanctified then, for these always go together as light and heat in the fire, and if sanctified, then surely it would have been demonstrated in an holy and heavenly life. Are they not the manifest signs of the contrary? Do not therefore delude thyself, and think to mock God: if there were baptismal Justification, there was also baptismal Regeneration, and he that is born of God sinneth not, neither can he (viz. so as wholly to give himself up to the service of it, 1 Joh. 3.) because he is born of God, and his seed abideth in him.

Secondly, Another controverted Distinction is; of an actual Justification from all eternity, and a declarative Justification in time. This is the great Diana of the Antinomians, which hath been at large confuted in my former Treatise. Indeed such a distinction hath unhappily fallen from the pen of some eminent and orthodox Writers, though not improved to such foolish and absurd consequences as the Antinomists do. Howsoever such a distinction hath no foundation in the Scripture which restraineth Justification to the believer, and describes the godly man to be for the present justified, so that formerly he was under the wrath of God, God's purpose to justify is not Justification, no more than his purpose to glorify is glorification. Neither doth this argue any change in God, but in the creature, for he did immutably from all Eternity will such a change upon the sinner believing; God therefore is not properly said to be altered, but man is. Besides its wholly irrational to make our Justification in this life, to be only declarative, as if God did not indeed pardon sin, but did only manifest that he had done it already from all Eternity; How then can promises of pardon be made good, or well interpreted, which are upon the supposition of our

believing and turning to God, that then he will turn away his anger, which by the fore-said position was never upon any elect person, all the while he was in an unregenerate estate, and in the height of his impiety? But enough hath been said to this already.

Thirdly, The Arminians, and all those who hold a total Apostasy from Justification once received, must distinguish of Justification as they do of Election, an absolute Justification, and a conditionate. An absolute is, when God foreseeeth that a man will persevere and continue to the last in his faith and obedience, upon which provision God doth then absolutely justify him. A conditionate is, of every man believing and repenting, provided, that he persevere in the same: So that as by their Doctrine no man can be absolutely elected till he die, so neither absolutely justified, for he may fall into such sins, as that though formerly justified, yet now condemned, yea today he may be justified, and tomorrow thrown out of that estate. This false and uncomfortable position is maintained by Thompson in his Diatribe, against whom Bishop Abbot hath solidly written, Those that are once justified are never again cast out of his favor, they may want the sense of it; The Sun may be in an eclipse, but not removed out of its orb; and as Hooker observeth well in his Discourse of Justification, added to his Ecclesiastical Policy; As Christ once died, but rose again never to die more, death hath no more power over him; so a justified man once allied to God through Jesus Christ, doth from that time forward as necessarily live, as Christ himself by whom it is that he doth live. In his judgment therefore, which is also consonant to the Scripture, a justified man can no more cease to live in this state of Justification, then Christ can cease to live in heaven; and the reason is, because of that immortal and indissoluble union which is between Christ the Head, and every believer a member unto him. Thy

Justification therefore doth not depend in the continuance of it upon thy strength and thy power: woe be to us, if we had no other support; but it is built on Christ himself, who is the same yesterday, and today, and forever: So thy Justification also will always be the same, though thou art many times changed with uncertain fears and doubts.

Fourthly, The great and famous distinction which hath made so much noise in the books of late Writers; is that figment and new invention of the Papists, of a first and second Justification. The first Justification they call that, when a wicked man is at first made holy and righteous, having a supernatural principle of grace infused in him, which doth inherently justify him. A second Justification they call that, whereby a man being already just, doth increase and grow in his righteousness, and so is more justified. For the first Justification, they would persuade us, that they hold it to be only of grace, when yet they hold such preparatory dispositions that are merits of congruity to obtain it. For the second Justification, they plainly acknowledge, that is obtained by our merits, and the good use of grace already received. By this distinction they think Paul and James may be reconciled. A great difficulty they grant it to be, how to accord both those Apostle, but they think this distinction reconcileth all; Paul (say they) speaks of the first Justification, for that is of an ungodly man, and it is by grace freely. But James speaks of a second Justification, and that is by the works we do. Indeed Becanus Tom. 1. and Tapper Art. 8, speak of a twofold first Justification; the first Tapper calls, *per modum simplicis generationis*, or as Becanus, when one is made just that was neither just, or unjust before. Thus, they say, Angels and Adam were justified, there Justification was not of a person ungodly before, but were created in this purity. The second kind of first Justification, they make to be by way of a qualitative alteration, as

when that is made hot which was formerly cold; so a wicked and ungodly man, he by the grace of God is made just and holy. This, they call, the first Justification. But this distinction, as they explain it, is full of falsehood and reproach to the righteousness of Christ; for both these Justifications are built upon a false foundation, viz. That our inherent righteousness habitual or actual, is that which doth justify us in God's sight. This (as is to be showed) is against all those places of Scripture, which proclaim imperfection and defilements adhering to the best works we do. Its contrary to the frame of all the godly men's hearts that ever lived, who prayed against God's severe entering into judgment with them, knowing Justification in the sight of God, by anything they can do, is wholly impossible.

2. This distinction of first and second cannot hold, Because a man is justified in the same manner and way in the whole progress of his life, as at first. Hence Abraham Rom. 4, when yet he did abound with many fruitful works of righteousness, was said to be justified by faith. The Adversaries do acknowledge Paul speaks there of the first Justification, and yet Abraham in whom the Apostle instanceth, was not then made righteous of wicked, for a long while before he had served God in all holiness.

3. There cannot be a first and second Justification in the Popish sense, because the just is said to live by faith, Hab. 2, which is three times alleged in the New Testament, and is applied to our Justification, as well as to dependence upon God in outward calamities; yea living by faith in respect of Justification, is the foundation of the other life by faith. Till by faith we live, receiving the favor of God through Christ, we are not able in other conditions to exercise the believing acts of dependence; seeing therefore that the first man's life (his life, not only his first conversion) is by faith,

and that in respect of Justification, therefore in the whole progress of his life, he is justified but one way. After thou hast been many years a proficient in the way of godliness, thou art to put forth acts of faith for Justification, as humbly and as feelingly of thy own unworthiness, as at thy very entrance into godliness. Did not Paul when he had ran very far in the race of Christianity, yet forget all that was behind, and desire to be found only in the righteousness which is by faith. So that whereas the Doctrine of Justification is reproached for a Doctrine that breedeth security, pride and negligence in holy duties, There is no Doctrine like that so naturally inclining to increase humility, an holy fear and self-emptiness, for by this we are taught even in the highest degree of our Sanctification, to look out of ourselves for a better righteousness; we look upon ourselves in the best of our spiritual glory, as so many Jobs on the dunghill, or Lazarus's begging at the rich man's gate; for how can the soul but be filled with great shame and confusion, that seeth nothing but deformity in itself, that dares not by any works he hath done, approach into God's presence? By Sanctification he hath righteousness indeed inherent, but not perfect: by Justification he hath righteousness perfect, but not inherent. Let this then be settled upon thee, as at first thou wast justified freely by the grace of God: Thou sawest thy by-past sins compassing thee about, and therefore didst look out of thyself to Christ. Thus it is to be always, though thou hast not the same sins, yea though now thou aboundest with many graces, and hast a large increase in holiness, yet such are the defects and failings accompanying thee in all thou doest, that thou canst not but cry out; Oh let me be covered with a better righteousness then that of mine own!

4. There cannot be a first and second Justification in the mentioned sense, Because even those who are already reconciled to God, are yet daily to

endeavor reconciliation with him. All new sins are apt to make new breaches, and these make, though not new total, yet partial reconciliations. Thus Paul, 2 Cor. 5:19,20, when he said, God was in Christ reconciling of men to himself, he addresseth his speech even to those that were reconciled, that they would be reconciled to God, that is, they would not only abide, and continue in that state, but as often as any failings and imperfections did break forth, they would by repentance turn to God, and entreat his favor toward them; an after-reconciliation then is not by any merits or good works of ours, but by the same gracious foundation it was at first wrought. Hence David, Psal. 32, pronounceth it as a universal Proposition, of every man at every time, whether at the first or at the last, Blessed is he, whose iniquities are covered, and his sins not imputed to him. Know then for thy direction (for its a great matter to be rightly informed herein) that all the day, all the year, all thy life long, thou art to be by faith receiving a righteousness without them, as thou doest every moment take in breath. Some have urged that phrase, Put on the Lord Jesus Christ, Rom. 12:14, implying, that as every day we are to put on our garments to cover our nakedness, so we are to put on Christ for the covering of all our imperfections. This is the difference between man and beast, man comes naked into the world, *Peccata de propriis vestiuntur* (saith Augustine) and thus it is with man Theologically considered, he comes naked and destitute of all righteousness, and hath no covering of his own, but must be found in the Lord Christ, whose righteousness God judgeth as ours; neither is God deceived at that time, or judgeth otherwise then according to truth; for Christ's righteousness is truly ours, though not inherently, When our Divines delight to express this by Jacob's getting the blessing in his elder brothers clothes, Papists reply, That we make God like old Isaac, that

through blindness cannot discern what is truth; but to say, the hands are indeed the hands of Christ, but the voice the voice of a sinner. This is willfully to mistake our words, for we all say, God judgeth as the truth is, neither doth he justify us without a righteousness, only this is not inherent in us.

Thus we have discovered the falsehood of that distinction of a first and second Justification, which they may multiply to the hundredth and thousandth Justification as well as the second.

But there are some learned and Orthodox Writers, that do admit of a first and second Justification, but not in the Popish sense, they utterly abhor that, yet they affirm a first and second Justification. Ludovic. De Dieu in Rom. cap. 8. v 4, a very learned man, is large in asserting this. The first Justification is that acknowledged by the Orthodox, whereby, though sinners in ourselves, yet believing are justified before God. The second, whereby thus justified out of ourselves, we are justified before God in ourselves. The first Justification is the cause of the second, the second is the effect and demonstration of the first. The first is by faith, the second by works, and both are necessary; and if it should be objected, That then we are justified by the works of the Law; he answers, That these works of Sanctification are not the works of the Law *ration originis*, for the Spirit of God doth work them, but *ration normae*, in respect of the rule by which they are prescribed: And further then (saith he) are we justified by the works of the Law, when they are performed, as the condition of that Covenant: But this opinion looketh not on the Law so, but as its now altered; for the Law is deprived of that dominion it once had, and being subjected to Christ, cannot but praise and approve those works which flow from faith, and are wrought by God's Spirit, though they be not

satisfactorily answerable to the rigorous commands of it: So that by this opinion, when we are first justified by the imputed righteousness of Christ, then afterwards our works are accounted also unto us for righteousness. God justifieth us, as being free from profaneness and hypocrisy, walking sincerely in obedience to his commands; so that though an inherent righteousness be made the foundation of this second Justification, yet it is not from any worth or dignity, proportioned to the rule of holiness, but from the worth of that imputed righteousness from which it floweth, and through whose dignity it is accepted of, and of this later Justification he makes James to speak, and so reconcileth him with Paul. Its true, other learned men speak something to this purpose; Not only Bucer, who is known to place Justification both in imputed righteousness and inherent, thereby endeavoring a reconciliation with the Papists, for which Pareus blameth him as too facile. But Calvin, lib. 3. cap. 17. Sec. 8. It is one thing, saith he, to dispute, what works avail of themselves, another thing What after the righteousness of faith is established, premise remission of sin and Christ's perfection, whereby what is imperfect is covered, and then the good works done by believers, *Justa censentur, vel (quod idem est) in Justitiam imputantur*, are accounted unto righteousness. To this purpose also Zanchi, Tom. 1. de Justif. Thes. when a man is first reconciled to God by faith, then a believer is afterwards accepted of by God, for his good works. Although this be thus asserted, and all the Orthodox do readily grant, That our good works are pleasing to God through Christ, yet that this should be called a second Justification, and that before God, there seemeth to be no ground from the Scripture; for (as you heard) Abraham and David after their first Justification are still said in the some manner to be justified, viz. by faith, not by works. Its true, God doth accept of believers as sincere, that they are

not hypocrites, but they are not justified by this; for David crieth out, Psal. 19. Who can understand the errors of his heart? So that there is hypocrisy in the heart of the most upright man for which God might justly condemn him.

Let the Use then of all this be, to pray to God, that thy mind be kept sound in this main Doctrine: Oh let not any subtle distinctions poison thee! This truth hath an influence into all thy comforts, and into all thy holiness, therefore admit not the least corruption here. How many ways have the corrupt hearts and heads of men invented for Justification? The Turk hath his way to justify himself before God. The Jew his. The Papist his. The formal Protestant his, and all agree in establishing some righteousness of their own, which can no more stand before God's judgment then stubble before the fire: such a righteousness may have greater applause in the world, but bring it to God it is abominable. As the eye can endure to look upon a Candle or the stars, but is not able to endure the glorious beams of the Sun.

SERMON XVII.

Showeth, That every Man is prone to set up a Righteousness of his own, to be Justified by it, and whence it proceeds.

ROM. 10:3.

For they being ignorant of God's Righteousness, and going about to establish their own, have not submitted themselves unto the Righteousness of God.

Having discussed the nature of Justification in the general, I shall proceed further in this manner: First, To handle negatively what is not that Righteousness, whereby a man is justified, because there are many false righteousness's exalted for Justification, and shall from this Text in the general, inform how prone we are to seek for a righteousness to justify us, otherwise then God hath appointed.

The Apostle in the Chapter preceding charged the Jews with heavy and sad things, but that they might not think this spoken from hatred, but love unto them, he doth very passionately insinuate himself into their affections in the beginning of this Chapter, which is expressed *quoad affectum*, and *quoad effectum*: in respect of his inward affection, he tells them his hearts

desire is toward them, εὐδοκία, which is very emphatical, and as Jerome saith, cannot be translated by one word, unless a man should say Placentia. It was not then every kind of affection, but the top and highest he had towards them.

Again *quoad effectum*, his love is seen in his prayer to God for them that they might be saved: Spiritual love is the most active and vigorous. To love a man to his salvation, is more than temporal beneficence whatsoever.

In the second verse he giveth a reason of these strong desires towards them, he gives them good testimonial Letters, only he corrects them with a diminution, I bear them record, that they have a zeal, but not according to knowledge. Zeal though never so fervent in matters of Religion, yet if preposterous, if not regulated by God's Word, is like the strange fire offered upon God's Altar. Its better, saith Augustine, *Claudicare in viâ*, then *strenue currere extra viam*. The Jews did run, but it was out of the way; They were like a fertile piece of ground, but overgrown with weeds: Had their zeal been right both in respect of its original, and its manner, and its object, and its end; Then Paul would have delighted to have sown his spiritual seed in such prepared ground.

In the third verse, he instanceth, wherein their blind zeal did hurry them into destruction, and that was in the main point and hinge of their salvation, viz. about their Justification, they set up a righteousness to be justified by, which was directly contrary to the righteousness of God; so that their dangerous miscarriage is expressed in the sin itself, and in the causes of it, the sin itself is not to submit or subject themselves to the righteousness of God; The righteousness by which we are justified, is called God's righteousness, both because he causeth and procureth it, as also, because its adequately answerable unto his will, and accepted by him, and because it is

a righteousness not of a man merely, but of God also, as in time is to be showed. Now to this righteousness, which with all their hearts and open souls, they should have received, because nothing else could commend them to God, they did not submit themselves, or they were not submitted, such was the rebellion and self-fulness within them, that they would not rest wholly upon this righteousness. Here not the full stomach, but even the empty loathes the honey-comb, though they had a conceited fullness. This righteousness as its called twice in the Text God's righteousness, so its illustrated by the opposite, τὴν ἰδίαν δικαιοσύνην, their own righteousness. Its called their own righteousness, both in respect of the principle from which it did flow, they did those works by the strength of nature without the grace of God, and their own righteousness in respect of the subject and inherency; for suppose any of the Jews had been with Paul converted, yet they would not with him be found in their own righteousness, but in that which is by faith, Phil. 3, so that the works of grace may be called our own righteousness, when we seek to be justified by them, although in respect of their original they are not ours; as a man's soul is his own soul, though at first infused by God alone. Thus you have their sin.

The Causes are, first, their ignorance, ἀγνοοῦντες; this was not ignorance of the fact, but of the right, neither was it invincible, but willful and affected, for they had excellent means to know to the contrary.

2. There was their pride and willfulness in this way; they did, ζητεῖν, earnestly seek and labor to set up their own righteousness, στησαί, from sick and weak persons, who would stand, but through their imbecility fall down immediately, or as a man that would set up an Image, but for want of life it tumbleth down presently; as he said, ἔνδον τί δεῖ, it wants something within; as the Israelites endeavored to set up their Dagon before the Ark,

though that tumbled down before it. Thus these Jews endeavored to establish their poor, weak and cadaverous righteousness in the presence of God's glorious, just and holy Majesty, which yet was no more able to stand before him, then stubble before the fire.

3. There is their rebellion added to their pride, they would not submit themselves; a man naturally is as disobedient to a promise to receive the righteousness offered by faith, as he is to a Command to fulfill the duty thereof. This is good to be observed, thy heart was not once more averse and untoward against the holy commands of God, then now since broken for sin, it is opposite to God's promises for a righteousness; Not only our Sanctification, but our Justification also finds strong rebellion against it in all our hearts.

That every man naturally is very prone to set up a righteousness of his own to be justified by it, contrary to that which God hath appointed. Publicans and gross sinners do not more oppose the way of practical godliness, then Pharisaical men do the way of Evangelical righteousness. Not only righteousness inherent, but imputed also, is extremely contrary to man's corrupt nature; we say, Christ shall not reign over us in respect of his Priestly Office, purchasing a righteousness for us, as well as in his Kingly power enjoining holy Laws to walk by.

To set this truth before you, I shall discover the, ὅτι, of this Doctrine, that it is so, and then bring the demonstration or the, διότι, why it is so, and the diligent attending to this will not only make you know Justification by Books and by Sermons, but you will feel the power and sweetness of it upon your own heart; for I write not only to the intellectual part, but the affective also. A Ministers Motto should be, *Nusquam doceo ubi non moveo, nusquam moveo ubi non doceo.*

First therefore, That its inbred in all to seek after another righteousness for Justification, then what is Evangelical, appeareth, In the corrupt Doctrines and Opinions of all men almost about it. As there were but eight persons preserved in the Ark, when the whole world was drowned; so there are some few preserved in the sound and true Doctrine of Justification, when almost the whole world erreth dangerously, if not damnably about it. As for those that are without the Church, its no wonder, if they, as they reject a Christ, so also the righteousness which comes by him. The Jew, the Turk, the Pagan, all of them approach to God as absolutely considered, and so expect acceptance by those works they do. No wonder if the Jews do so now, for they did of old so, when yet they had the Prophets discovering Gospel-righteousness to them, and all their Sacrifices might abundantly convince them, that they had nothing of their own to put any confidence in. Hence God by the Prophet Isaiah threatens, Chap. 51:12. I will declare thy righteousness and thy works, for they shall not profit thee; God will make them ashamed of their righteousness, as well as their sins; Oh this is excellent, when a man is amazed and in an holy manner confounded even at his holiness, as well as at his offenses! Therefore he addeth verse. 13. He that putteth his trust in me (viz. renouncing his righteousness) shall possess the Land; and verse. 15. The high and lofty one that dwells in the high and holy place, doth also dwell with the humble and contrite spirit to revive that. Now, who is this humble and contrite spirit? Even that which goeth out not only of his sins, but of all his duties and graces, and being ashamed and cast down in himself, is revived only by the grace of God without him. Come we to those within the Church that profess their faith in Christ, and you would think there was a universal consent in this great privilege of Justification. But nothing is more controverted, How much unjustified is the

Scripture-Justification of most? What accusations and condemnations of one another about Justification? Insomuch that set some few, even a remnant, aside, comparatively, the whole Christian world, both Doctors and people, learned and unlearned, fasten on a Justification by works; and that which the Apostle doth industriously oppose they labor to bring in, but with many subtle distinctions, and fair disguises: the Papist, the Arminian, the Socinian, the Castellian, the Swinckfeldian, with divers others, all conspire in this, That our righteousness is inherent by which we are justified; most of them make faith and works, some few faith only, as its a gracious act; so that the *to credere*, the very believing is accounted of by God, as a full, complete, legal righteousness. Now, whence cometh it, that all do so readily join in this falsehood? But because Justification by something in us is so pleasing and connatural to flesh and blood: Its a Doctrine that naturally breedeth in our hearts; and therefore as all men grant the fire to burn, and the Sun to shine, because this is evident to sense; No less do all conspire in this, that we must do something, work something, that by that we may be accepted of by God. So that the universality of such corrupt Doctrines, show what is the root in our heart. These Frogs could not breed but from such noisome spawn.

A second Discovery of our proneness to a Justification that is not Evangelical, is, From the confidence and cordial trust men put in the religious duties they perform. So that what ought to be given to Christ and his righteousness, they attribute to their duties. That look as the Idolater gives that worship and honor to wood and stone, which is due to the wise and holy God only: Thus such hope and confidence do men generally put in the good works they do, which belongs only unto Christ. Our Savior represents this in the Pharisee, Luke 18, though he giveth God thanks that

he is not thus and thus, that he doth pray and fast, yet it is by this working he looks to be accepted. There is not a word of his sin, of his millions of imperfections in every duty he did: But as high as he was in his own thoughts, so low and abominable he was in the sight of God. That is a remarkable expression, Phil. 3:3. We are the Circumcision, who rejoice in Christ Jesus, and have no confidence in the flesh, that do renounce all duties and privileges, making the glory and joy of our souls to be in Christ only: Oh take heed then of this deadly poison, to have a secret trust and rest of soul in the good things thou doest! The stone is not more inclining to fall downward, then thou art to take up thy rest here, and though thou art no profane or ungodly sinner; This heart-confidence in duties performed, is millstone heavy enough to drown thee in the sea. This leprosy did spread itself over the Jewish Nation; this made them set up the works of the Law against Christ; and the generality of Christians are as much formalized, and made Justiciaries as ever they were. This sin devoureth secretly without a noise, as the moth doth clothe, it doth not as gross sins consume like a roaring Lion.

Thirdly, Men are averse to Evangelical righteousness, in that they are so apt to self-justification, and clearing of themselves, all is clean and good in their eyes. They have good hearts, good works, God is their good God; there is nothing (as they judge) but good in them, when their hearts, if ransacked into by God's word, is a noisome dunghill; This was the Pharisaical righteousness, Luke 18. Ye are they which justify yourselves. And so the Jews of old, though under God's grievous judgments, yet would plead with God, as if they were not guilty; they thought God's ways were hard and unequal: So hard a matter is it to acknowledge sin, and to be willing to be ashamed because of it, whereas the Publican that went away

justified, he humbled himself, he bewailed himself a sinner; and certainly then is a man in an hopeful way for Justification, when with Job he abhorreth himself, because of the spiritual sores and ulcers that are all over him, then he is nearest to God, when he sets himself afar off, as not being worthy to come into God's presence; when, as our Savior directs, thou settest thyself at the lower end, then will Christ bid thee come up higher: But oh the self-love and self-flattery which reigneth in every man: who is willing to be convinced a sinner, to accuse and arraign himself, as a sinner, to judge and abhor himself, as guilty of all the wrath God threatens in his Word! Oh how hardly is he brought to think himself undone, to see his nakedness and poverty, to acknowledge he is a beast and a devil! No, this will never be done, till God break and soften the heart, and therefore how many are admiring the virtuous and innocent life they have lived, as he did the glorious Babel he had built, and even then, when (as he was) they are near utter confusion?

Fourthly, Our proneness to a contrary way of Justification then God hath appointed, is seen in that want of an appetite, and heavenly relish, which a gracious heart useth to have in the Doctrine of Justification. Were people spiritualized, sensible of the burden of sin, of the infinite imperfections that cleave to them, of their inability to answer God in any particular; There is no truth in the world would be so acceptable to them as this; for this they would say, The word of God is sweeter than the honey-comb; Why is the Gospel commended by so many admirable Titles, The precious Gospel, the glorious Gospel? But because of the admirable excellency an Evangelical spirit finds in these things. At the first Reformation out of Popery, when this pearl of Justification lay all over covered with dirt and mire, the superstitious Doctrines of Popery, but by the means of those excellent

Worthies God raised up, discovered and purified; How many humble, precious and contrite hearts did God also fashion by his grace, that for that truth, above all, in Reformation, did bless and praise God for? For as Calvin well urgeth, What foundation can be laid either for true piety, or solid comfort, if a man in the first place be not satisfied in what relation he stands to God, upon what terms God and he are? Oh but now this manna is loathed! Now many Sermons may be preached, and the auditors very few whose hearts melt, and are ravished within them, while they hear of it, I tell thee, Thou canst not discover a more carnal, dead heart, destitute of God's Spirit, then to sit like a stock or a stone under the preaching of this truth. Thou wouldst (if heavenly) find all thy bowels move within thee at the approach of this Doctrine unto thee; As they received Christ corporally, crying Hosanna, and saying, Blessed is he that cometh in the Name of the Lord; Thus wouldst thou do concerning this Gospel-truth: But thy heart like Nabal's is a stone in this case, and thou findest no heavenly excellency in this pearl, because thou art of a swinish nature, and so preferrest thy base lusts before it.

Fifthly, Our averseness to a Gospel-Justification is discovered by the want of an hunger and thirst after Christ. We have not a high and inestimable value that we put on him; Paul is sick always while he hath not Christ: The Church in the Canticles is not more ravished with her Spouse, then Paul with Christ, 1 Cor. 3:2,3. He determineth to know nothing but Christ crucified, and Phil. 3:8. He counts all things dung and dross for the excellency of the knowledge of Christ; and whence hath Paul this high esteem of Christ? Even because of the spiritual hunger and thirst that is in him. Never did hungry man long for a morsel of bread, never did Samson long for water through thirst, more then he doth after Christ, because of the

spiritual need and want he finds of him. Christ as a Mediator propounded in the Scripture, is like the brazen Serpent to a stinged and pained beholder. But the generality of Christians, though they name Christ, and speak of him, yet they do not with the Church run after him in the sweetness of his ointment, Cant. 1:3.

Thus we have heard this truth discovered by the, ὅτι, the signs or effects thereof. Let us now consider it in the causes thereof. And,

First, A doctrinal ignorance of some main points in Religion, is that which makes many so mistake in Justification. This you see is the cause in my Text, named as the first of all. Their ignorance in these ensuing particulars, makes men not acquainted with, or careful of a Gospel-Justification.

1. An ignorance of the pure, holy and just nature of God, that he is a God of such absolute purity, that nothing but absolute holiness can consist before him; that those things which may even dazzle the eyes of men, are yet but as dung in God's account, Hab. 1. Thou art of purer eyes then to behold iniquity; See the glorious purity and Majesty of God expressed notably, and man's contemptible vanity respectively, Job 25:5,6, Job 4:17-19, Job 15:15,16. There we see the heavens and Angels themselves are not clean in his eyes, how much less weak and sinful men? He doth not there speak of Apostate Angels, but those that continue in their purity. Now even the Angels themselves are ashamed, though not having the least blemish, they cover their faces, even the noblest part of them, because God is of such infinite Majesty: would not this then debase the most holy man that is, if he did consider what a God he hath to do with? And though men may proudly and vainly dispute about the condignity of their works to Justification, yet when they come to die, and shall think of appearing before so holy a God, they will quickly pull down their top; and if it were possible with Adam to

hide themselves from the presence of God, when they shall see their nakedness; certainly if Angels be thus debased, what shall poor, weak, sinful man do?

2. Ignorance of the purity of the Law, and the exact, strict obligation thereof. Did men consider what that holiness is, which the Law requireth, that it pronounceth a curse to all that fail but in the least particular, that it will admit of no obedience but what is perfect; then every man must cry out, That they are but dead men, and damned men by the Law: This makes the Apostle so vehemently dispute against those presumptuous conceits of righteousness by the Law; if it be so, then Christ died in vain, and if Christ died in vain, then are we yet in our sins; if therefore men make godliness of such a size and measure as they please, thinking that is all God requireth which they do, no wonder if they go boldly and demand a crown of glory as the reward of their labor; no marvel if they say with that wretched Friar, *Redde mihi vitam aeternam, quam mihi debes, sive velis, sive nolis*, Give me that eternal life thou owest me, whether thou wilt or no: Oh pestilent mouth to utter such blasphemy that infecteth the very air! How contrary is this to the humble spirit of believers, which hath always in *forma pauperis*, begged for the glory of heaven? That say spiritually, what Job spake corporally, Naked (of all merits, unless of hell and damnation) came I into the world, and naked (of all merits of glory) shall I go out of the world. Its not then every righteousness, though applauded and admired by men, that the Law doth approve; Was any righteousness more glorious than that of the Pharisees, yet Matth. 5, our Savior pronounceth, That unless ours exceed that, we cannot enter into the kingdom of heaven; and Rom. 7. Paul there proclaimeth what high and puffed thoughts he once had, while a Pharisee, he thought to have life by the Law, whereas Augustine said, *Da Domine*

quod jubes, & jube quod vis; Lord, give me to do what thou commandest, and then command what thou wilt: he can bid the Law command what it will, he is ready to obey: Oh but how ashamed and confounded is this Paul, when once he understands what this spiritual and holy Law is, Then the Law revived, and he died, then he was undone, he could not hold up his head anymore; then he looked on himself as a Judas, as a Cain, then he seeth everything prepared to undo him; Then as Paul said in the contrary Rom. 8. The whole Creation groaned for the liberty of the sons of God, So might he say, All the creatures groaned to bear such a wretched sinner, and longed for his perdition: Go then and look into the pure Glass of the Law, as James exhorts, Chap. 1:25, and there thou wilt see such spots and blemishes, such deformities upon thee, that thou wilt be a monster in thy own eyes, and not able to endure thyself.

3. Ignorance of the relics of corruption abiding in us, and conflicting with us, makes us not esteem this Gospel-Justification: For a man might think, and thus many write in their Books, Though while a man lived in his sins, he needed a Justification by grace that must deliver him, yet when once he hath a supernatural principle, and a divine nature within him, then certainly he needs not such a Gospel justification: but all this is, because they know not the combat of the flesh and the Spirit; they feel not the struggling's of those two twins within them; if they did, they would easily believe there was no appearing but in the wedding garment of Christ's righteousness; Then they would consider how truly the Prophet Isaiah said, that not their unrighteousness, but their very righteousness's were like a menstruous rag, Isa. 64:6. What are our unrighteousness's and our sins, if our holy things be thus compared to what is most abominable?

SERMON XVIII.

Another great Cause of Men's trusting in their own Righteousness, viz. A Practical Ignorance or Inconsideration of some Necessary Things relating to our Actions.

ROM. 10:3.

For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, &c.

We mentioned three doctrinal points, the ignorance whereof made men Narcissus-like, fall in love with themselves, wholly rejecting the grace of God without them. I now add some more.

Therefore in the fourth place, Ignorance, or a not attending to Christ both in his person and office, is that which makes them lay a dead child in the room of a living one, a dead and empty righteousness instead of that which is efficacious and powerful. Did we truly consider of this great and unspeakable mystery, That God should become Man, and be as a Surety for us, suffering and doing what we should, it would immediately make us abandon our own works, and fly to him only. The Scripture speaks of his Person and Office: of his Person, that he is both God and Man; and without

either of these he could not have been a Mediator: And for his Office, the Scripture is plentiful in informing of us, That he was not made man, or became obedient to the Cross for his own self, but wholly for us, 2 Cor. 5:21. He was made sin for us, that we might become the righteousness of God. 1 Cor. 1:30. Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: So Col. 1:19. It pleased the Father that in him all fullness should dwell; where the Apostle showeth at large, that he is the Head of the Church, so that we are complete in him, Chap. 2:10. Why then is it that the Scripture doth represent Christ in a far greater glory then ever Solomon had? Why doth it make him the Ocean of all our joy and hope, the fullness that filleth all our emptiness? But because we should not look for any fullness or completeness in ourselves, but in Christ alone: So that whatsoever in Justification is attributed to thyself, so much is taken from Christ. The Scripture calls Christ often Our Righteousness, it mentioneth nothing for our righteousness but him. All the children of God have renounced themselves, and would be found only in Christ: Why then art thou such an enemy to thy true consolation, as to seek for a righteousness by thy own working? Though the people of God have works of righteousness, yet they have not righteousness of works. If then at any time thy heart be lifted up within thee, humble thyself with the thoughts of Christ; If this be so, then Christ was a Mediator in vain, he was made man in vain, and died in vain: Can we think that Christ came into the world to share the glory of our salvation between man and himself? No, but as the Moral Law is, We are to have no other gods beside him; so the Gospel saith, We are to have no other Mediator but him: Oh then! If thou didst study Christ more, and convince thyself thoroughly of the fullness and sufficiency that is in him, thou wouldst be restless and disquieted within thee, till thou

wert centered on Christ; Thou wouldst be as Noah's Dove, that found no settling place, when the waters covered the earth, till she got into the Ark.

5. Another cause of self-justification, and refusing Christ's righteousness, is, The deceit of subtle and crafty distinctions, which corrupt minds have brought in, so that whereas they dared not immediately and grossly contradict Paul, who doth so professedly dispute against Justification by works, they invent many plausible and specious distinctions, hiding deformed and ugly errors under fair disguises: So that what the Scripture saith of Absalom's battle with David, The wood devoured more than the sword that day, the same may we say, The crooked windings and labyrinths of distinctions loose more souls then open gross errors: Insomuch that they have so many glosses and fair colors, that the simple are easily deceived, thinking all is well; but the Snake lieth hid under these sweet flowers; for when we do urge, That Paul excludes all works from Justification, and makes an immediate opposition between believing and working, so that he doth not admit of any medium; The Adversaries like Jezebel paint their faces, and look very boldly. Its true, say some, works are excluded, but such as are done by the mere power of nature, such are granted to be wild grapes, and to have no sweetness in them, but the works that are done through grace they are not shut out. Others, Works are excluded, but not the works of the Moral Law, but the Ceremonial only; they were not to seek Justification by Sacrifices and Circumcision, for now Christ was come, these were antiquated. Others they draw a smaller line, and they say, Works are excluded, yea even the works of grace, but not as works, only as merits; so that the working is not disputed against, but the merit of working, as if thereby heaven and glory might be demanded by way of debt. Again, Others they say, Works are excluded, but such works as are perfect and fully

commensurated to the Law; by such no man can be justified, but through grace and a merciful condescension, our imperfect works are accepted of to our Justification. Thus you see by all these subtle distinctions, men would be thought not to thwart Scripture; Everyone saith, Paul is not against me, the Scripture doth mean works in the sense as I mean, I say as the Scripture saith, and grant what that affirmeth. Now by these subtle insinuations, the simple is enticed, as Solomon speaks of the adulterous woman, into dangerous nets, and is undone before he thinketh anything. Take heed then of subtle and groundless distinctions, think not to put off the great Judge of the world with them. Its as if a man should cover himself with cobwebs in the midst of a battle, thinking they will serve for a strong harness to defend him against all dangers.

A sixth cause of this proneness to our own righteousness rather than to Christ's, is, From the sublimity and supernaturality of that way of Justification, which the Gospel hath revealed: So that it being several ways supernatural, its no wonder if our hearts naturally do not close with it. As,

1. Its supernatural in the revelation of the truth of it. Had not God revealed such a way of Justification, we should no more have thought of it, then of any other mystery in the Christian Religion: So that as from the Scriptures only we come to know that there is a Trinity, that God became man, that our bodies shall rise again; Thus from them only we come to know, that we are justified, not by working, though by the most admirable and choice works that can be, but by believing in Christ. Hence Rom. 1:17. The righteousness of God is said to be revealed from faith to faith; [Revealed] Therefore all the Aristotle's and Plato's in the world never thought of such a way. This then is the cause so many look after a false Justification, and rest their souls upon an unsound and rotten righteousness.

The Gospel-righteousness, as it is wholly of God's procuring, so its also of his revealing; and therefore as the other Doctrines of Christian Religion are above our reason, so is this also; we are as hardly persuaded of such a righteousness by Christ, as we are of Christ himself being God and man.

2. The supernaturality of it is in the contrariety of it to flesh and blood. The truth of it is not only above our understandings, but the practice of it is against our hearts. Adam in the state of integrity looked for Justification by works; so that this Gospel-justification is not only opposite to man fallen, but man standing also. It was never in man's nature to seek for a Justification by a righteousness without us:

Now this contrariety of God's Justification to our self-justification, is, because in God's way we are emptied of all things, we are discovered to be beggars, to be undone and damned in ourselves; and the heart of man will never yield to this, till it be broken and contrite, in pieces, losing all its former fashion and figure. This Gospel-Justification being then both for the nature of it, and truth of it, wholly supernatural, its no wonder so few have any discerning of it; they must be Eagle-eyed that can look into this Sun. The Apostle Heb. 5:13, showeth, that even a godly man while a babe, one that is in the beginnings of Christianity, is unskillful in the word of righteousness, i.e. the Gospel, which declareth true righteousness; Therefore this is called strong meat, and fit for those who by reason of use, or an habit and perfection in holiness have their senses exercised to discern both good and evil: Oh what a long while is it, ere the new convert is directed to this way of Justification! What perplexities? What troubles of heart? What sad temptations do befall him, and all because he is unskillful in this subject, and its the grown Christian who comes to have a discerning spirit in it!

Seventhly, A practical Ignorance or Inconsideration of some necessary things relating to our actions, is the cause of proneness to a false Justification, as well as a speculative ignorance of the fore-mentioned dogmatical points. If therefore a man did seriously attend to some such practical truths, as are to be mentioned, he would be as much afraid to abide in his own righteousness, as Lot in Sodom, when fire and brimstone were ready to devour. For,

1. Let him consider how great his omission is of the good things he should have done: Oh, who is able to abide, when he shall consider what this command and that required! What duty here and there he ought to have done, and yet failed many times? And certainly, if upon a supposition of doing all, we are commanded, to say, That we are unprofitable servants, God is not bettered, or made more happy by us, how much more when we neglect so many things we ought to do? Hence therefore when the Scripture speaks of the good works the godly have done, yea when they are mentioned to their praise, yet mercy and forgiveness is at the same time desired. Thus when Nehemiah reckoned up the great acts of service he did for God, yet saith, Chap. 13:22. Remember me, O my God, and spare me, according to the greatness of thy mercy. So concerning Onesiphorus, who was truly according to his name Onesiphorus to Paul, 2 Tim. 1:16,18, for he oft refreshed him, was not ashamed of Paul's chain, yea sought him out very diligently, yet what saith Paul? The Lord show mercy, and the Lord grant he may find mercy of the Lord in that day. You would think Paul had spoken of some great sins of Onesiphorus before; No, but he speaks of his eminent and admirable graces, and yet prayeth thus heartily for mercy which always supposeth misery: If therefore at any time thy heart begins to be lifted up within thee, because thus and thus thou hast done, Oh check thyself with the

omission of many thou oughtest to have done: Who is able to hold up his head if God remember the neglect of this and that duty against thee? This consideration will make us to mention God's righteousness only, and that with great vehemency and assurance of soul, as you have it notably expressed, Isa. 45:25. In the Lord shall all the seed of Israel be justified, and shall glory; The seed of Israel is there the spiritual seed, the chosen ones of God, these shall be justified in the Lord, not in their own graces or works they do, and there is the consequent of this, They shall glory, which could never be, if Justification were to be by our own works, for then we had matter rather of shame and confusion within ourselves. And further observe, whereas at verse. 23, its said, Every knee should bow unto God, and tongue swear by him, The main matter wherein his worship is seen, is, Surely, shall one say, in the Lord have I righteousness. This truth of having righteousness only in the Lord, hath such a powerful influence upon every godly man, that he shall swear it, and in his worship of God (which is Synecdochically expressed by swearing.) This will be the great stay and comfort of his soul, that in God only consists all his righteousness.

A second thing in our practical miscarriage, whereby we idolize our own righteousness, is, The not considering that if we do any good at any time, its not by our own power, or own strength, but wholly by the grace of God: So that we cannot be justified by this, but rather thereby our own impotency is the more discovered, as is well observed by Mr. Bradshaw in his little Treatise of Justification, That the more we are enabled by grace to do anything, the more supernatural help we have, the less are we justified in ourselves. Hence the Scripture when it speaks of our Justification always expresseth it passively; we are justified never actively, unless in an ill sense, as Luke 16, when the Pharisees are said to justify themselves. Thus Durand

of old well argued, That by no works of Grace could we merit, because the more Grace we had, there was the more obligation of thankfulness to God, we received more gifts from God; So that in the very doing of any good, we ought to be humbled; For from whom comes this power? Who giveth thee this assistance? Let not then any pride, like a dead fly in the box of ointment spoil all. It was the expression of an ancient Writer, As those that draw up pure water, sometimes have frogs come up with the water that make it loathsome: Thus many that are employed in heavenly and great works of God, as the Spirit of God is working in them, so their own human spirit, and corrupt principles co-operate therewith, and thus the comfort of a duty is lost: As the Pharisees did all to be seen of men, and so they had their reward, that was their punishment and their judgment, to have that glory from men, which they wholly looked after: If therefore at any time thou art enabled to believe or repent, know in this thou doest not give to God, but God gives thee: So that its a pernicious Doctrine which Socinus teacheth, Tract. de Justific. That in Justification, the main thing is to look to those things that are within us, not without us. If this were so, then Paul was foully mistaken, Philip. 3, who would not be found in his own righteousness, but that which is through faith in Christ. Certainly, the clean contrary is most true, That in Justification we are to look more to that which is without us then within us; we are to live spiritually, as we do naturally, as naturally we live by receiving in breath from without; So we spiritually live by receiving in righteousness through Christ: If then all be of Grace, then Justification is not from or by anything we do.

Thirdly, We do not practically attend to this also, That when we are enabled by Grace to do anything that is good, yet as this gracious Action cometh through our hands, it admits of much soil and imperfection. Some

have thought it blasphemy to say, The gracious Actions we are enabled unto by God's Spirit, are imperfect; As if (say they) God's Spirit did anything imperfectly, not considering that Paul (Philip. 3.) though he had the Spirit of God dwelling in him, yet accounts all that he did, as dung and dross comparatively to Christ's righteousness. Besides, Though the Spirit of God worketh these things in us, yet it is not made one person with us; it doth only efficiently produce them, not vitally and formally. The Spirit of God doth not believe or repent, though it enableth us to those things; as naturally its not God that eateth, or drinketh, or moveth in us, though by his assistance we are enabled to do all. Further, its a known Rule, That *Quicquid recipitur, recipitur ad modum recipientis*; Pure water running thorough a foul Pipe, getteth some soil upon it; Excellent Wine will taste of the Cask, if it be not sweet: So that, although the same Action as it cometh from God be perfect, yet as it floweth from us, is vitiated and made imperfect several ways.

Fourthly, Men do not practically attend to this, Suppose, That by the Grace of God thou doest that which is truly good, yea that is absolutely and perfectly so, yet this is not enough to the Law, because that requireth the universal frame of all good works commanded. As the Apostle James saith, He that breaks one is guilty of all. Its a usual saying, The Law of God is copulative, that is, it requireth the connection and chaining of all duties together; so that if a man were able to perform one or two good duties in a most absolute manner, yet unless he did persevere in all, he had not the righteousness of the Law. Socinus (Tract. de Justificat.) grants that the Apostle Rom. 4, excludeth works from Justification, not only as merits, but as they are works; only he saith, the Apostle means by works the whole congeries or order of all good duties required by the Law, and thus none is

justified; but then, he saith, the Apostle James when he attributeth Justification to works, he doth not take works for the universal observance of all God's commands, but for the frequent and constant use of them, though accompanied with several failings and omissions: But this will not heal the wound he hath made. Although we grant, That if a man could perfectly and completely fulfill the Law of God in some particular command, yet unless there were a general observation of all, there could not be any subsisting before God: Attend not then to some few particular duties done, though never so eminently and exactly, for unless thou art able to say, Thou hast kept all, and failed not in any one particular, here cannot be any Justification by works.

Fifthly, If men did practically consider not only the Omission of many good things, but the commission of many sins daily, this would make them fly out of their selves to a Justification by Christ: For if there be but one sin that may be laid to thy charge, though all thy other life for the future were as perfect as that of the Saints and Angels in Heaven, it could not avail to Justification, because that one sin in the guilt of it would preponderate and weigh down all thy duties, one sin would be more to condemn, then all thy holiness to save thee, and this is the ground why it behooved us to have such an High Priest, that was altogether without spot, or blemish, because if he had sins of his own, he could not have satisfied for another: What madness then and blindness doth possess men, that they should endeavor to set up that for a covering, which will indeed be like so many sparks of fire to consume them, like so many briars to tear and rend them? They do in this matter of Justification, as the Jews in their calamities, run from one refuge to another, from a Serpent to a wall tottering that would fall upon them.

Lastly, Men do not consider, That when they have abstained from sin, that it hath been many times not out of love to God, or hatred to sin, but either because the opportunity hath not been, or else outward fear and shame, and if so, thou art far from a Justification by this. The Israelites many times in their afflictions were kept from sin, but it was something without kept them, as the bounds of the Sea keep in the waters, it was not from any true sanctified principle within: So that if any one do but think of all these particulars, they will quickly melt within, and be afraid of themselves, they will cry out, Woe be unto me in my best condition: What the Psalmist said, Every man at his best is but vanity; The same they will say even of their spiritual condition; and what the Prophet said, All flesh is grass, and the flower thereof fadeth away, The same in some sense, with reference to Justification, they may speak: Even their spiritual Graces are as gross, and fade away, when the scorching beams of the glorious Sun of Righteousness shall appear. More causes may be discovered of our proneness to be our own Justifiers and Savior's, but they will come in opportunely hereafter.

And therefore let it be of Exhortation to you, to bewail that self-righteousness in you, that averseness to a Gospel-Justification, Why is it that the oil of the Gospel is no more precious to you? Is it not because you are not wounded with the sense of sin? The poor man esteemeth wealth, the pained man ease, the sick man health. Its want and pinching necessities that make men prize mercies: And thus it is here, till our hearers are spiritual, even fainting under spiritual languishing, because of the heavy load of sin, they put no due esteem upon the Lord Christ.

But thou wilt say, I am well enough, I do not find myself in such an undone estate, I am full and want nothing.

I answer, Even therefore thou needest all things, therefore thou needest a Justification without thee, because thou thinkest it is within thee: Oh man to be pitied and wept over! Christ wept over Jerusalem, because she was not sensible of her temporal destruction; But oh how few are apprehensive of their spiritual damnation! Let them be brought into temporal wants, they do nothing but think of them, and speak of them; but when in spiritual wants of a righteousness to clothe them, then they are not affected.

Let not then this truth leave thee, till it hath had its proper operation upon thee, till thou art in thy sense as wretched as that exposed Infant the Prophet Ezekiel speaks of, Ezek. 16, wallowing in thy blood, full of noisomeness, and no ways able to make thyself comely, for such ornament God only puts on thee.

SERMON XIX.

The Necessity of a perfect Righteousness: And how destitute all men naturally are of it; With the Grounds thereof.

ROM. 3:10.

As it is written, There is none Righteous, no not one.

We are pursuing the Negative part, or, What is that Righteousness whereby we are not Justified. For this general introductory hath been dispatched, That men are very propense to establish their own righteousness in opposition to that which God hath procured: And here in the Text we see a peremptory and universal exclusion of all men in the world, if considered in their natural estate from such a righteousness, as may justify them before God. For whereas the Apostle distributeth all mankind into Jew and Gentile, he showeth they are both alike impotent and wretched in the matter of Justification: For although at verse. 1,2, he saith, The Jews advantage is much every way, in respect of the Gentile, yet he doth not at verse. 9, contradict himself, when he saith, the Jew is in no wise better than the Gentile; for in the former verses he speaks of Church-privileges and visible Prerogatives, wherein the Jew highly transcended the Gentile; but at the 9th

verse, he compareth them together in the great business of Justification, and then the Jew with all his worship and knowledge of the Law, is no better than an ignorant unbelieving Gentile. As mountains and high hills may seem great, if compared to the valleys, but if with the heavens, then the hills and valleys are but as a punctum, and all is nothing to them: Even the profane man that is accounted of as a dunghill, and a formal Justiciary, that is admired as a Saint, yet in respect of Justification are both naked and miserable alike, for in God's sight no man is justified by any works he doth.

Now that both Jew and Gentile are both alike in respect of Justification, the divine Apostle saith, v. 9. That he had proved it before. The word is observed by the learned never to signify to prove a thing, but rather to accuse and charge, to make complaint, and thus it best agreeth here; and the Indictment drawn up against the whole world, even all men of all sorts, is, That they are under sin, both in the condemning power of it, and also the reigning power of it; Under it, which denoteth the weight or load of sin; Under it, which signifieth sins dominion, and their slavery unto it; Under it, so that they are unable to shake off the tyranny of it: Oh that as the Israelites could humble themselves and mourn, when they were under their oppressors, and servants ruled over them; So we could as spiritually prostrate ourselves before God, because of the yoke sin hath put upon us! For we cannot say of sins yoke, as Christ of his, that it is easy and light: Or if it be so for a while, yet at last the burden will be intolerable, making thee to tremble and cry out with Cain, My sins are greater than I can bear. This charge which the Apostle laid upon all mankind, he doth again in the verses following at large prove; for there is nothing so necessary to the diseased person, as to see the danger of his disease: Its the beginning of our heavenly cure, to be strongly convinced of our undone estate: And that the Apostle

may not seem to speak out of particular malice, or as if he were some churlish *Misanthropos*, he brings Scripture for what he saith, As it is written. Now you must know that the verses alleged are from many places in Scripture, Psal. 14, Psal. 53, Psal. 51, Psal. 14, Psal. 36, and Isa. 59. For although in the vulgar Edition all these are added in Psal. 14, yet by the Papists themselves, Pererius and Sasbont, its confessed they are not in the Hebrew, nor in the Septuagint, and Pererius in loc. doth well reprove Lindanus that would from hence prove the Hebrew corrupted by the Jews, for why should they do it in this place, when it related not to Christ? It being only moral matter, and that which is in other places of Scripture. From all these places joined together, we may see what a loathsome leper all mankind is, that the whole world is a hospital of Lazarus's of diseased ulcerous persons. Its good for everyone to meditate on them, for none is excluded. Their corruption is set down, first, Universally, then particularly, or by induction of parts, and that negatively and positively: negatively, by denying the graces of the soul, of the mind, none understands God; of the heart and will, there is none that seeketh after God; of the body, They all turned aside, which universal sentence is amplified by sins of words, expressed by their instruments, of throat, tongue, lips and mouths. Their sins of works are expressed Synecdochically by the Ministry and service of their feet, with the effects of them; all which sins are illustrated by a twofold cause, the fountain of all, want of love to their neighbor, The way of peace, they have not known, and want of fear to God, There is no fear of God before their eyes: So that here you have a most admirable and lively description of man by nature; you see what a beast, what a toad, what a devil he is. Where are they that will advance free-will, plead for the purity of nature, and deny original sin? This is a true faithful looking-glass to

represent everyone in, for the words are universal and emphatical, There is none righteous, no not one. Let no man plead an exemption, and think he is not within the compass of this charge, only the difficulty is, in what sense to explain this; and some there are that take these expressions in a hyperbolical sense, not that everyone was thus unrighteous, but because the generality was corrupted. But this cannot stand with the Apostles scope, which is to show, that all mankind was under sin, and could not be justified by works; Therefore if any were excluded from such an indictment, these persons would be justified by works, and so the Apostles inference would not hold, *κατά πάντος*. Others they say, None is righteous, i.e. to such a perfect, absolute righteousness, as the Law requireth. Others, None is righteous, i.e. so as not to commit some sin or other sometimes. But that which is most genuine is, that the Apostle here speaketh of what every man is by nature, that he is thus positively and negatively miserable, as soon as he hath a being; for although the Apostle reckons up actual sins, and such as everyone doth not commit, yet because the inclination and propensity of all are to such wickedness, and its not because they are born with less defilement then others, or have more innocent natures then others, but because God puts bounds to man's sins, and he restraineth even where he doth not sanctify. Therefore the expression is universal; As we say, All Toads and Serpents are poisonous, though actually they have not poisoned any. The sense therefore is, That none is righteous, both in respect of Sanctification, because by nature full of sin, and in respect of Justification, and so are not able to endure before the consuming presence of an holy God. To clear this truth, consider,

First, That God made man righteous, he was created like the glorious heavens, there was no spot or blemish in him. Had mankind continued in

that integrity, then the contrary would have been true, There is none unrighteous, no not one. The Image of God is said to be in righteousness and true holiness, Eccles. 7:29. God made man upright, but he hath sought out many inventions. As therefore now since man is fallen, the Apostle shutteth out the righteousness of works; so if he had stood, the righteousness of faith had been excluded. The condition then we were created in, was as full of righteousness as the heavens of stars, then man approached to God as absolutely considered, there was no necessity of a Mediator, or an atonement: yet though this was so happy an estate, Divines conclude, that our estate of reparation is more blessed then that of integrity; not only in respect of duration, for Adam totally lost his happiness, but so shall not the believer; but also in respect of that righteousness, whereby he stands justified before God, for though Adams righteousness was inherent and perfect, not stained with the least sin, yet it was a creature-righteousness: But ours, though imputed, and not in ourselves, feeling many imperfections, yet its the righteousness of Christ, God and man. Our Justification then is as full of solidity, comfort and joy, as Adams in integrity, yea it far transcends it.

Secondly, Though God created man with a righteousness, yet he presently lost it, both for himself, and for all his posterity, so that there is not a righteousness to be had by any man living. There is not naturally any such thing in the world: What thunder and lightning should this be in our ears? Every man by nature is in an unjustified estate by God, and that includeth all misery, as Justification doth all happiness: if not justified, God is angry with thee all the day long. Thou hast no peace with God or thy own conscience; thy chamber, thy bed must always be an hell to thee; thou art cursed with all the curses of the Law: Therefore though for the present thou

wallowest in thy pleasures and lusts; Thou eatest, and drinkest, and runnest into all excess of riot. Yet there is nothing but condemnation belongs to thee: Oh that men had hearts to consider and tremble at this! How canst thou live a day, yea moment without Justification? Thou art naked and exposed to all the vengeance of God, will not this make thee eat the bread of trembling, and drink the water of astonishment? This righteousness is lost; Thou hast nothing but rags and filth upon thee. God and thy soul are at a vast distance, yea and direct contrariety: Oh that men should not think all other miseries, though never so extreme, to be but small in respect of this want of a righteousness! Yet we can complain under the want of food to nourish us, of clothes to cover us; but who goeth wringing the hands; and bowed down with the head, crying out, I have no righteousness to stand with before God?

Thirdly, Though man hath lost a righteousness to be justified by, yet there is an absolute necessity of having one. God cannot love or delight in anything but righteousness: You have heard how holy, pure and righteous God is, and therefore loveth only such as are righteous, if our prayers and duties be not the performances of righteous persons, God loathes them, whosoever is not according to his holy will, he utterly rejects it, he turneth his eyes from it: Oh that people would meditate on this more! They say, Let us go to the Ordinances, let us pray and hear; but they never think, Where is the righteousness that I must put on to make me accepted? Like the man in the Parable, they venture to come to the feast, though they have not a wedding garment: Men naturally think their holy duties are their righteousness, and they come to do these, expecting thereby to be justified; but oh thy vain and deceived heart! Thy duties are not thy righteousness; but thou needest a righteousness to cover the deformities of them, and to

make them accepted. Abel's person must first be accepted before his offering can be: So that the Sun is not more necessary for the eye to discern objects, or the air for men to live by, then a righteousness is to do all holy duties acceptably in God's sight. So that this righteousness is to be sought in the first place, without this we build without a foundation, we cannot proceed one step in Christianity without this covering. But as the hand full of earth or dross cannot receive gold; so a man filled with the thoughts and apprehensions of his own righteousness, cannot look out for the true righteousness: All our conditions are like the Church of Laodicea, Rev. 3:17,18. Who thought herself rich and needed nothing, when indeed she was poor and miserable: Therefore she is counseled to buy eye-salve, and to get raiment's to clothe her nakedness with. This is all our conditions, we think ourselves full, when we are empty; we judge all well, when if we knew what we are, we should neither sleep nor eat, for the wretchedness we feel ourselves in.

In the next place, consider the grounds why by nature none have a righteousness to be justified by.

And the first obvious clear cause of this, is, That original pollution everyone is plunged into; so that from the head to the sole of the foot, there is nothing but filth and putrefaction. Hence Ephes. 2:2, by nature we are said to be children of wrath. That is directly contrary to Justification; Howsoever the doctrine of natural pollution hath been questioned by many, yet to every true believer the Scripture and experience makes it of undoubted truth, so that he is as sure he is born full of sin, and a child of wrath, as that he is born at all: And indeed all the misery he is environed with naturally, doth evidently proclaim his birth-pollution. Caelestius the Pelagian being unwilling to deny original sin, yet made it to be *res*

quaestionis, not *fidei*, a mere controversy, and no Article of faith, against which Augustine did with all his might oppose himself. Erasmus also, though he would not be thought to Pelagianize in this point, yet in his Exposition on Rom. 5, doth labor to enervate those choice and eminent Texts for it, affirming, That Divines in their Theological matters, have done like the Astronomers, who when they were not able to answer many difficulties, invented their Epicycles and eccentric motions, &c. Thus he thinketh they did about original sin. But who will regard him much, of whom Gerard writeth, that he was bold to affirm, That such was the Authority of the Church to him, that if it should determine Pelagianism or Arianism to be the truth, he would believe it! And indeed had Erasmus been more humbled under the power of original sin, his Discourse would not have been so merely moral as it is, in all his writings little surpassing a Seneca or Plutarch. Here then is the foundation to be laid, He that denieth or extenuateth original sin, must also deny or extenuate Christ's righteousness; Not that Christ came only to wash away the guilt of original sin, as some have absurdly taught, but because this is the fountain of all our calamity. By this we are children of wrath, though we had never committed any actual transgression. By this it is, that God is justified in the damnation of Heathens, yea and their Infants also, though they never heard of Christ, or enjoyed the means of grace; How then can they by nature have a righteousness to justify, who are full of sin to condemn? How can they be children of grace who are children of wrath? And truly, he only will build upon the rock, who diggeth thus deep, even to the bottom of nature defilement; and because this is spiritually discovered, as you see by Paul, Rom. 7, hence the number of those is very few that are able to put a due price upon the Lord Christ and his righteousness. He that would make the

way plain for Christ, must begin with the true sense of the depth, breadth and length of original sin; here it is true, That one deep calls upon another; The depth of original sin for the depth of Christ's righteousness.

Secondly, As men are thus wholly become leprous and abominable, so by this defilement they are obnoxious to God's wrath. There is no more in them then in devils, why they should be justified; See what the Apostle inferreth from this large description of their natural pollution, v. 19. That every mouth may be stopped, and all the world become guilty before God. All the world is guilty, ὑπόδικος, They all lie at God's mercy, they are all dead and damned men; and because of this every mouth is stopped, it hath nothing to boast of, yea nothing to plead or say for itself: So that with the man in the Parable, no sooner shall God say to us, How came ye in hither? But we must be speechless: Oh how little is this bewailed by us! We think not that we came into the world so many condemned persons, that every hour all the sentence of wrath may pass upon us. To be born lame, blind or deformed, is judged a heavy calamity; but to come into the world an enemy to God, and God an enemy to us, is not at all regarded.

Thirdly, No man naturally hath a righteousness to be justified by, because if he abstain from committing any sin, its not from right and holy grounds, and if he do that which is for the substance good, yet it is not from pure ends. We suppose that if a man by nature have a righteousness to be justified by, it must be from something within him; it must be either innate or acquired. Now if we look over all men by nature, we cannot find not one man, no not doing one action, thereby to be accepted of by God: so that if God should make a more condescending proffer in this case, then he did in the matter of Sodom to Abraham, it could not obtain an effect. Should God say, If among all mankind considered in and of themselves, you can find

fifty righteous actions, I will pardon all mankind for them, fifty could not be found; yea if the Lord should descend from fifty to ten, yet mankind could not be helped. Nay, should we go further, then Abraham thought fit, If amongst all mankind can be found one righteous action, it shall be justified; yet in this case, though all mankind did lie at the stake, there could not be any help found for it; for if sin be not committed, no man naturally can do it from principles of faith and love, or from the renewed Image of God within; its because he wants the opportunity, or some outward restraint is upon him. Was Jeroboam the less guilty, because when he stretched out the arm to hurt the Prophet, that immediately withered, and so he could not accomplish his wicked design? Thus it is with all men naturally, they have the seed of all wickedness in them; everyone would be a Judas, a Cain, only God that bounds the Sea that it doth not overflow the banks, doth also limit and bound the wickedness of natural men. Thus also if they do what is good, the Lord doth not account it to them for righteousness, because they never can do anything to its true and ultimate end, as Augustine often. It was vain glory which made them perform most of their noble employments, and if they did any good action for its particular end, as relieve the necessitous from a compassionateness to man's misery, yet they come short of the universal end, which is God's glory; so that whatsoever doth not ascend as high as this, is to be judged but *splendidum peccatum*, a glistering sin, and so cannot justify before God.

Fourthly, No man can naturally be justified before God, because he is born destitute of the knowledge of God, and faith in Christ. Now John 17:2. Its eternal life to know God, and Christ sent as the Mediator; and Heb. 11:1. Without faith its impossible to please God. Insomuch that the Scripture everywhere ascribeth our Justification to Faith. Now take a man as he

cometh naturally in the world, let him not hear of the Scriptures, or know of Christ, What would his own natural abilities avail thereunto? And certainly, if though the Gospel be preached, yet so many remain without faith, as Christ complaineth, Who hath believed our Report? What faith would be found amongst men, if there were no Revelation of the Gospel? Man then is born devoid of Justification, and faith to receive it, and that not as he is born destitute of the Arts, no Philosopher, no Physician, for these things he can attain by Education, through the help of those common principles of reason that are in him, whereas for our Justification, and the way thereunto, we have nothing that can co-operate in the least degree of activity.

SERMON XX.

Showeth, That every Man by Nature is Spiritually Impure and Unclean, both in his Person, and in all his Actions, and therefore cannot be Justified by his own Righteousness. And treats of the Salvation of Heathens.

ROM. 3:10.

As it is written, There is none Righteous, no not one.

We are demonstrating, That none comes into the world with a righteousness by nature, but in the direct contrary with unrighteousness, and all manner of enmity against God, being the children of wrath passively and actively, hating and hated of God.

To what hath been said, we may add this further discovery, That every man by nature is spiritually impure and unclean, both in his Person, and in all his Actions: And therefore is like the leprous person that was to stand aloof off, and to cry, He was unclean, unclean. In these two things, the impurity of his person, and of all his actions, is summarily comprehended all the filth and pollution of mankind. Now that the person must first be reconciled and made acceptable in God's sight before anything he doth can

be approved of, is plain from Abel, to whose person God had first respect, and then to his offering. And so our Savior, Matth. 7:18, affirmeth, That a corrupt tree cannot bring forth good fruit, and that therefore the tree must first be good before any fruit can be good. Now its plain, all men by nature are corrupted Trees, they are bitter fountains, they are a wild stock, till engrafted into Christ: yea Tit. 1:14. They are all over impure and unclean, and thereby everything becomes unclean to them: Oh then, Where are they that admire and plead for man's righteousness by nature, when the Scripture represents him thus loathsome and abominable! But this defilement is not only on his person, it redounds and overfloweth to all that he doth; so that a dung-hill may as well cleanse, or pitch may make white, as a man by nature be justified; and from hence it is, that Augustine of old, and our Protestant Writers of late maintain against Papists, That all the works of Heathens, yea of unbelievers, and unregenerate men, are sins; There is not one good action to be found amongst them, which though it may seem a cruel and bloody opinion thus at one blow to make the condition of all mankind with the most glorious actions, to be hopeless; yet it is no more then what the Scripture is plain for, Heb. 1. Without faith it is impossible to please God, so that all men naturally being destitute of faith, are not able to please God in anything; If they eat, if they drink, yea if they pray, if they come to the Ordinances, in none of these things are they pleasing to God. That fore-mentioned place, Tit. 1:15, doth evince this, Unto the defiled and unbelieving nothing is pure; All their natural, civil and religious actions are made unclean to them; for their civil actions of their calling, even that which is thought to be most innocent and harmless, yet that is said to be a sin, Prov. 21:4. The plowing of the wicked is sin; he doth not say, his merchandizing, his buying and selling, wherein may be much fraud and

injustice, but his plowing that is sin, How so? It cannot be from the matter of the action, for that is good and lawful, but from the condition that the natural person is in; he being corrupted, there cometh also a corruption to all his actions; As the plague and pestilence may be conveyed in the sent or smell, even to the very gold and silver that infected persons have: Oh what confusion should be upon thee, to consider that all the day long, thy works, thy employments have been so much constant sinning against God! Not only thy profaneness, thy oaths, thy curses, but thy sowing, thy mowing, thy buying, thy selling; Thus the number of thy sins ariseth higher and wider, then ever thou thoughtest of. So true is that of Anselm, *Omnis vita infidelium peccatum est, & nihil bonum sine summo bono*, yea their religious actions in which they are apt to put all their confidence, and rest on them as the sure ground of their salvation, they are all so many sins as flowing from them, Prov. 21:27. The Sacrifice of the wicked is an abomination to the Lord. See here how God accounts of the religious duties of unregenerate men, they are an abomination; This word is used to show the highest disdain and displeasure God can have, and therefore commonly in the Scripture Idols are called Abominations. Thus even the choicest and most excellent religious duties of any unbeliever, are an abomination to God, and can that which is an abomination justify? Can that which God hateth, as Isa. 1, with the like hatred he doth all the grossest sins that are? Can these reconcile God? Oh be at last convinced! Thy religious duties do not sanctify thy defiled person, but thy defiled person polluteth thy religious duties. This truth was lively represented under the Old Testament, by the legal uncleanness: if a person so guilty meddled with any holy things, they did not take away his uncleanness, but he defiled them; And to this purpose the Prophet Haggai doth notably speak, Chap. 2:12-14. If a man that was

unclean did touch holy things, those holy things were made unclean by him. There is not scarce any truth more fundamentally necessary to make way for Christ, and highly to esteem Justification, then this; when thou shalt consider, that all the day long thou art damning thyself, and whatsoever thou doest, eat or drink, work or pray, all is unclean to thee; for what will amaze and astonish thee if this do not? Thou wilt see thyself like Peters sheet, full of unclean things, and if anything, this surely will make thee afraid of thyself, and seek out for spiritual relief through Christ. I am unwilling to leave this truth, till everyone be practically and cordially convinced of it: Till this foundation be laid, in vain do we build up anything of Gospel-Justification, only take some salt to season the former truth; When we say, That no men by nature are able to do the least righteous or good action, though the salvation of all mankind doth depend on it.

This is not to be understood, as if we put no difference between the actions unbelievers do, that it is all one whether an unregenerate man did pray or commit adultery, whether he did outward acts of Justice, or be full of violence and rapine; No such matter is intended: only we say, Their actions may be divided into two kinds; some of them are in their nature vicious and sinful, as to lie, steal, &c. Others are for the matter and substance of them good, only in respect of circumstances, and other requisite conditions, they become sins: As if an unregenerate man walk justly and righteously to his neighbor, relieve a man in necessity, honor his parents, or preserve the public good before his private, as many Romans did. These actions for the nature of them were good and commanded, but because they failed in many other things, therefore they were sins as to them; for the old Rule is, *Malum is ex quolibet defectum*, any defect makes an action so far sinful, but *Bonum est ex integri causis*, good must be of all

its causes: Goodness is like harmonious music, if any one string jar the harmony is marred; Its like beauty completed of the symmetry of all the parts, if any one part be deformed, the beauty is vitiated, and thus it is in all good actions, let anything be never so admirable for the nature of it, To give thy body to be burnt, or to suffer Martyrdom, if there be any failing or crack either in the principle, manner or end; Thou hast lost the comfort and the reward of the duty. And thus all men naturally they cannot but be defective in these things,

1. In the principle from which; Till the Tree is made good, the fruit is not good, till a man be regenerated and renewed in the image of God he doth nothing supernaturally, so *operari sequitur esse*.

2. They are not engrafted in Christ from whom only we have power to do what is holy, John 15:1, unless we are branches in him we cannot do anything.

3. There is a defect in the manner, which yet is the form and life of all moral actions. Its not enough to do that which is good, unless we do it well; it must be *bene* as well as *bonum*.

And then lastly, they notoriously miss of the glorious end, to which every action ought ultimately to relate, and that is God himself: So that from these particulars it is, that no man improved to the utmost in his natural abilities can procure a righteousness to be justified by.

Yea I shall add a third Proposition or demonstration of man's utter impotency in respect of Justification, That he is so far from having a righteousness out of his own bowels to clothe himself with, as the Silkworm makes her curious web, that he cannot in the least manner dispose or prepare himself thereunto. He cannot do anything, whereby either to merit or to oblige God to bestow Justification upon him, which must needs stop

every man's mouth. It cannot be denied but that there are ordinarily preparatory works upon the soul in order to Justification, such as conviction of sin, sense and feeling of the burden of it, general desires to have some ease; but yet these are neither preparations of man's own strength or power; Neither are they so much as meritorious *de congruo* of Justification; yea they are not necessary antecedents, for how many have such works upon their souls, have many troubles and anxieties of heart, and yet never obtain this glorious privilege of Justification: So that its plain, no man by his natural strength can any ways prepare or fit himself for this mercy. Howsoever the Council of Trent judged this Doctrine to be worthy of an Anathema, yet they might as well have condemned the Scripture itself. Its true, they suppose an Heathen improving his naturals well, for which God will reveal supernatural's and wonderfully make known Christ and Salvation to him, but when they are desired to produce any such one Heathen, they can do it no more than the Chymist his Philosophers stone; so that Justification always finds a man unworthy of that favor, yea it meeteth with him in a state wholly opposite to it; and whereas the sinner might justly have looked for damnation, he obtaineth Salvation: So that every justified person hath greater cause to melt under the favor of God, then Saul under David's had, when yet that wretched man could not but weep to see David spare him, though his great enemy, when he had the opportunity to cut him off: Oh how justly may the soul melt with thankfulness! Saying, Oh Lord! Shall all this goodness of thine be showed to me an enemy? What, not only delivered from hell and all punishment, but admitted also to those eternal joys in heaven? Who can but be amazed at this? Hence the Scripture always attributeth our Justification to the free grace of God, diligently excluding any works we can do; and certainly if in the continuance of our

Justification, that be always retained by mere grace, so that no works of ours, though regenerated, and endowed with an heavenly principle within, are causal of it, How much rather are men impotent and undeserving, while abiding under the power of sin, and no ways able, but to do everything in a sinful manner?

These things may suffice to witness this truth against all mankind, and let the Scripture be true, though every man be a sinner; yet though God's word doth thus plainly debase man, as to the point of Justification, There are many that cannot digest this; They will never be persuaded that they are thus all over plunged into sin; What, do nothing, and that all the day long, but treasure up wrath against the day of wrath? Who can bear this Doctrine? Yea there are those that revile this Doctrine, as making God very unmerciful and cruel, damning the far greater part of mankind with their little Infants also in eternal flames, because they believe not in a Christ, of whom many never heard. There are therefore those that have stood up, and pleaded the Heathens case, and said, That they may be justified and saved only by the knowledge of God as a Creator, if so be they walk honestly according to that light they have: Hence they have asserted a Judaical and Ethnical piety, as well as a Christian, and grant a Justification and a Salvation even without a visible Church.

Not to speak of the Heretics *Rhetoriani* of old, to which many of late have joined themselves, who dogmatized, That everyone might be saved in any one way of Religion, though never so opposite to another.

There are those of greater repute, who have pleaded for the Heathens salvation, although they are divided amongst themselves; for some have said, The just and wise Heathen is justified and saved, but by Christ, though they have no knowledge of him; Even as Infants are saved by Christ,

though they do not believe in him. Others, they have said, Reason hath been enough to their Justification, if they obeyed the dictates thereof, and asserted, That man is called, λογικός, because he followeth Christ, (who (say they) is called, λογοίς, because he enlightens every man with reason that cometh into the world.

Others they grant, Such as are saved have some knowledge of Christ, but an implicit not explicit; They have a readiness of heart to believe whatsoever God shall make known to them, though as yet nothing of Christ is expressly manifested to them.

In Antiquity, the two that are most famously instanced in for this opinion, are Clemens Alexandrinus and Chrysostom; The former affirming, That Philosophy did by itself justify the Heathens, and that what the Law was to the Jews, the Gospel to Christians, the same Philosophy was to the Gentiles. And as for Chrysostom he saith, To know God, was once enough to salvation, but now its necessary to believe in Christ.

Concerning the opinion of these Ancients, we may read Causabon Ex. 1a in Baron. who is positive, That they did hold salvation to the Gentiles without the knowledge of Christ. But the learned Vostius, Thess. de vict. Gent. dissents, and makes a moderate construction of their words; So also doth Sixtus Senensis (lib. 6. Annot. 51.) a learned Papist concerning Chrysostom. Howsoever this be, its certain that we are naturally very prone to think of the mercy of God so illimited as to reach to the Gentiles also.

Augustine speaks the heart of every man in this point, Ep. 99. *Virtutes Gentilium, quadam indole animi ita delectant, ut eos in quibus haec fuerunt vellemus praecipue ab inferni cruciatibus liberari, nisi aliter se haberet sensus humanus aliter justitia Creatoris*, The virtues of the Gentiles do so naturally delight us, that with all our hearts we would they might be

preserved from hell torments, did not an human sense judge one thing, and the justice of a Creator another. In this point therefore we are to lay aside all human reason and natural affections, attending to God's word only.

The Remonstrants in this Question would suspend, as thinking man might hold the affirmative from a principle of commiseration to mankind. Vives and Erasmus are propense to this. Hence Erasmus Praef. ad Tull. Offic. placeth Tully in heaven, a place so full of glory, that neither Papists or Protestants have dared to set Erasmus himself there. Andradius the Papist did with great animosity plead for the Justification and Salvation of Heathens, whom Chemnitz solidly refuteth. So also Barlaeus, against whom Vedellius wrote that Book, styled *De Deo Synagogae*. Now although the Apostle say, What have we to do to judge those that are without? Yet that doth not hinder, but that we may positively determine, that by Scripture, there is no Justification or Salvation without the Church. And therefore, though some Heathens have shamed Christians by their morality, and have transcended in many practical perfections, yet we cannot say, That thereby they are justified, which hath been already abundantly proved, partly from original sin, and partly from that spiritual impurity thereby cleaving to their persons and actions, as also, because they are without faith, without which there cannot be any acceptation. We grant indeed that many who were not of the visible Church, have been justified, as Job, Melchizedek, the Egyptian midwives, and Rahab, with many others. But we say, these had the means of grace one way or other vouchsafed to them, and so were instructed in the true knowledge of God, and thereby were made of the Church. Again, We grant a different degree in the knowledge of God and Christ. Some have more explicit knowledge then others, and God requireth of some a greater measure of knowledge then others, according to the

means of grace they do enjoy; yet we say, That none can be justified or saved without the knowledge of God and Christ in some measure or degree; And to the former Arguments, we may add these Texts, Rom. 10:13,14, where first its said, Whosoever shall call on the Name of the Lord, shall be saved. Now lest it might be thought Heathens and Pagans, they can pray to God, they can call on him, he addeth, this is not acceptable praying, For how shall they call on him, if they do not believe? And how shall they believe in him, of whom they have not heard? &c. Where you see plainly a connection between acceptable prayers and faith, as also between faith and the Ministry. Another pregnant Text is, Act. 4:12. There is no other way of salvation, or name under heaven by which we can be saved, but by the name of Christ. The name of Christ is Christ known and believed, and there is no other way: So that Heathens cannot be justified one way, and Christians another; For as they that hold the contrary say, The knowledge of God as a Creator is necessary to Justification, otherwise they could not walk thankfully, or consider their duty, the same is to be said concerning Christ also; and certainly if righteousness could have come to the Gentiles by nature, Christ died in vain, was a Mediator in vain, as also the Scripture and Ministry is in vain, seeing absolutely Justification might have been had without them. There is one place much instanced in for the contrary, Act. 10, concerning Cornelius a Centurion, a Heathen soldier; now before he believed in Christ as the Messias, God saith of him, ver. 4. Thy prayers and thine alms are come up for a memorial before God. And Peter v. 35, saith, In every Nation, he that feareth God and worketh righteousness, is accepted of him. But the answer is, That this Cornelius, as also the Ethiopian Eunuch, they were not absolute Heathens, they had heard of Christ, and so had the initials of faith already begun in them, although they were directed

where to have more full and clearer knowledge; and none can fear God or work righteousness, but he that hath the seminals of faith, and the principles of regeneration within him. Although we also add, That there is a twofold acceptation, 1. General, whereby God as a Creator doth accept of his creature, and mercifully provide many favors for them, and upon their humiliations, though not truly sanctified, release temporal punishments, as we see in Ahab, and many others. And secondly, There is a gracious acceptance, thereby to ordain to eternal life, to justify and to become reconciled with their persons; This is only within the Church, and to those therein that truly fear God.

The Use is deeply to humble us, and to make us lie low before God. Never did the poor cripple lie with more earnestness and vehemency, expecting the Angels descent into the pool, then thou art to wait for the grace of God to justify thee: Oh consider how dreadful it is, to stay a day, a night, a moment in an unjustified condition: for while so, thou hast no peace with God, go from one place to another, still the sentence of condemnation is upon thee! As the Egyptians found all their waters turned into blood, they could not go to brooks, or rivers, or cisterns, but still all was blood: So it is here, all is damnable matter, whether thou eatest or drinkest, whether thou laborest or sleepest, all turns to hell: Oh that men would believe this! How restless and unquiet would they be till being justified they had peace with God?

SERMON XXI.

That none can be Justified by the Works of the Law, though they are done by the Grace of God.

GAL. 3:11.

But that no man is Justified by the Law in the sight of God, it is evident: For the Just shall live by Faith.

In this Epistle the Apostle vindicateth two things:

1. His Office and Ministry.
2. The true Doctrine about Justification against that corrupt error broached by false teachers; that the Law, or the works of it, were either in part or in whole requisite to Justification, that Christ himself was not sufficient to Justification without this additament. In the confuting of which dangerous error, he is full of strong Arguments, and withal observed to be more severe and sharp in his words, then in any other Epistle.

Tertullian (as Grotius relateth, Prolog. in Epist. Gal.) thought this to be the first Epistle he wrote, and that immediately upon his conversion, and therefore thinketh it to be attributed to that fervency and heat which usually accompanieth new converts. But its rather to be attributed to the greatness and dangerousness of the error, and their pertinency therein, for he makes

the consequent of such opinions, to out the maintainers of them from grace, yea and to make Christ's death in vain.

This error was the more intolerable in the Galatians, because they were not Jews, (to whom happily something might be indulged, because of their education in the Law, and the high esteem of it) but Gentiles newly converted to the faith from their Paganism, and so had not the temptation to dote on the Jewish way, to which they were wholly strangers.

Now, what is the righteousness of the Law? Or to be Justified by the works of it? And what was the true and proper state of the Question between the Apostle and false teachers, will hereafter be more largely declared? In the mean time you may take notice, That among many other choice Arguments, this Text hath one against Justification by the Law.

So that in the words you have the Proposition to be proved, and the Medium by which he argueth.

The Proposition hath these parts in it:

1. The Subject, with the note of universality in a negative way, No man. So that Abraham, David, and the holiest that are, are included in this Subject; in other places, its no flesh, Rom. 3, which is to show the frailty and weakness of all, and that in every respect; for that phrase, All flesh is grass, doth not only reach to our bodily infirmities and mortality, but even to all the righteousness we have; and therefore John Baptist is to cry this Doctrine above all, as being most preparatory to Christ and his righteousness: yea by David its said, None living is justified, which is so extensive, that some have thought it reached even to Angels themselves, that they are not justified absolutely by their own righteousness, but the context seemeth to restrain it to man.

2. There is the predicate or attribute [Justified] of which enough hath been spoken.

3. By what, or the cause of it, and that is by the Law. Law is taken sometimes largely for any Doctrine revealed by God, answering the Hebrew word Torah, in which sense our Savior often quoteth it; or else more particularly for that preceptive part of the Scripture delivered by God unto the Jews, and is usually divided into the Moral, Ceremonial and Judicial Law. Now Law in the Text containeth all these kinds, and is not to be limited to the Ceremonial only, as some would have it.

Lastly, There is the person before whom this Justification is to be supposed, and that in God's sight, implying, that though before men they may be justified, by walking very unblameably, yet not before God.

The second part is the Argument to confirm the Proposition, and that is drawn *à repugnantibus*, or *contrariis*; if we are justified by faith, then not by the Law; but we are justified by faith, as he proveth out of Habakkuk, The Just shall live by faith. The strength of this Argument is to be considered in its time. The Observation is,

None are justified by the Law; or, None can attain unto a righteousness by the works of the Law in God's sight.

As we have already demonstrated, That none by nature have a righteousness to be justified by: So now we proceed higher, and shall evince, That none by the knowledge of, or obedience unto the Law of God, can be justified: For the Jew he easily thought the Heathen and uncircumcised person had nothing whereby to be accepted of by God; but for himself, he thought the Law, and the works thereof to be so glorious, that in and through them he expected reconciliation with God.

To discover this truth, which men of corrupt minds have greatly clouded; consider these things,

First, That the Scripture useth several synonymous words or expressions, when it denieth Justification by the Law. Sometimes the Scripture calls it the Law of works, Rom. 3:27, oppositely to the Law of Faith, which is called a Law largely, for no more than doctrine: Now its called the Law of works, because it promiseth life and favor upon no other terms then working or doing; and then of works, not of one or some works, but collectively, all works that are commanded. Therefore the Apostle, immediately before in this Chapter pronounceth a curse unto everyone that abideth not in all the things it requireth. And therefore the Apostle doth emphatically call such as seek for a Justification in this way, οἱ ἐξ ἔργων νομοῦ, They have nothing else to stand upon, they build only on this foundation, they look wholly to what they do; sometimes its expressed absolutely and simply, as here in the Text [By the Law] sometimes by the Law of Moses, Acts 13:39, sometimes by the righteousness of the Law, Gal. 3:21, sometimes the Law of righteousness, Rom. 9:31. The Jew is there reprov'd for following the way of righteousness, sometimes a man's own righteousness, Rom. 10:3. And the Apostle addeth, My own righteousness which is of the Law, Phil. 3:9 Sometimes its said works simply, not works of the Law, but works in the general, thereby excluding all, Rom. 4:2. Tit. 3:5. It is therefore good to take notice of the several expressions God's word useth, when it denieth Justification by the Law, and the rather because every one of these expressions may obviate some subtle distinction or other that Justiciaries have brought in.

Therefore in the second place, that is a vain and empty distinction, which the Papists alleging Augustine for it, do maintain. They distinguish between

Justitia legis, and *ex lege*, or *per legem*; The righteousness of the Law, and a righteousness from or by the Law; Righteousness of the Law is that which the Law requireth and commandeth; Righteousness by the Law, is that which a man doth by the sole direction and command of the Law without any assistance and help of grace by Christ. By this distinction Bellarmine, Pererius, and others think to salve all the Objections that are brought against their Justification by inherent righteousness. For whereas we urge those many Texts that do expressly deny Justification by the works of the Law, and wholly make it impossible for righteousness to come by it, then they immediately run to this refuge of *Justitia legis*, and *ex lege*. But this is a roof without any foundation; for everyone may observe that the Apostle useth these expressions indifferently, δικαιοσύνη τοῦ νομοῦ, ἐκ νόμου, and, ἐκ ἔργων νόμου, even as on the contrary, δικαιοσύνη πίστεως, ἐκ πίστεως, διὰ πίστεως, so that as it would be an absurd thing to make a distinction of *Justitia fidei*, and *ex fide*, or *per fidem*, a righteousness of faith, and from, or by faith, no less ridiculous is it to coin such a difference about the Law. Indeed we grant, That the Law hath a righteousness it requireth, and that all believers are subjected to it as a rule; yea its impossible but that they should be under the directive and preceptive power of it: God himself cannot dispense with, or disoblige a creature from loving him with all his heart and soul; yet this righteousness in the perfection of it cannot be attained unto in this life, and therefore is not to be looked upon within the circle of Justification. And certainly to evade such pregnant places of Scripture with such a brittle and aerial distinction as this, is to think cobwebs-harness good enough to save against a Cannon-bullet.

But because great thoughts of heart, and that of the most learned, are in this point, Let us particularly consider, how and in what sense Justification

is denied to the works of the Law. And,

First, There is a gross and corrupt interpretation of Socinianizing spirits, That the Law did only require a carnal, external righteousness, and to this was promised only a temporal and external reward. To this sense Grotius upon the Text, who therefore makes the Law not able to give life, because that was only conversant in an external righteousness, and terrene promises; and thus many have looked upon all the Jews in the Old Testament, as so many Swine feeding on husks, and not at all acquainted with, or delighting in the pearl of Christ. So that by these Doctors, the Law and Christ, works and faith, shall be thus opposed; that in the Old Testament, all things were visible and carnal, both duties and promises, no faith in Christ, no expectation of heaven; but now under the Gospel, All things are become new, the duties more spiritual, and the glory expected eternal. But the Apostle instanceth in Abraham and David for the pattern of our Justification, and makes their Salvation to be by Christ, as well as those that have lived since his coming, hence all their Sacrifices did lead to Christ, and their general expectation was of a Messias, though generally they had earthly and carnal thoughts about him, And Christ was even the end of the Law to him that believed. This interpretation therefore may without much difficulty be exploded.

Secondly, There are those, who say, the works of the Law, to which Justification is denied, is only of the Ceremonial Law. And this hath had many Abettors, as if the Apostle all along in this dispute had argued only against those that pleaded for a necessity to retain all the Ceremonial Worship, That unless they were circumcised, and observed days, and were constant in their Sacrifices, they could not be justified; and truly its no doubt but this is part of that error which the Apostle doth so vehemently

dispute against, and for which cause he calls them beggarly elements, Gal. 4:9. Elements (saith Cameron) because the false Teachers in their account judged them the necessary principles and foundation of Religion, as if no spiritual building could be reared, unless these were first laid, but yet beggarly, because they had no worth or dignity in them in respect of Justification. And it must also be granted, that as appeareth by Acts 15, the controversy began at first about this point merely, viz. the necessity of retaining Circumcision, with other legal Rites; and because the necessity of them was pleaded to Justification, Therefore in the Protract of the dispute, it brought in also all works, as well as these, even such as the Moral Law commanded. So that the Apostle pleadeth a Justification in Christ only, or a righteousness of faith against all works of the Law, yea all works absolutely considered, and that it is not to be limited to the Ceremonial Law, or works thereof, appeareth,

1. Because the Law, whose righteousness is excluded, is that which pronounceth a curse to all that continueth not therein, Gal. 3:10. Now this doth more properly belong unto the Moral Law, as the Apostle James urgeth, Chap. 3. He that breaketh one is guilty of all.

Again, The righteousness of the Law, which is constantly opposed to the righteousness of faith, is that which consists in Do this, Rom. 10:5. Do this and live.

Now this also doth immediately belong to the Moral Law.

Further, That Law is denied in Justification, and the works of it, by which we come to know sin, and are convinced of it; but that is chiefly and properly the Moral Law. This Argument the Apostle expressly useth, Rom. 3:20. None is Justified by the works of the Law, and this is made the reason, Because by the Law is the knowledge of sin. Yea Rom. 7, by the Law sin is

said to abound, and to cause more corruptions in a man. That therefore which accidentally procureth more sin, and so more guilt, and matter of condemnation, that cannot be a Justification to us: Now this also is the work of the Moral Law.

Again, That Law and its works is disputed against, which yet is not to be made void, is to be established; for the Apostle in all his Objections against the righteousness by it, doth yet still preserve the dignity of the Law that he doth not make it void. Now its plain, that its true only of the Moral Law, for the works of the Ceremonial Law, to be Circumcised, to offer Sacrifices, &c. are not now to be done by us, because Christ the body is come; The blossoms fall, when the bud and fruit itself cometh; And therefore, though the same God, who said, Thou shalt not kill, said also, Thou shalt circumcise, Thou shalt Sacrifice, yet the commands of the former sort which are Moral, stand; but these of the later which are Ceremonial, they are abolished. Thus you see not only a pretended righteousness, by observing the Ceremonial Law, but also by obedience to the Moral Law is shut out from Justification.

Thirdly, Others therefore they are convinced, That the works of the Moral Law are excluded from Justification; but then such only as are done by the power of nature, and strength of free-will; As if the zeal of the Apostle were carried out only against such as should hold, that for the goodness of those works they did without the power and help of grace, they were justified: And thus the Papists generally, The works (say they) excluded and disputed against are such as men without the grace of Christ, being acted by their own strength solely do perform. In this Assertion they greatly triumph, thinking it no less then blasphemy, to deny Justification to those works that are done by the grace of God; but also, this is more particularly to be

spoken to in that distinct Head, That we are not justified by works of grace under any notion or respect whatsoever; yet something must be said at present to pull this beam out of their eye.

And first, Those works the Gentiles and Heathens did before their knowledge and faith in Christ, could not properly be said to be the works of the Law, or to have a righteousness of the Law. Now the Apostle proveth, That the Galatians and Romans, they were not justified by the works of the Law, who yet were formerly sinners of the Gentiles, as the Apostle expresseth it. Therefore the Apostles Argument, though it may reach the Jew, yet it would not the Gentile; for how could the Gentile think, that the works of the Law which he knew not, or heard not of, could justify him? Therefore Romans 2:12, the Apostle distinguisheth of two sorts of men, the Jew and the Gentile; The Jew he calls one in the Law, the Gentile one without the Law. If then the Gentile be one without the Law, and so without the righteousness of it, it cannot be imagined, that the Apostle should so industriously prove, That they were not justified by the Law, or the works of it.

Secondly, We grant indeed, That none can be justified by the works he doth without the grace of Christ; but the Question is, Whether the Apostle meaneth no more? Whether these are all the works that he excludeth from Justification? And we blame this Interpretation, though having some truth in it, at least in reference to the Jew, as greatly defective in respect of the Apostles main scope. By the works of the Law cannot only be meant works done by the power of nature, without the grace of Christ, because the Apostle excludeth the works of such as were believers; Therefore its all kind of works, as works. This appeareth in Abraham, who is said to be justified by believing, oppositely to working; Its not spoken of Abraham

before his Call, and while living in Idolatry, but a long time after his knowledge of God. If then Abraham's works be shut out, when and while a believer, yea a friend of God, How much more must the works of those, who are in an inferior rank? But of this more hereafter.

We shall instance in these Galatians, who are reprov'd for countenancing and abetting of this error; They were not Infidels or Pagans, they had received the Gospel, they had received the Spirit, and had suffered many things for the Gospel; yet the Apostle tells them, That they must not seek to be justified by the works they yet do; The Apostle argueth an impossibility of righteousness by the Law, not merely respectively to what they were once, but at any time, even since their conversion, as well as before their conversion. This is fully evinced by the Argument brought in the Text, No man can be justified by the works of the Law; Why? Because The Just shall live by faith: So then, even the just man, he who is righteous, liveth not by works, but by faith. This Argument had no consequence at all in it, if so be the controversy were understood of men working only by natural power; for what is the just man's living by faith to a natural man acting in his mere naturals? Whereas if we say, The Apostle excludeth all works, either of unregenerate or regenerate, then this is a very powerful Argument, because the just man as long as he is in this world, must live by faith, and that in the matter of Justification, as well as in other things.

A man in the progress of Justification is justified still by faith, as well as at first: Hence this Text is again urg'd for continuance in Justification, as well as the entrance thereunto, Romans 1:17, where in the Gospel the righteousness of God is said to be revealed from faith to faith.

Fourthly, The Apostle doth not exclude the works of the Law only done by nature, because this would necessarily infer such an opinion to be held

by the Galatians, that would be wholly irrational, if not impossible; for these Galatians did receive the Gospel, and believe in Christ, they did expect Justification and Salvation by these; Therefore the Apostle re-minds them of that great joy they once took in this Doctrine of the Gospel, Gal. 4:15. Where is the blessedness you once spake of? They called it a blessed Gospel, and they were blessed tidings of peace, but their zeal and fervency did abate, since they added their works to Christ. None are ever able with a raised pitch of soul to delight in Christ, that give the least iota or tittle unto works more than the Scripture requireth; Seeing therefore the Galatians did not raze the foundation, or wholly reject Christ, who can think that their opinion was, they could be justified by works done without him? For why did they believe in Christ still? Why did they retain and hold the Gospel for all this corrupt addition, but because they looked for Justification by Christ in part at least? Could they think they were justified without Christ, and then come to Christ to be justified? So that its to conceive an irrational, if not an impossible error, That they who did believe in Christ for Justification at least in part, yet should at the same time think they were or might be justified by works done without Christ. And it may be said, The Apostles Arguments to the contrary were very weak, if they did not hold this, for thus he argueth, If Justification be by the works of the Law, then Christ died in vain, then you are fallen from grace, then Christ profiteth nothing; for how would this follow, if works of grace were excluded? For works of grace did suppose Christ's death, do necessarily include grace and advantage by Christ; whereas works done solely by natural strength, did necessarily exclude Christ and grace. This (I confess) hath some specious color; but yet the Answer is, That such consequents of the Apostle are very strong, for even those that join works of grace and Christ, works of the Law, and the

faith of the Gospel, do *ex natura rei*, shut Christ out of all; and although they may with their mouths and pens profess Christ and his grace, yet really they deny both. The Galatians indeed did not think or intend to fall from Christ, yet in the nature of the thing, without repentance or recovery, they did fall from him, and deny him; for not to give Christ all that is due to him, to put him off with half is to make him no Christ at all. So that by this we see, its a very high sin, (wherein the zeal of an holy Apostle, otherwise very meek and compassionate) burneth as hot as fire, to put confidence in the works we do, though they be supposed works of grace we do. The Apostle said, If he should give his body to be burnt, and have not charity, it would profit him nothing; but if thou shouldst give thy body to be burnt, and have charity, and that in a great measure, yet if thou put any trust in this, thou deniest Christ, and makest him to die in vain. Indeed there are men who cannot be guilty of this sin, for none ever thought to be justified by the works of sin, and the devil: But there are others again attending to the works of righteousness, and they may quickly swallow down this poison: Therefore let them take heed of establishing to themselves a false righteousness, a Dagon that can never stand before God.

SERMON XXII.

That Justification cannot be attained by the Works of the Law.

GAL. 3:11.

But that no man is Justified by the Law in the sight of God, it is evident: For the Just shall live by Faith.

We have hitherto showed what Exposition is made of the works of the Law, and whether in whole or in part such interpretations are to be rejected: and what other senses are given in this matter, may be reduced to one of those heads. As that of Castellio, De Justif. p. 27, when he saith, He dare boldly make this distinction between the righteousness of the Law, and that of faith; The righteousness of the Law is an external obedience coming from a servile fear; The righteousness of faith a virtue of the mind contrary to vice, which God gives freely to those that believe, pardoning their by-past sins.

Let us therefore consider in the next place,

Why Justification cannot be by the Law, or righteousness attained by the works of it. And,

First, Because the righteousness of the Law requireth an universal perfection in the subject who is thereby justified. Rom. 10. The righteousness thereof is in Do this and live. [Do this] yea this, and this, and all in every iota or tittle, or else there is no life. Therefore such a Justification as this was only possible to Adam while he continued in his integrity. Christ (say some) was justified in this manner by the works he did, and then the Angels they were justified by their faithful continuance in obedience to God. Now then, if there be not one man to be found since Adams fall, that can plead righteousness by a [Do this] then he must seek for Justification some other way. This is so evident, that howsoever Papists generally go another way, yet Cajetan Comment. in 3. ad Rom. maketh this difference between the righteousness of God, and the righteousness of the Law. The righteousness of God (saith he to this effect) is that whereby a man is absolutely accounted of as just, both in respect of what is past, as also what is present and to come. The righteousness of the Law is that whereby a man for the present and to come, is accepted of as just, but for the sins past that cannot give a righteousness. There is some truth in this; for suppose that there were such an infusion of righteousness into us, that thereby we are enabled to keep the Law of God perfectly, yet how shall we do for a righteousness for our by-past ways, before this infusion was? Cajetan therefore in this respect saith right, That the righteousness of God, which is the same with the righteousness of faith and the Gospel, is that whereby we are looked upon as just before God, in respect of our former conversation. But this can never be by the Law, for that requireth a perfection from the first to the last. To have once sinned, and but once, though a man could be immediately restored unto integrity again, is to make the righteousness of the Law impossible to us; So that righteousness by the

Law, though once possible, yet to us accidentally by our corruption is impossible; and therefore in this life, while we have the relics of corruption, we are to cry out: Oh miserable, naked and poor creatures, as we are! Who will help us to a righteousness to cover our nakedness?

Secondly, Justification cannot be by the Law, because the Scripture makes Justification by faith and the Law two immediate contraries. If we are justified by faith, we cannot be by the Law; The East and the West may be as soon brought together, as these two kinds of Justifications. This Argument is pressed by the Apostle in my Text, and the verse following, The Law is not of faith; and Rom. 10, The righteousness of the Law, and the righteousness of faith are made two immediate opposites. The Scripture then always speaking of these two, as diametrically opposite, it must necessarily follow between the Law and faith, as Christ said of God and Mammon, You cannot serve God and Mammon; so neither can you have the righteousness of the Law and faith together; you may as well serve two contrary Masters, as enjoy these two contrary righteousness's. Therefore the endeavors of such who would make a righteousness compounded of the Law and faith, is as vain as those who would build Jericho again; and indeed the very nature of them is as immediately contrary as light and darkness, and as inconsistent as the Arctic and Antarctic Pole, for the righteousness of faith supposeth me altogether miserable, wretched in sin, and naked in myself; The righteousness of the Law supposeth perfection and all fullness in me; Now how can a man be both these at the same time?

Thirdly, Righteousness cannot come by the Law, because that curseth every man by nature, and so is a minister of wrath and condemnation. This Argument the Apostle urged in the verse before my Text, As many as are of the works of the Law, are under a curse: Why? Because it is written, Cursed

is everyone that continueth not in all things which are written in the Book of the Law to do them. We may then as well expect water from the fire, and sweetness out of gall, as righteousness by the Law; he that runneth to this as a refuge, when God's anger pursueth him, doth as the man the Prophet speaks of that leaned on the wall, and the Serpent bit him. Alas, when Conscience and Justice shall arraign thee, wilt thou plead the Law? That will heap up thy wrath more, that will add more stings to thy guilt. Its observable that Deut. 27:26, when this was pronounced, Cursed is he that continueth not in all the words of the Law to do them, the people were to say, Amen: what was this but to ratify the curse against themselves, only hereby they were taught to go out of themselves, and to renounce all that righteousness they gloried in, and to seek to him in whom all the promises are Amen, because in the Law all the curses are Amen.

Fourthly, Righteousness cannot come by the Law, because we are justified by an imputed righteousness, whereas the Law requireth a personal inherent righteousness. This seemeth to be very cogent, for whereas with Popish Writers, the righteousness of the Law and of the Gospel differ only *secundum magis* and *minus*, as an Acorn and an Oak, a child and a man, the one imperfect, the other more perfect; its evident by Scripture that these two righteousness's differ specie, and so cannot by any addition ever be made the same; yea the more perfect and complete our righteousness personal and inherent would be, the less imputed it would be, and so be the farther off from a Gospel-righteousness Now that our righteousness is an imputed righteousness, appeareth by the frequent affirmation of it by Paul, and that in one Chapter, Rom. 4, and hence also the same Apostle would be found in Christ, not having his own righteousness which is of the Law, Phil. 3. Yea 2 Cor. 5:21, we are said to be made the righteousness of God in him. If then

Christ be our righteousness, if his obedience be reckoned as ours, then this is as far distant from a legal righteousness as heaven from earth: But of this more in its due time, because this imputed righteousness is the great thing controverted.

Fifthly, If the righteousness of the Law justifieth, then Christ died in vain, then grace is abolished, then Christ is become of no effect unto a believer. These are consequences the Apostle himself makes; and although a Galatian might have replied, The consequence is denied, for we believe in Christ, we hold him also necessary to Justification, and faith in him, as well as the works of the Law, yet would not this have satisfied Paul, because if Christ be not wholly received for Justification, he is not received at all: Christ was not made part of righteousness unto us, but righteousness in the whole. And indeed it must needs be a great debasing of Christ, to make his death and sufferings a co-partner only with our works, that Christ with us should make up a complete Savior. This is so gross an absurdity, that learned Protestants, affirming the Pope to be Antichrist, when assaulted with this Objection, That they believe Christ to be come in the flesh; They believe Christ to be God and man; Its answered, Because they deny Christ in his Offices, especially in this matter of Justification by him, joining works with him, that therefore they may be properly said to deny him. Furthermore upon this account, Christ would have died in vain, if righteousness could come by the Law, for to what purpose did Christ bring a righteousness, if the Law had brought it before? Yea, if this were so, then the contrary to what the Apostle affirmeth, it would prove true, viz. That the Law did invalidate and disannul the Covenant of Grace. Look not then upon this error as mere hay or stubble: No, it cometh too near razing the foundation itself: For although some learned men in this point have labored, if not to

reconcile Protestants and Papists, yet to make it doubtful, Whether the Church of Rome hold a fundamental error? (Hooker Eccles. Polit. in Treat. of Just.) yet if we consider the Apostles zeal, and his Arguments which he useth against the Galatians, who yet did believe in Christ; The Wen seemeth so big that the breasts of charity cannot cover it, yea that its a Cancer rather which eateth up the life of Christianity.

Sixthly, If righteousness could come by the Law, then it would by one of these three ways, either because we are able perfectly to fulfill the Law by a personal righteousness, or because the Law condescends from its perfect exactness, and requireth no more than we can do; or though we cannot perfectly obey the Law, yet God will account of, and accept this imperfect obedience, as if it were perfect. But neither of these three ways can righteousness be communicated unto us; not from the first, for he only fulfilleth the Law that is always without sin, that never committed the least iniquity. Now the Apostle John saith, 1 John 1:10. If we say we have no sin, we make God a liar, and there is no truth in us. The Papist therefore makes God and his Apostle John a liar in this particular. The Law requireth a total perfection, a gradual perfection, and this continually, a perfection subjective, objective and adjunctive, that Do this and live, is a thunderbolt to strike down every man; None is able to stand before it, For in many things we offend all, and what we do comes not up to the perfection of the rule, and whatsoever is *minus quam esse debet, ex vitio est*, as Augustine. They must therefore have low thoughts of the Laws perfection, who have such high thoughts of their own graces.

2. It cannot be that the Law abateth of its exactness, and commensurateth itself to our power, for thus many say, The Law is not such an hard task-master as many make it: Its not such a strict immovable Rule, but like Paul,

It becomes all things to all men; it descends to the power and capacity of man, and is no further obligable then man's power doth extend itself: But Paul, Rom. 7, doth acknowledge the spirituality and holiness of the Law; The obliging power of that, even then when he found nothing but evil present with him; and David doth often commend the perfection of the Law, because it requireth what is every way necessary, not being deficient in anything: Now seeing its our duty to have what Adam lost, and he losing such an admirable perfection, God requireth this of us still; The debt is due, though we are bankrupts and cannot pay it. Do not then bring down the Law to thy power, but acknowledge thy duty by the Rule; The Rule continueth a Rule, though thou art not able to attain unto it. Indeed sometimes the godly are said to keep the Commandments, and to walk unblameably therein, but that is in respect of sincerity, and because of their study and endeavor after perfection. Its true, the whole heart is sometimes opposed to hypocrisy, and a double heart; but when its joined with those Concomitants, to love God with all the heart, all the soul, and all thy strength; This requireth more than any man can do in this life: especially that the Law obligeth beyond our power, is plain, because we still have sin in us, lusts and sinful motions, as the Apostle complaineth Rom. 7. Now if these were not forbidden by the Law, they could not be sins, for where there is no Law there is no transgression.

Thirdly and lastly, What is imperfect God doth not own as perfect. This is an evasion which some later Writers much applaud themselves in, they acknowledge, That we are not able to fulfill the Law, they confess we break it in many things; but then they add, God doth graciously through Christ forgive our imperfections, and accepteth of this, as if it were the fulfilling of the Law. Now indeed we grant, That the obedience of the godly, though

very drossy, and accompanied with many imperfections, yet through Christ is accepted of, and God looks upon them as true and upright men, not hypocrites and profane; but yet for all this, they are not accepted to Justification; We cannot say, That by these we are justified, for that were to make God to pronounce otherwise then the truth is; How can they be accounted Just by that which is not exactly Justice? God's Judgment is always according to truth, and he doth not judge of things otherwise then they are. Now if God should account of these as satisfying the Law, and answering the perfection of it when they do not, it would suppose error or mistakes in God,

Thus you have heard, That righteousness cannot be obtained by the works of the Law, yet to what hath been delivered, its necessary to add some Cautions; for even Paul when he preached this Doctrine was traduced by his enemies, and they inferred many false consequences, gathering thorns of the vine, and thistles of the fig-tree.

First therefore, Though Justification be not by the righteousness of the Law, yet this is not to condemn it, to make it a useless thing, as if there was no wisdom or goodness of God seen in the manifestation of it. No such matter, We see the Apostle with great indignation rejects such inferences; yea Rom. 7, he giveth this commendation of the Law, That its holy and spiritual, laying the whole blame upon himself, He was carnal and sold under sin; distinguish then between that which floweth from the Law per se, and of its own nature, and that which cometh from it by accident, and through our own corruption. Thus it is, The Law was at first given to Adam to justify him by the works thereof; It would have given life to him; This was the proper and intended end of it; but upon man's rebellion, whole mankind is plunged into all sin, and so no more able to obey this Law, then

blind men see, or dead men walk. The Law therefore finding us such, is so far from communicating a righteousness to us, that it aggravateth our sin, making it out of measure sinful, and filling us with wrath and guilt; it is we and not the Law that are to be condemned; Excellent food is not to be condemned, but the corrupted stomach that cannot digest, yea which increaseth its disease by it.

Secondly, This is not so to be understood, as if the Law were wholly abrogated, and of no use to us. It continueth as a Rule, though not as a Covenant by which we are to be justified. Thus the Apostle denieth that he makes void the Law, Rom. 3:13, yea we establish the Law; Therefore the Apostle, even when he so vehemently argueth against Justification by the Law, doth yet press the duty of the Law. Its one thing to love God, to delight in him, to walk in his Commandments, and another thing to expect Justification by them: This is to mingle heaven and earth, when we confound Justification and Sanctification: So that the works of the Law may be considered two ways, either in respect of the Command or Direction of the Law to which we are enabled by the Spirit of God sanctifying us; and in this sense we preach the Law, we command the works of the Law, and desire God would write his Law in your inward parts.

But then the works of the Law may be secondly considered as the Conditions of our Justification, and whosoever looketh on them thus, he rejects Christ and his grace. This is a dangerous error, when we do the works of the Law for this end, when we love God, endeavor to keep his Commandments, that thereby God may pronounce us righteous.

Hence in the third place, We must distinguish between the works of that righteousness which the Law requireth, and the righteousness of works. All the people of God make it their business to abound in the works of

righteousness. The Scripture commands and encourageth thereunto, but then it doth as much condemn a righteousness of works. We have a remarkable expression, Deut. 6:25. It shall be our righteousness, if we observe to do all that God commandeth us; our righteousness, not our righteousness to justify us, but a qualitative righteousness to denominate us so inherently, according to that, He that doth righteousness is righteous, 1 Joh. 3:7. Let not then this Doctrine discourage from that righteousness of life the Law requireth; Say not, What have we to do with the Law and Sanctification? For although it be not appointed to justify, yet it is commanded as the way we should walk in; yea the Law is not only a directive Rule, but accidentally a School-master to bring to Christ; For when by that we are convinced of sin, and have nothing but despair in ourselves, this driveth us out to Christ, and though it cannot be our Do this and live, yet Christ's Do this procureth eternal life; Though we are not justified by our works, yet we are by Christ's, and whatsoever the Scripture denieth to us it attributeth to him.

Fourthly, It cannot be denied but that it is a very hard thing to press the Law as a Rule of righteousness, and not to have it looked upon as a Covenant by which we are made righteous Why should we be bound to follow holiness, and yet not for this to be justified before God? Hence this confidence in the works we do hath been a sin of old in the Church; The Prophets did most zealously rebuke it, and we see in the beginning of the Christian Church, what entertainment it had both doctrinally and practically. Now what was formerly done in reference to the commands of the Law, is still generally with us respectively to Gospel-duties: Are there not hundreds to one Christian that fiducially rest upon their Christian performances, that look not to Christ's-righteousness in their duties? Now to such we may say,

You who seek to be justified by the duties of the Gospel, you fall from grace, and Christ is become of no effect unto you. This sin is like a moth secretly consuming many thousand without any noise. If the Apostle charge some not to trust in uncertain riches, but in the living God; How much more not to put confidence in thy works but in Christ, for this spiritual confidence in works for Justification, is greater Idolatry then trusting in wealth, because hereby we rest on them for that which is more directly and immediately God's work, for God only forgiveth sin, and justifieth a man at his Tribunal; and truly, why should there be such voluminous disputations for that righteousness to justify, when the greatest patrons thereof at the close find a misgiving of their hearts? As Bellarmine's known *Tutissimum est*, and Suarez (Dispute. de orat.) adviseth him that prayeth, not to think of, or mention his merits in prayer, *ob periculum superbiae* for fear of pride; what is this but to provide a potion for the diseased, and then to prohibit the taking it for fear of killing him?

Use of Instruction. How blessed a thing it is to be directed in this point of Justification, to be assured what is that righteousness God will own; Satan hath always by his instruments endeavored to take away, the live child, and put a dead one in the room. Let that be thought a matter of great moment, in which the Apostle showeth so much zeal. As the Psalmist said, Some put their trust in chariots, and some in horses, but we will in the name of God; So let us, some put confidence in the Law, some in their duties, some in good works, some in faith, some in both, but we will trust in Christ, who is the Lord our righteousness; Everything in the Temple was to be covered with gold, and thus we are to put on the Lord Jesus Christ, that nothing of our nakedness may appear, but Christ may be all in all; live not, die not, but in this covering.

SERMON XXIII.

That the Works of a Godly man done graciously, are not the Condition or a Causa sine qua non of his Justification.

1 COR. 4:4.

For I know nothing by myself, yet am I not hereby Justified.

At the close of the precedent Chapter, the Apostle seemed to depress the Office of Christ's Ministry in the Church too much, making Apostles and Officers to be servants to the Church, and wholly in reference to it. Lest therefore this should puff up private believers, and make them undervalue or contemn their Officers, he giveth necessary counsel, ver. 1, in this matter: for when the Authority of Church-Officers is despised, then confusion and licentiousness breaks forth. [Let a man] that is, every man (a Hebraism) of what rank or dignity soever, though of never such abilities and graces, Account, λογίζεσθω, that is to account upon an exact and judicious comparing of things together. There ought to be a serious and well-grounded esteem of them.

Then there is the cause or ground of this account, and that is described in such properties that denote the Ministers dignity, and yet his duty; his duty

in that they are, ὑπηρεταί, Ministers, the word doth not signify every kind of service, but that which is most toilsome and laborious, a Metaphor taken from those that row in a boat, so great a care is required in them to bring the ship of Christ safe to the haven; They are also, οἰκονομοί, Stewards, not Lord's or Masters, nor called to idleness and vanity in the world. Thus all the names given to Christ's Officers they are names of labor more than honor, yet in the second place, There is their dignity also, Ministers of Christ, and Stewards of the mysteries of God; What can be more sublime and glorious then this, to be workers with God for men's salvation!

Having thus declared what men ought to esteem of the Ministers of God, he thereupon showeth how little he is moved with the thoughts men had of him. Mans judgment is called in the Greek, his day, as among the Latins *diem dicere*: Though Jerome thought this a phrase peculiar to the Cilicians, yet the learned show that it is a Hebraism. Now the Apostle doth the rather slight men's judgments, because he had a good conscience in the discharge of his Office.

So that in the words you have Paul's Justification of himself, as to men, and his disclaim of any Justification thereby, as to God. His Justification before men, is in these words, I know nothing by myself; which is not universally to be understood, as if he knew no sin at all in himself; for Rom. 7, he makes sad complaints of corruptions working in him, but he speaks it quoad hoc, in respect of his Ministry he had not been an unfaithful Steward of Divine Mysteries, he was not guilty of any crimes that his adversaries could charge him with; and although he expresseth it negatively (he knew nothing by himself) yet that supposeth a positive and sincere course of his life, both in respect of his Ministry and other ways. But lest this should

seem arrogancy and spiritual pride, be renounceth all Justification by the works he did, yet am I not hereby justified.

Grotius limits the sense too much, as if Justification doth denote only freedom from sin; and in another place speaks superciliously (Proleg. in Epist. ad Rom.) as if none before him had hit right upon the Explication of the word in Paul's Epistle to the Romans. But in its time, I shall make good, That Justification is more than a bare remission of sin.

In the last place we have a reason given why Paul is not justified by what he did, because the Lord judgeth him, he who knoweth more sinfulness and corruption by man then the most Eagle-eyed Christian can discern, God is greater than our hearts, and so is acquainted with those errors and failings that the most tender-hearted Christian cannot take notice of.

This place doth not prove an uncertainty of Justification, as the Papists would infer; for they grant, That Paul knew assuredly by revelation that he was a justified person, only it strongly evinceth, That Paul, and so no man regenerate is justified by any good works he doth in this life; and so whereas many would evade the power of several places of Scripture, That only works of the Law, or such as are done by our own strength, are excluded: This place is stronger than Samsons new cords, it holds the adversaries so fast, that they know not how to wrest themselves loose.

That even the most holy and regenerate man is not justified by the works of grace which he doth.

This truth is the more diligently to be asserted, by how much the error that confronts it is more specious and refined, and maintained by such abettors, whose repute is not so easily cast off, as the former we spake of. And that we may keep to the proper point in hand, take notice,

First, That the Question is not, Whether we are justified by works, though flowing from grace as meritorious or efficient of Justification? This the Opinionists we have to deal with, do reject with indignation. To make works either merits or efficient causes of our Justification before God, they grant, is directly to oppose the Scriptures, yea they seem to be offended with the Orthodox, as giving too much to faith, because its made an instrument of our Justification, therefore they are to be acquitted at least from gross Popery.

Secondly, Although to maintain faith and obedience to be the conditions, and *à causa sine quâ non* of our Justification, be the professed and avowed doctrine of the Socinians, yet some of late have asserted the same doctrine, that yet abhor Socinianism; for the Socinians deny Christ's Satisfaction, and his Righteousness in fulfilling of the Law for us, and so make good works a condition of our Justification, not through and for Christ a Mediator, but from the mere grace of God (as they express it) who hath no such justice as to need a satisfaction by an atonement through Christ's blood. Though therefore these later sort of Writers assert the same thing with Socinians, yet upon different grounds.

Thirdly, Neither is the Question about the necessity of holiness and sanctification in those that are justified; Justified persons will abound in the fruits of holiness, that sweet fountain within will also bring forth sweet streams; This good tree will bear good fruit; only the Question is, Upon what account these are required in justified persons? Whether in some causality or concurrence as faith is, only not with such a degree of excellency? Whether good works be required as well as faith, so that we may say, Justifying Repentance, Justifying Law, as well as Justifying Faith? This is positively and vehemently affirmed by some, but certainly those

Arguments and Reasons they bring are too weak to gain-say the torrent of Orthodox Divines. Its good to sail between Antinomianism on the one hand, and this error on the other hand; and while we profligate one error, not to run into another extreme. This therefore I shall (God willing) undertake to prove, That good works are not Conditions, or *à causa sine quâ non* of our Justification; and although the Abettors of this opinion do give faith the preeminence, and make it the principal condition, yet if they will rigidly stand to the Apostle James his words, (which they say, they are much awed with) faith must be less principal, and works be that which giveth life to faith, that it may be enabled to justify; and thus indeed it is affirmed, That works make faith alive, as to the attainment of its end of Justification. But of this more when we shall show the inconsistency of Authors with their own selves, in answering their great Objection taken from the Apostle James.

I proceed therefore to show, That no godly man is justified by his works, or works though done graciously, yet are not the condition of a man's Justification, as faith is. And,

First, I shall instance in the great pattern and example of our Justification, Abraham, from whom the Apostle concludeth a Justification of all believers in the like manner he was. Now that Abraham was not justified by works, or his working, though a godly man, the Apostle, makes it his whole business to prove, Rom. 4:3-5. This place is judged by the Orthodox to be very pregnant for Justification without works, even those of a regenerate or godly man; for Abraham, though a godly man, and the Father of the faithful, yet even then when he was godly, was not justified by any works he did, but by faith. This place is the more to be insisted upon, because its the proper seat of Justification. The Apostles scope is expressly to

determine how a man is justified, and no learned Lawyer was ever more careful to put in many words in the Deeds that he makes, to exclude all cavils and shifts for the future, then was this divine Apostle diligent to shut out all erroneous glosses, insomuch that we may despair of satisfying that man, who is not convinced from this example: For Bellarmine who useth not to be very ingenuous, doth acknowledge that this is *gravis difficultas*, for Abraham's works are excluded while he was godly, and in the state of grace. Though this mountain be so strong, yet there are those who set their shoulders to heave it away. What the Papists answer, I shall not much matter; but what others more refined do bring in, is worthy consideration. The works (say they) that are excluded, are works of the Law; the Law requiring a perfect personal righteousness, cannot be fulfilled by any, only Christ satisfied this; and then that we might be partakers of this righteousness, faith and good works are required as the conditions, so that the works of the Law are excluded, not of the Gospel. But this cannot be a solid answer,

1. Because the Apostle speaketh generally of works in this description of Justification, though in other places he sometimes saith, the works of the Law, yet Abraham could not be instanced in for such works, and therefore the Apostle speaks universally of works, *quâ* works: Certainly, as they say, its not fit for us to teach the Spirit of God what to say. So this is good counsel in this particular. When we read that the holy Ghost speaks generally of all works, Who are we that we should limit it to some? The Apostle then nameth works, when he treateth on purpose, how we are justified and excludeth them; and this is the more cogent, if we consider the opposition between faith and works. The Apostle directly opposeth the believer and the work, which could never be if Gospel-works were not

excluded; nay by this means there could be no contradistinction at all, because faith itself, if considered in Justification as a condition only its respected as a work; How then could the Apostle make such an immediate contrariety between these two? By their interpretation, the believer should be opposed only to some kind of works and faith, not to all, but to some kind of works, which if so, the Apostles Argument had then no necessary consequence.

Again, That works of all sort are excluded, is plain, if you consider the object of Justification, who it is that is here said to be justified, and that is the ungodly. By the ungodly is one meant that hath not a sufficient and adequate holiness, so that Abraham, though regenerated, yet as to Justification, is ungodly, he cannot stand before God or endure, if all his imperfections are inquired after. Now certainly, he that fulfilleth the conditions of Justification cannot be called ungodly, for he doth all that which is required: So that this is very considerable, that all those whom God justifieth, he justifieth them not for anything they have of their own, or any conditions they have performed, but as such who are sinners in a strict examination, and so deserve condemnation, and therefore no works of grace are looked upon.

Lastly, That all works are excluded, is evident by the Apostles allegation out of David, who makes man's blessedness to be in this, That God imputeth righteousness without works: Who can persuade himself that David excluded only works of the Law, when in his time, that Question which so perplexed the Christian Church in its infancy, was not started? So that the Apostle making this righteousness to be imputed, and that without works, doth counsel a man to exclude all works whatsoever in this great point of Justification; and indeed it is at last confessed, That its faith only

which makes the contract between God and the soul, That good works are not required to this initial consenting unto Christ, so as to make him ours, but in the progress. This is that in effect, which the Papists affirm in other words, That the first Justification is only by faith, but the second by good works.

Against this general exclusion of all works is opposed, verse. 4, where the Apostle saith, To him that worketh the reward is of debt; from whence they gather, That works only which are debts, are excluded: But if this be seriously thought on, it makes strongly against them; for the Apostles Argument is *à genere*, if it be by works, its of debt. Therefore there are not works of debt, and works of no debt. This supposition would make the Apostle to argue insufficiently and weakly: If our works be of grace and imperfect, then to them the reward is reckoned of debt, though not so much as if they were fully perfect. Neither will it avail to say, That these Gospel-graces cannot be debt, because God's Spirit enableth us thereunto: For if a man (as Pareus well urgeth) set two laborers on work, and to one he lends him tools to work, the other brings his own tools, at the close of the day both receive their wages for their labor, and that of debt, though one had his tools given him.

The second Argument may be from the peculiar and express difference that the Scripture giveth between faith and other graces, in respect of Justification: So that faith and good works are not to be considered as concurrent in the same manner, though one primarily, the other secondarily; so that if faith when its said to justify, doth it not as a condition, but in some other peculiar notion, which works are not capable of, then we are not justified by works as well as faith. Now its not lightly to be passed over, That the Scripture still useth a peculiar expression of Faith, which is

incommunicable to other graces. Thus Rom. 3:25. Remission of sins is through faith in his blood, Rom. 4:5. Faith is counted for Righteousness, Rom. 5:1, Gal. 2:16, and in many other places, still the expression is, Justified by faith; Christ dwells in the heart by faith, Ephes. 3. Believing is receiving of Christ, Joh. 1, Act. 10:43. Remission of sins is received by faith, Act. 26:18, Gal. 3:14. The promise of the Spirit is received by faith: Insomuch that as Christ is the Serpent exalted, so faith is the eying of the Serpent, whereby we are healed: That as the mere looking upon the Serpent cured without any other medicinal helps and endeavors: Thus the meet believing on Christ doth justify without other works co-operating therein.

From these expressions it is that our Orthodox Divines do say, That faith justifieth as its an instrument, laying hold on Christ, so that Christ received by faith is properly that which justifieth, not faith itself, or any dignity in it. This is the hand that receiveth the jewel, which doth enrich us. This Doctrine, though so generally received and avowed by all Protestant Writers, yet of late is rejected among other reasons, Because there cannot be any passive instrument. Now I much wonder that Bellarmine, Becanus, and other subtle Jesuits that turned every stone to overthrow faiths instrumentality in Justification, should so far forget their Logic and Metaphysics, as not to pitch upon this Objection above all, that there cannot be any such thing as a passive instrument. Truly I think, when a man of godly affections broacheth an error, which he taketh to be a truth, he himself is a passive instrument to bring others into errors. If we regard natural causes and moral, we may easily mention many passive instruments: In natural things the throat is a passive instrument of drinking. The Conduit-pipe of conveying water, and twenty such instances men may think of. In morality, taking that largely, there are many passive instruments,

Nebuchadnezzar and all wicked men are God's passive instruments. The Serpent by which the Devil deceived Eve, was a passive instrument: and to come nearer to our purpose, Who can deny but that miraculous faith was a passive instrument in doing miracles, for the power of working miracles is infinite, and could not be communicated to a creature no more than the Creation of a world, only they by resting on God's power, God wrought these wonderful things by them. But nothing doth so fully represent this, as the opinion of Aristotle and others following him, that *intelligere* is *pati*, and so *videre*, *audire*, are *pati*, to understand is to receive, and so to see and hear; the soul doth these by those faculties which are passive instruments therein; and therefore when Bellarmine would prove, That *credere* and *apprehendere* were actions and works; Its well answered, That to believe or to lay hold on Christ (The Greek word applied often to faith is λαμβά-νειν) Though they be Grammatical actions, yet they are naturally passions, as *intelligere*, *videre*, are active verbs according to Grammar, but naturally and physically are passions: So that a man in believing is passive, that is, he receiveth Christ for his righteousness: But of a passive instrument more hereafter. Justification is not in giving something to God, but in receiving from him; we do not curiously litigate about the word instrument; by *instrumentum* we mean no more than *medium*, whereby the soul receiveth the Gospel-righteousness tendered unto it, and those peculiar expressions you heard the Scripture giveth to faith, can evince no less. If therefore faith justify upon a peculiar reason, That that grace only hath, viz. because it receiveth and applieth Christ our righteousness, then other graces and holy works, having no such capacity cannot justify. As the hand only, not the eyes or the feet, are the instrument that take alms given to a poor man. This consideration made that learned man Mr. Ball, say, How faith and works

should be conjoined as concauses in Justification, is impossible to conceive. Treat. of the Cov. of Grace, p. 70. And its a mere Sophism to say, That if by faith we receive Christ, and faith is the receiving of Christ, then we receive Christ by receiving; for its not the notion of faith that is properly the instrument receiving, but faith as the habit putting itself into act. So that the meaning is, faith acting or laying hold upon Christ, is the instrument receiving him. Neither is this to give too much to faith, no more than in the faith of miracles, when Christ said to some, Thy faith hath made thee whole, that thereby our Savior gave any dignity to faith, as if that were the cause of their health.

The third Argument is, If in the continuance and progress of our Justification, we are justified after the same manner we were at first, then its not by faith and works, but by faith only as distinct to works. The strength of this Argument lieth in this, In granted, The first consent and willingness to receive Christ, is that which justifieth, and good works are required by cooperation thereunto, as opportunity serveth: So that (by the way) it must be confessed, That faith in some doth justify them antecedently to good works, and that some may be so prevented, that their faith could not cooperate with their works; and how will this agree with that discourse they form out of the Apostle James, Chap. 2? But that which I pursue by this Argument is, That in the same manner we were at first justified, we are always justified: But its granted, We are not at first justified by works: Therefore not afterwards. Now this truth; That we are justified at first, as afterwards, will appear by these two Texts of Scripture, Rom. 1:17, where the righteousness of God is said to be revealed from faith to faith. Not to mention the several descants of many upon this place. That which the most solid Interpreters pitch upon is, That in our Justification we begin with faith,

and go on in faith; its from faith and to faith, as parallel expressions from strength to strength, from glory to glory. Therefore the Apostles sense is, That in our Justification we proceed not from faith to works, as these must hold, that make works the secondary condition of our Justification, but from faith to faith; by faith we began, and by faith we continue. The second Text is, from the place formerly insisted on, Gal. 3:11, where the Apostle proveth, A just man is not justified by the works of the Law, because he liveth by faith; If then in the progress of our Justification we live by faith on Christ, then are we not justified by works, for why might it not be said as well according to the contrary opinion, That we are justified by works, because the just shall live by his works? But I think this would be very harsh to any tender ear. Neither will that *crambe* not *bis*, but *decies costa* avail, That works of the Law only are excluded; for works of the Law may be so called, either *quoad efficientiam*, as if the Law could enable us to what is good, or *quoad normam*, in respect of the regulative part of it, and thus all the works that regenerate men do, are works of the Law, if they do not murder, if they keep the Sabbath, if they take God for one God, and so put confidence in him. This is a work of the Law; and in this sense Paul said, He delighted in the Law of God in the inward man. And thus that Evangelical Righteousness they speak of, is legal in this sense, that is, its according to the rule of the Law: Consider therefore this seriously, take heed of beginning in faith, and ending in works; Do thou go on from faith to faith, not from believing to doing.

SERMON XXIV.

More Arguments to prove the former Position.

1 COR. 4:4.

For I know nothing by myself, yet am I not hereby Justified.

We proceed to a fourth Argument by which it is to be proved, That we are not justified by works as a condition, or a *Causa sine quâ non*, and thus it is propounded,

He that is justified by fulfilling a Condition, though he be thereunto enabled by Grace, yet he is just and righteous in himself. But all justified persons as to Justification are not righteous in themselves, but in Christ their Surety and Mediator. I say, They are righteous as to Justification in their own persons, who fulfill the Conditions of Justification. But the justified person in the Gospel-way, though he have a qualitative righteousness, whereby he is truly and inherently just, yet as to a righteousness of Justification, that is not his own, but another's; Even the righteousness of the Lord Christ received and made his by faith; Two particulars are comprised in this Argument, and both of them seem so evident, that they need not much proving.

1. That he which fulfils a Condition on which Justification depends, is righteous in himself; for seeing no more is required but this Condition, and that is supposed to be performed by the man that worketh; Therefore he must needs be righteous in himself; for though this righteousness be originally from Grace, yet it is subjectively a man's righteousness: So that we may call it a man's own righteousness, as Paul doth Phil. 3, and the works of righteousness which we do, Tit. 3:5. So that as the temporal mercies which are given of God to us, we call our own, our own health, our own wealth: Thus the holy graces which we act, though enabled to them by God's Spirit, and so efficiently are the fruits thereof, yet subjectively and formally, they are our own, our own faith, and our own repentance: So that if we fulfill these Conditions, we are righteous as to Justification by that which is our own and inherent in us: yea, I think, if it be well weighed, it will be found to be a contradiction, to say they are Conditions, and yet *a Causa sine qua non*, of our Justification: for *a Causa sine quâ non* is no cause at all; but a Condition in a Covenant strictly taken, hath a moral efficiency, and is *a Causa cum quâ*, not *a Causa sine quâ non*. If Adam had stood in his integrity, though that confirmation would have been of grace, yet his works would have been a causal Condition of the blessedness promised. In the Covenant of Grace, though what man doth is by the gift of God, yet look upon the same gift as our duty, and as a Condition, which in our own persons is performed; This inferreth some moral efficiency, and so though in words they deny, yet indeed they do exalt works to some kind of Causality: And for *a Causa sine quâ non*, though good works may be granted to be such in reference to Salvation, yet they cannot be so in respect of Justification, as in the next Argument will appear: For though it be granted, That Justification and an holy purpose to do good works are

inseparably joined together, yet everything that is inseparably concomitant to another thing is not *a Causa sine quâ non*. A man cannot be but in a place, in an ubi; yet to be in a place, or as they call it ubication, is not *a Causa sine quâ non*, of a man. What hath been spoken may evince, That he which performeth a Condition to which any privilege is annexed, though enabled by grace, performeth and fulfilleth that in himself, though not of himself.

The second particular is, That though a believer is just in himself with an inherent righteousness, yet as to Justification, he is righteous in another. I shall only mention the Texts here, because they are to be improved, when we speak of imputed righteousness: That we are righteous in Christ is clear by that full place, notwithstanding all the violent wresting's of it, 1 Cor. 5:21. Christ was made sin for us who knew no sin, that we might be made the righteousness of God in him. We are made Righteousness, and the Righteousness of God, but in him: And Phil. 3:9. Be found in him, not having my own righteousness. But Rom. 4, its made very clear, where all along the Chapter, the Apostle calls it an imputed righteousness, not that it is putative, or that it is not truly ours, only its not ours inherently, but accounted of by God, as if it were our own personal righteousness: We are not then justified, because we fulfill Gospel-conditions in our own persons, but because we are in Christ, who is made of God our righteousness.

A fifth Argument is that which so much sounds in all books, If good works be the effect and fruit of our Justification, then they cannot be Conditions, or *Causa sine quâ non* of our Justification. The Consequence is clear, because such a supposed Condition, or *Causa sine quâ non*, must be antecedent, and going before. Now the Orthodox bring Augustine's known Position, which also may be made good out of Scripture, *Bona opera non*

praecedunt Justificandum, sed sequuntur Justificatum; And another to that sense is quoted out of Gregory; *Non per opera venit ad fidem, sed per fidem ad opera*, faith must go before works Till we are justified, we are not able to do anything that is good. The Apostle Tit. 1:15, informeth us fully what every man is till justified, They are unclean, and all that they do is unclean. The person must first be reconciled to God before his duties are accepted: God had first respect unto Abel, and then to his offering. Tit. 3:5. Those that have believed must be careful to maintain good works. And Heb. 1. Without faith its impossible to please God. Seeing therefore that Justification is antecedent to an holy life, good works cannot be any Condition of it; and by this we may see, That more things are required to our Salvation, then to our Justification; To the possession of heaven, and the entitling us thereunto; For Justification doth entitle and interest us in that eternal inheritance which is performed by faith; but to be made actual partakers of everlasting happiness, Good works are the way to that Kingdom, not the cause of it. Therefore none contend more than the Orthodox Writers for the necessity of good works, and that in respect of Salvation; yet in respect of our Justification, then the Scripture calls them a menstruous rag, and such as are utterly unworthy. Its true, That Justification cannot be continued in a man unless he continue in good works, yet for all that they are not Conditions of his Justification, they are qualifications and determinations of the Subject who is justified, but no Conditions of his Justification. As in the generation of man, though there be organical dispositions and qualifications for the soul, yet they have no causality upon the soul, but that is immediately infused by God. Its a thousand times affirmed by our Divines, Many things are required to the constitution of some Subject, which yet are not either causes or conditions of such and

such an effect: Light is necessarily required, and dryness, as qualities in fire, ye it burneth as its hot, not as light or dry. To the integral being of a man, are required his head and shoulders, so that the eye could not see, if not seated there, yet a man's shoulders are not the *Causa sine quâ non* of his seeing. Many things are necessarily conjoined together, and yet one is not the Condition of the others effect. So that this Doctrine doth not exclude, but command holy works, only it giveth faith and works their proper place.

The sixth Argument, If Justification be by works as a Condition, then one man is more or less justified than another, and those works are required to one man's Justification which are not to another, so that there shall not be two godly men in the world justified alike. For if faith justified as a work, then he who had a stronger faith would be more justified then he that hath a weaker: But even the weakest Christian, who by faith receiveth Christ, is justified as fully as the strongest Christian, because the righteousness of our Justification doth not consist in the activity of our faith, but in the fullness of Christ received by it; so that as Christ is not a fuller Christ to one then to another, so neither is Justification more in one then in another. The Protestant Writers speak no blasphemy, when they say, Mary Magdalene was as much justified before God, as the Virgin Mary; for as the same Sun communicates its light to one as well as another, and is not exhausted, if there were more men in the world to make use of its light: So Christ is the same complete treasure of all righteousness to his people, and is not exhausted by communicating himself to all: Insomuch that the weak Christian may comfort himself, saying, Though I have not so much grace, such fullness of holiness as another, yet I have as full a Savior as a stronger hath.

Its true, one man may have more sense and persuasion of his Justification then another, and as was formerly showed, Justification may be extensively in one more then another, but it cannot be essentially or intensively, which it must necessarily be if works be the Condition; for he that performeth the Condition, more or less, receiveth the privilege promised more or less.

The seventh Argument, This Assertion according to the sense of the late Writers, (that are otherwise Orthodox, for I mean not of Socinians) will bring in a Justification two ways, or make a twofold Justification, whereof one will be needless For they grant, An imputation of Christ's righteousness in respect of the Law, he fulfilled that, and satisfied God's Justice, that the Law cannot accuse us. And besides this, They make an Evangelical personal Justification, by our own Evangelical works. Now certainly this later is wholly superfluous, for if Christ's righteousness be abundantly able to satisfy for all that righteousness which the Law requireth of us, What is the matter that it removeth not all our Evangelical failings, and supply that righteousness also? Surely this is to make the stars shine when the Sun is in its full luster. Thus it may be observed, while men for some seeming difficulty avoid the good known way of truth, they do commonly bring in Assertions of far more difficulty to be received. In this case its far more easy to maintain one single righteousness, viz. the obedience of our Lord Christ, then to make two, whereof one shall be imputed and legal, the other Personal and Evangelical. Thus the Socinians, while they pretend the Doctrine of the Trinity impossible to reason, and as that which doth transcend all human faith: Do they not assert a thing as improbable to reason, That Christ should be a constituted God, and God command all such adoration, faith and obedience to be given to him, as belongs to God himself? We hold he is naturally a God; they say, he is a made God.

Certainly this later is more incredible. Thus men that do not believe where they ought, commonly believe other things more incredible, and more then they ought.

Argum. 8. That cannot be a Condition of Justification, which itself needeth Justification; But good works being imperfect, and having much dross cleaving, need a Justification to take that guilt away. Its true, Justification is properly of persons, and of actions indirectly and obliquely, yet when the person is justified, then his actions are accepted of. Now then those things cannot be a Condition of acceptance, which themselves need acceptance: How can we conceive God forgiving sin, and accounting us as righteous for those actions, which in themselves deserve eternal damnation? Its true, the holy actions of a righteous man, may be truly and properly called righteous and good, but because they are not exactly adequate to the rule of righteousness; Therefore it is that in God's severe judgment, they are damnable. This Question therefore is again and again to be propounded, if good works be the condition of our Justification, How comes the guilt in them that deserveth condemnation to be done away? Is there a further condition required to this condition, and so another to that, with a processus in infinitum? The Popish party and the Castellians are so far convinced of this, that therefore they say, Our good works are perfect. And Castellio makes that prayer for pardon of sin, not to belong to all the godly, but to be upon a supposition, if and when we do sin, then we are to pray for pardon, as the command is To agree with our adversary, viz. if we have one; and Honor thy Father, viz. if we have a Father; so if we do sin, then we must pray for the pardon of it; and for an holy life, he saith, Christ doth as perfectly sanctify us, as he did heal the lame and blind (De Justif. pag. 48) Now (saith he) if a man cured of his lameness, should yet by his unwary

walking stumble at some root in the way, should he for this be called a lame man? And therefore in another place, pag 46, he saith, *Facessat haec opinio, quae imperfectionem vitium esse statuit*, he complaineth of the Orthodox, as holding whatsoever is not perfect is a sin. But we acknowledge a twofold imperfection, negative or comparative. Thus an Angel, and man created in integrity is comparatively to God imperfect; This is not a sin, because we are not bound to have the perfection of God. But then there is a privative imperfection, when there is not that degree of grace in us which ought to be, and this is a sin, and for the pardon of such sins, we are constantly to pray, and because of this pollution adhering to our best actions it is, that Paul judgeth them dung and dross in reference to Justification, Phil. 3:8. Neither can it be evaded, that Paul meaneth only those actions and privileges which formerly he enjoyed, for the Apostle speaketh not only in the past time, ἤγημαι, but in the 8th verse he riseth higher to the present time, ἀλλὰ μενοῦνγε καὶ ἤγοῦμαι, Yea doubtless I do count all things; If therefore the Apostle had not intended the present graces and privileges he enjoyed, his speech had not risen higher, which yet he evidently intended; and in this sense the Prophet Isaiah of old complained, Our righteousness's are as filthy rags, Isa. 64:6. Isaiah speaks this in the person of the whole Church, and not relating only to the wicked and ungodly; therefore he useth the word all, and our righteousness's, respecting that native corruption that cleaveth to everything we do; not only their unrighteousness's, but their very righteousness's were filthy rags. Its true, Calvin forsakes this place in his Comments, as not proving the imperfections of our holy duties; but generally the learned do urge this place, and it doth strongly seem to hold out that truth. And Daniel, Chap. 9:18, speaks fully to this purpose, We present not our supplications before

thee for our righteousness's, but for thy great mercies. This likewise was visibly represented, Exod. 28:38, where Aaron the High Priest, a type of Christ, was to bear the iniquity of their holy things. Neither is that Argument, so greatly applauded by some, of any strength at all, viz. That if there be imperfection cleaving to every gracious act, then at the same time the soul doth will and nill; That it produceth one act, and a contrary act thereunto at the same time: for this imperfection is herein discovered, because the principles of grace do not act so vigorously and intensely as they ought to do. Therefore being more remiss then God requireth, this defect is a sin; so that there is not required a contrary volition to what we will in that instant, but its an imperfect volition. Although we may add, that the Apostle Paul, Rom. 7, and Gal 5:17, speaketh of a combat, and a contrary lusting between the flesh and the Spirit, which whether it be instantaneous or successive (though such successive acts are imperceptible) is not here to be disputed.

Others would avoid this Objection, by saying, That Gospel-graces, which are the Conditions of the Covenant, are reducible to the Law, and so Christ in satisfying the Law doth remove the imperfections cleaving to them: And they judge it absurd to say, That Christ hath satisfied for the sins of the second Covenant, or breaches thereof, which is said to be only final unbelief.

But this answer may be called Legion, for many errors and contradictions are in it. As,

1. How can justifying faith *quà talis* in the act of justifying and repentance, be reducible duties to the Law taken strictly? Indeed as it was in a large sense discovered unto the Jews, being the Covenant of Grace, as I have elsewhere proved, (Vindic. Legis) so it required justifying faith and

repentance. But take it in the sense, as the Abettor of this opinion must do, justifying faith and repentance must be called the works of the Law. And then,

2. If so, then the works of the Law are conditions of our Justification; and thus he runneth into the extreme he would avoid.

But above all, that is not to be endured, That Christ hath not suffered for the breaches of the new Covenant, and that there is no such breach, but final impenitency; for are the defects of our repentance, faith and love in Christ, other than the partial breaches of the Covenant of Grace, our unthankfulness, our unfruitfulness, yea sometimes with Peter our grievous revolts and apostasies? What are these but the sad shakings of our Covenant-interest, though they do not dissolve it? But it is not my purpose to fall on this, because of its impertinency to my matter in hand.

Argum. 9. If works be a Condition of our Justification, then must the godly soul be filled with perpetual doubts and troubles, whether it be a person justified or no. This doth not follow accidentally through man's perverseness from the fore-named Doctrine, but the very genius of it tends hereunto; for if a Condition be not performed, then the mercy covenanted cannot be claimed: As in faith, If a man doth not believe, he cannot say, Christ with his benefits are his; Thus if he have not works, the Condition is not performed, but still he continueth without this benefit. But for works, How shall I know, when I have the full number of them? Whether is the condition of the *species* or *individuum*s of works? Is not one kind of work omitted when its my duty enough to invalidate my Justification? Will it not be as dangerous to omit that one, as all, seeing that one is required as a Condition?

If it be said, That by good works is meant only a purpose and resolvedness to do them when occasion is offered; this is to forsake the state of the Question, and the Apostle James who doth industriously prove, That they are works exercised and practiced that do justify.

The last Argument is, That if good works be a Condition of Justification, then none are justified till their death, because to every good work is required perseverance, insomuch that perseverance is that to which the promise is made, Matth. 24:6. He that endureth to the end shall be saved, Heb. 10:38. If any man draw back, my soul shall have no pleasure in him. Thus often Revel. 2:7,26. To him that overcometh and keepeth my works to the end, &c. So that it is not good works simply, but persevered in, that are required, and therefore no Justification till the end of our days, so that we cannot have any peace with God till then. Neither doth it avail to say, Justification is not complete till then, for it cannot be at all till then, because the condition which gives life to all is not till then. Whether perseverance and good works are distinct, are nothing to this purpose. Its certain, Adams and the Angels graces were distinct from perseverance; but howsoever, if perseverance be works persevering, I cannot be justified till this condition be so performed.

Thus we have asserted this truth by many Arguments, and though any one singly by itself may not convince, yet all together may satisfy. Its now time to answer that great Objection, which seemeth so directly to oppose not only what we have said, but also what the Apostle Paul so plainly and professedly affirmeth; For whereas Paul saith, That Abraham was justified by faith without works; and Gal. 2:16. By faith, and not by works, ἑάν μη, The Apostle James, Chap. 2:23,24, saith, Abraham was justified by works, and in the general, That a man is justified by works, and not by faith only.

So that in outward appearances these two great Apostles speak contradictions, which hath made some deny the Canonical Authority of James his Epistle: Yea one said blasphemously Althameirius, Mentiris (Jacobe) *in caput tuum*. But this is to cut, not untie the knot. The Spirit of God which breathed in all the holy Pen-men cannot dictate any contradictions.

Therefore that a reconciliation may be admitted, its necessary that the Apostle James take the word Justification, and the word faith in another sense then the Apostle Paul, and that their scopes in these expressions were upon different grounds. And hitherto the reformed Churches have generally agreed in this particular accord of these places,

1. That the scope of the Apostle Paul is to treat upon our Justification before God, and what is the instrument and means of obtaining it; and this he doth against those Jewish teachers, That said we were justified by the works of the Law. But the Apostle James takes Justification for the declaration and manifestation of it before men, and useth the word faith for a vain title and empty profession of it, herein disputing against carnal Gospellers, who from the misunderstanding of Paul's Doctrine did cry down good works, and an holy life as needless, saying, This titular faith was enough; for Paul speaks of some in his days, that because he magnified grace so much, would therefore infer, Let us sin that grace may abound; Paul informeth us, That faith only justifieth, and James what kind of faith it is, even a lively working faith; and certainly that this is James his intent, appeareth verse. 14. What doth it profit, though a man say he hath faith and no works? Is not this to confute such a man that gloried in the name and Profession of Christ, not at all aiming at a godly life? Abraham did not say, he believed, and had no works in this sense. The Apostles instance likewise

concerning Charity, doth evidence this, If a man say to one in necessity, Be warmed, and be clothed, but do nothing to relieve him, is this acceptable charity? I forbear more Arguments, because our late Writers are copious in it.

Its said, They dare not go against the plain words of the Apostle.

But first, Its not *το ρητόν*, but, *διάνοια*, not the words but the sense is to be required, otherwise the Anthropomorphites will be excused, and Lapide, who saith, If God at the last day ask him, Why he believed the bread to be turned into Christ's body, he will bring that Text, *Hoc est Corpus meum*, and if he be deceived, that Text hath deceived him.

Again, Why should they not be afraid to go from the Apostle Paul's words in this matter?

Lastly, They are forced to add to the Apostle, for they say, Works justify as the Condition of the Gospel, which the Apostle doth not speak a word of.

SERMON XXV.

That Faith as it is a work, or the τó credere is not Imputed unto us for our Righteousness.

ROM. 4:23,24.

Now it was not written for his sake alone, that it was imputed to him:

But for us also; to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.

In the former part of this Chapter the Apostle had strenuously asserted the manner of our Justification from an instance of Abraham, which having at large pursued, lest any should think that was Abraham's personal privilege, and did not at all belong to us, there seeming a great diversity between Abraham's faith and ours, at the 23rd verse he applieth this example to us also, showing that Abraham, and all believers, all that walk in his steps are justified alike. And here we see a full overthrow of that Socinian Doctrine, That we and the godly in the Old Testament are not justified in the same way; If this were so, the Apostles argument from Abraham to us would be nothing to the purpose.

In the words we have a twofold use of God's imputation of Abraham's faith to righteousness. The former is for his own consolation and hope. The

other is for us, who, though we have not so great a faith and strong as Abraham had, yet having the same object, viz. Christ the promised seed, we may rejoice as well as he did. Take we therefore these words as they relate to us, we may consider,

1. The Benefit or Privilege spoken of, To whom it shall be imputed, μέλλει λογίζεσθαι, The true and proper use of the word is to be handled hereafter, because the full understanding of that is of great concernment; only for the present observe, the Apostle useth a future verb, to signify the continuation of this mercy in the Church, That as God did, so still he will justify those that shall believe, in the way he justified Abraham; The Benefit is, that their faith shall be imputed for righteousness: In what sense this is to be understood we shall hear anon.

2. There is the Subject to whom this great privilege shall be made good, and that is to those that do believe: without this hand that heavenly treasure cannot be received. Its not those that work, but that believe.

3. Here is the Description of this justifying faith from the true and specifical Object of it; for though justifying faith doth believe the whole word of God, the Histories and the Threatening's, yet it doth not justify, but as it relates to God in Christ. This justifying faith therefore is described from the fiducial nature of it, He that believeth, ἐπί τον ἐγείροντα, πιστεύειν ἐπί, as its not used among Heathenish Authors; so in the Scripture it denoteth the recumbency and fiducial repose that the soul hath in the object believed, though sometimes it be applied to such as did not firmly believe, John 2:2, its described from the object, which is God raising up Christ, Who was delivered for our offenses, and rose for our Justification. This expression, saith Pareus, is *brevis* and *longa*, short, because in few words; but long, because its the sum of the Gospel. We see then what is the

object of faith in its Justification, viz. Christ crucified, and raised by the Father for the expiation of our sins, and Justification of our persons; faith doth not justify as it is a work, or from any intrinsical dignity in it, but from the object, which is the Lord Christ, it layeth hold upon.

Whereas then we have formerly showed, That our Justification is not by works that we do under any notion whatsoever, we now proceed to confute those, who make faith as it is a work, or the $\tau\acute{o}$ *credere* to be imputed unto us for our righteousness.

That faith, not as it is a work, or for any dignity in itself, but from the object Christ Jesus, doth only justify us.

This is necessary to be handled with much diligence, because some, though they exclude works, yet make faith to justify as it is a work, and to be instead of all that legal righteousness, which God required in the Covenant of works, That faith should be in the Covenant of Grace, what works would have been in the Covenant of works.

Before we come to the argumentative part, take notice of some particulars:

First, That when faith is all along this Chapter, said to be imputed for righteousness, thereby is meant *Justitia personae* not *facti*, an universal righteousness of the person, not of the fact. Some are very pertinacious in the exposition of it this later way, and parallel it with that place, Psal. 106:31, where Phineas executed Justice, and it was accounted to him for righteousness, where all agree, that was a righteousness of the fact; for being it might be doubted, whether he had any call to it or no, God did approve it, and looked on it as a just and righteous act. The like expressions we have Deut. 6:25, and Deut. 24:13, in which places a universal righteousness of the person, so as to be justified before God is not

understood. Now that in this Chapter we must necessarily interpret the phrase thus, appeareth in that the Apostles scope all along the Chapter is, to show what is that whereby we are justified before God, how we do become blessed, and have our iniquities forgiven us, and if it were not so, we could not be justified as Abraham was, for Abraham's believing, as it was a work cannot be put in practice by us, though our faith may be exercised upon the like objects his was. Neither can it be doubted, whether Abraham did well or no in believing, that therefore it should be accounted a righteous act, and free from any accusation of it. The righteousness then Paul speaks of is so universal, that thereby the person is justified in all points before God.

Secondly, That this phrase (Faith imputed to righteousness) may have several interpretations, for which there are many parties do strive. And,

1. The Pontificians, they consider faith materially, as it is a bare and naked assent, not formed as yet by charity, and so (they say) faith doth justify dispositive; They make such a naked assent to be a disposition to our Justification. Now although this Historical or Dogmatical assent be necessarily required to Justification, yet this is no disposition to it, seeing even devils and hypocrites have it. Again, They consider faith as it is informed by charity, and so they make it part of our inherent righteousness, and that by it we are formally justified, yea causally and meritoriously, as we are by any other good work. But this proceedeth upon a false supposition, that Justification doth formally consist in that righteousness which is subjectively seated in us, as also from the perverting of the Apostles constant argumentation, from the position of faith to the exclusion of works.

2. There are others who expound it thus, We are justified by faith, that is, faith as it is a work, is accepted of by God for our Justification, and these

are divided into two sorts, first of Socinus, Servetus and others, who make the act of faith to constitute us just before God, (Lubber. contra Bertium, p. 27.) Not that this is done for the merits of Christ, or any satisfaction made to the Father; but these two things they affirm, first, That faith as a work justifieth. Secondly, That it is the mere grace and condescension of God to reckon this faith for our perfect righteousness. This they call *Dei gratiosam acceptionem*, accounting that which is lame and imperfect for perfect obedience, for they make faith to be informed by obedience, obedience to be *forma fidei*, of which afterwards.

But there are a second sort, and these do pertinaciously assert the *τὸ credere* to be our righteousness, and that the phrase, Abraham believed, and it was imputed to him for righteousness, is to be understood properly without any Trope at all. The ring-leader of this was Arminius (for I regard not Abailardus) who expressly saith, *τὸ credere imputari in justitiam, id; proprio sensu non Metonymice*, (Epist. ad Hippol.) and in other places, Faith is the object of divine imputation; faith as it is an act performed according to the command of the Gospel, is imputed before God for righteousness, and that of mere grace, seeing it is not the righteousness of the Law, and thus Bertius, Vorstius, with many others, as may be seen in Festus Honnius (Speci. Cont. p. 82.) denying it to be considered as an instrument, but as a condition or duty in Justification. And to this purpose a late English Writer hath manifested himself, As God in the first Covenant of works required an absolute and perfect obedience to the whole Law for every man's Justification; So (saith he) in the Covenant of Grace he requireth nothing of man, but only faith in his Son, which faith shall be as available unto him for his full Justification, as a perfect righteousness should have been under the first Covenant. Thus you see what is the sense

of these Authors, That faith as it is a duty required in the Covenant of Grace, is accepted of by God for all that whole righteousness which we were bound to have; only it may be wondered, why they should thus attribute it unto faith, seeing Vorstius, Bertius; and others, say, Works are not excluded from Justification, viz. such works as flow from the sincere root of faith, and that the Apostle excludeth only works of the Law done by our own strength, and such as wherein a constant and perpetual observation of the Law doth consist; and therefore they say, that rule of Augustine's, Good works do not precede but follow the person justified, is *humanitùs tradita*, and never to be admitted, as being not a Scripture-truth, unless by Justification be meant conversion from sins to righteousness. Therefore to reconcile this, they must certainly with the Socinians confound faith and repentance.

Lastly, There is a party that expounds this phrase [Abraham believed, and it was imputed to him for righteousness] not in a proper sense, but a figurative, either a Metonymy, or a Metalepsis; By faith is understood that thing, which faith apprehended and laid hold upon. Thus its often said, Faith justifieth *organice*, and *relative*, in respect of the object it receiveth, That as the hand receiveth the treasure which makes a man rich; so doth faith receive that Christ, who is made of God our righteousness: So that faith doth not justify from any dignity or worth it hath, no not for the work of apprehension or application of Christ, but merely because of Christ. This is that Interpretation which we conceive to be the most orthodox, grounded upon Scripture, and consented unto generally by the Reformed Churches. Only I add, should it be granted, that faith is understood properly, yet it will not thereby necessarily advantage the Authors we oppose, as is more to be showed. Its true, with Arminius, Episcopius, and others, its matter of

offense to say, Faith justifieth as an instrument, but only as a condition prescribed by the Evangelical Covenant; and I heartily wish others had not swallowed this Camel.

Thirdly, When we speak of faith justifying or imputed to righteousness, you may take notice of these two things:

1. That faith hath its adequate and general object.

2. Its principal and specific. The adequate and general object of faith is the whole word of God, consisting of Histories, Threatening, Commands, as well as Promises. True faith doth give firm assent to all God's word, because Divine Authority and Revelation is the form of it. But then the principal and secondary object is the Promises, as the *Objectum quo*, but Christ in them as the *Objectum quod*; and faith justifieth not as it believeth the whole word of God, but as it rests on Christ. In the Text it is, On him that raised Christ from the dead, who was delivered for our sins: But because this is controverted, more may be said of it hereafter.

2. As faith hath a twofold object, so it hath a twofold effect. There are the effects of faith *ad intra*, and the effects of it *ad extra*. The effects of faith within, are as it respects Christ, and layeth hold on him, in which sense it is often said, to receive, as you formerly heard, and in this respect only it justifieth; and secondly, There are the effects of it *ad extra*, as faith puts us upon the exercise of all holy duties, in which sense the Apostle speaks of it in Heb. 11. It was their faith made them have a holy fear, and enabled them to self-denying passages of obedience, but we are not thus to look upon it as working, when we speak of our Justification.

Therefore in the fourth place, Take heed of confounding faith with obedience, as too many do, our Justification consists in receiving from God, not giving to him; and faith stretcheth out the hand to take, not to give.

There is a great deal of difference in these two expressions, or the sense of them, when you say of a poor lame beggar, his hands help, his hands relieve him, and when you speak of a laboring man, who works all the day long for his wages, for the hands of the later relieve him as they work, of the former as they receive: Thus our faith makes us partakers of this excellent privilege, because it receiveth Christ into the heart; whereas if we look upon faith, as obedience, we are taken off from Christ, and look to ourselves; and although it may be granted, That faith is in some sense obedience, yet in the act of Justification its not considered as obediential. But to speak the truth, the places instanced in for to prove the obedience of faith, are not to the purpose, Rom. 1:5. Rom. 16:26, for faith is not there taken for a grace in the soul, the *quâ creditor*, as its called, but for the Doctrine of Faith, the *Fides quae creditor*, the Doctrine which is believed; so that obedience of faith is that obedience which Faith or the Doctrine of God requireth. Thus 2 Cor. 10:5, there is, εἰς ὑπακοήν Χριστοῦ, the obedience of Christ, that is, unto Christ, and not Christ's obedience subjectively: So 1 Pet. 1:22. The obedience of the truth is that obedience which the truth commands. Therefore, though many, some more openly, some more covertly would have you to consider faith as its an obedience, yet in the matter of Justification, look upon the passiveness of it only.

These things premised, Let us prove this truth, That Faith justifieth not as it is a work, but only from Christ received by it, that faith is not in a proper sense imputed to us for our righteousness. And,

First, This Argument seemeth to be very pregnant, because the Apostle all along this Chapter opposeth faith and works, the believer and the worker. Now his Argument would be of no force, if faith could be considered as a work, yea how absurdly would they make the Apostle to speak, To him that

worketh not, but believeth, that is, To him that worketh not, but worketh: And again, Blessed is the man to whom God imputeth righteousness without works, that is, a work without works. Abraham believed, (that is) he worked; and thus from hence all along prove, he was not justified by works. Certainly, this is to make the Apostle argue very imperfectly, to make two opposite members in a distinction, and then to argue from one to the exclusion of the other, when yet that is included, can never be made good Logic. None then can rationally persuade himself, That when Paul argued against works by faith, that he thought on faith as a work: So that we are not in matter of Justification to rely on our faith, as if for that we were justified.

Secondly, Faith cannot be imputed unto us for our total and perfect righteousness, because its not a perfect righteousness, nor all the righteousness God requireth. That faith which God commands is but part of our duty, not all our duty, and then what it is, is but imperfect; for we cannot believe perfectly, no more than we can love God, or do other gracious exercises perfectly, We know but in part, and so can believe but in part. The Disciples are often reprov'd for their little Faith, so that they speak far more consonantly to reason, though they proceed upon a false supposition, who make our faith and works perfect, at least so far as the Word requireth. But now to say, That faith is accounted of by God for our complete righteousness, when acknowledged to be imperfect, and not all the righteousness we ought to do, is to speak a manifest absurdity, for this is to make God to judge otherwise of a thing then it is, and that he doth not account of things as they are. For he shall receive this, as a full debt, which indeed is not a full debt; and like that Steward in the Parable, who though he is commended for wisdom, yet not for honesty, that for an hundred pound debt, bid the debtor write down fifty. Its therefore both against the

wisdom and righteousness of God, to say, He receiveth that for a perfect righteousness, which is not, or imputeth that to be righteousness, which is not so. Neither may we conceive in God any such gracious condescension as to receive an imperfect righteousness for a perfect; for why not as well no righteousness at all for perfect? And why not a merciful pardon also coming from God without any satisfaction, as the Socinians blaspheme. But the Opinionists with whom we have to deal disclaim such things.

But lest this evasion should entice any away, therefore the third Argument is thus placed, If faith which is imperfect should because of Christ's merits be graciously esteemed for an universal righteousness, then Christ did not properly die for persons, but for graces, he did not die that the believer might be saved immediately and properly, but that his faith might be accounted a formal complete righteousness. Now if we observe the Scripture, that speaks universally in this sense, That Christ died for sinners, who believing in him have thereby eternal life; and Rom. 3. Through faith in his blood we have remission of sins; whereas, according to the contrary opinion, the immediate and proper end of Christ's death should be to merit at God's hand, That an imperfect faith should be accounted for a full righteousness, and thus Christ would die not for persons, but for conditions. But is not this to go against the universal stream of the Scripture? Doth that anywhere make this the end of Christ's death, that thereby God should esteem that perfect, which otherwise is not, and not rather wholly for such who being sinners in themselves, yet repenting of, and renouncing all that is theirs, do acquiesce wholly in him as a Mediator.

The fourth Argument is, If faith should justify as it is a work, then he that believeth more strongly than another, should be more justified than another, and thus our Justification should *recipere magis* and *minus*. Its true (you

heard) the sense and application of our Justification may admit of degrees, but Justification itself cannot, no more than Christ can be more or less: One eye may see the Sun better than another, but the Sun's light is equal to all. Hence the Apostle argueth from Abraham's believing, accounted to righteousness, to every Christian believing, though never so weak and languishing, which could never be, if faith did justify as a work, for who would not readily reply, Abraham's example is nothing to us, we have not such a faith as Abraham had? You see how the Apostle aggravateth that, as it was a work, Rom. 4. That he staggered not thorough unbelief, but against hope believed in hope; Seeing therefore that Abraham produced such an high act of faith, that if you respect the object believed, or the manner of effecting it, all was very supernatural; This instance could not be brought to all justified persons, whose faith is very weak, and never able to put forth such strength and vigor, unless its Justification was from the object, which is common to the weak Christians faith, as well as the strong. So that by this we see, if Abraham's faith justified, as it was a work, it could not be brought as an universal Rule for all believers, because many attain not to such an high degree of faith, or else it would plunge many godly persons in despair, as if they could never be justified, because they cannot believe with such strength and fortitude as Abraham did; yea, Is it not the sad temptation which many of God's children have, That their faith is very weak, they find little stirrings of it; Now what an Abyss would the godly Minister cast this soul into, if he should say, Though your faith be true and sincere, yet its not active and strong enough, you must believe equally to Abraham, if you would be justified: were not this to give as they did to Christ, gall instead of wine to drink?

Fifthly, If faith justifieth as it is a work, or be accounted for righteousness, then a thing must be an instrument to itself, which is wholly absurd to conceive; for nothing can be *instrumentum & instrumentatum*, it cannot be the instrument, and the thing received by the instrument, as a man's hand cannot be the treasure it receiveth, The Artificers tools are not the house he makes; the hyssop's sprinkling of blood in the Jewish Sacrifice, was not the blood or the consecration itself: So faith is not our righteousness, but the means to obtain it. Hence Gal. 3, and Phil. 3, its called the righteousness by faith, which could not be if faith were the righteousness, as righteousness by the Law did not imply the Law was accounted for righteousness, but the means by which it cometh. So then faith is no more our righteousness, then the mouth is our meat and drink. We have it by faith, it is not faith itself, nothing can be an instrument to obtain itself.

SERMON XXVI.

More Arguments to prove, That Faith as it is a Work, is not Imputed unto us for our Righteousness; With Answers to Objections. Also handling the Point of the Instrumentality of Faith.

ROM. 4:23,24.

Now it was not written for his sake alone, that it was imputed to him, &c.

We have hitherto asserted this Position, That Faith as it is a work, is not imputed unto us for our righteousness: I shall be the briefer in it, because what Arguments overthrow works in the general, as to the matter of Justification, the same will stand good for faith in particular only, I shall add to the fore-mentioned,

Therefore in the fifth place, If Faith doth justify as a work, then am I justified by something that is mine, it will be my righteousness, which yet Paul renounceth, Phil. 3:9. Although the godly man's faith be the gift of God, yet it is the believers work. Its man that believeth, and not God, and so the Just is said to live by his faith. Faith therefore though originally coming from God, yet subjectively being a man's own righteousness, must necessarily follow, That still the righteousness a man is justified by, is his

own, and within him. Now its good to observe, That the Scripture never saith, Faith justifieth in an active sense, but always we are justified by faith in a passive sense; and what may be the reason of this, but that hereby the Scripture would exclude faith as a work? For if it did justify as a work, then it might have properly been said, that faith justifieth: We must not then only go out of our works, but our faith also. As the hand which Moses stretched out in working of miracles, was struck with the leprosy, to show, that it was no efficacy in his hand, whereby those wonderful things were wrought; So that faith which justifieth, hath even a leprosy, an uncleanness cleaving to it, and therefore as a work cannot justify, because that itself needeth Justification.

Sixthly, If Faith justify as a work, then its no matter what the object is, so that it be a divine truth. Thus every dogmatical faith must be justifying. The Consequence is evident; for if the power to justify arise not from the object of faith, but from faith as an act exercised, then wheresoever this is put forth, there Justification followeth; whereas we see the Apostle limits this justifying faith to Christ crucified, and Rom. 3:15. Its through faith in his blood. Now, how absurd would it be to say, That I am justified as well by believing that Judas hanged himself, as that Christ was crucified for my offenses? Though the adversary wash himself with soap and nitre, yet he cannot get off this spot. Though he would seem to make Christ crucified the object of justifying faith, yea in some sense make faith an instrument to lay hold upon Christ, yet herein they speak plain contradictions to themselves, or else use such words, as Augustine saith the Pelagians of old would the word Grace, and *frangendam invidiam*. Certainly, if the work of faith justifieth, then wheresoever this work puts itself forth, let the object be what it will be, there must Justification follow; for the work of faith lieth in

captivating the understanding and heart, to what truth God hath revealed, because of his authority. And this Obedience or Submission is in one truth as well as in another, in respect of the motive to believe it.

Seventhly, This Doctrine must needs obscure and diminish the worth and merits of Christ, yea Christ is hereby made only a remote cause of our righteousness, not the proper and immediate one. For by this opinion, Christ by his death shall purchase at God's hand, that our faith shall be accounted for a perfect righteousness; so that faith is our immediate, formal and proper righteousness, Christ is only the remote cause. Thus the Papists say about the righteousness of works, that *tincta sanguine Christi*, died in the blood of Christ, they justify us. Works are made the immediate cause of our righteousness, Christ the remote one; what they speak of works, to the same sense these speak of faith: But the Scripture saith, We are made the righteousness of God in him, 2 Cor. 5:21, and its a righteousness imputed unto us without works: We are immediately and proximely to appear in Christ, not in ourselves.

Eighthly, This Position overthroweth the imputation of Christ's righteousness unto us, it makes it wholly superfluous and needless, for if faith be the proper righteousness accepted of by God, then Christ's righteousness done for me is needless; what need two Suns in one orb? If nature, certainly grace doth not multiply entities without necessity, and truly the righteousness of Christ would not in the Scripture have been so commended, had faith been that which justifieth; the crown must be taken from Christ, and put upon the head of faith; for although faith justifieth because of Christ, and he hath purchased it, yet the proxime and immediate cause hath the chiefest glory. That Christ's righteousness is imputed to us,

and so we in and by that immediately and proximely, stand justified before God, is in its due time to be effectually proved.

Let us in the next place consider, what Objections are brought, either by Papists, Arminians, or others in this matter; for though upon different grounds, yet they all agree in this, That Faith doth not justify as a means apprehending or laying hold on Christ, that is but *Nugae* with the Remonstrants. And,

First, They urge very speciously, That the Apostle in this fourth Chapter, doth several times say, Faith is imputed for righteousness, not mentioning Christ's righteousness at all. Now say they, This is the proper place and seat of this Doctrine, therefore the Apostle would not use tropical expressions, which would rather obscure then clear the matter. Again, They remind us of Augustine's Rule, We must never go from the proper literal sense, unless when manifest necessity doth compel, otherwise we shall turn the Scripture into an Allegory, and make no sure foundation of any point in Christianity; yea (they say) we cannot bring the like instance of any such phrase.

In these things they are very confident, but for the first its granted, that this is the proper and most eminent place where Justification is handled, not in all the necessary points of it, only what is the way, and manner how we are justified, and therefore the Apostle could not speak otherwise then he doth; for seeing the Question between the Jews and Paul was, Whether we are justified by believing or working? Its necessary Paul should conclude by believing. But then for the matter or form of our Justification, that is not directly touched upon in this place. Its not necessary that the Apostle should speak all things requisite to the knowledge of Justification in one place. Paul therefore determineth according to the Question stated, That it is not by working, but by believing that we are justified. But whether this

believing be terminated on Christ's righteousness, was not in this place to be decided.

Secondly, It is necessary that faith should be thus understood Metonymically or correlatively from other places of Scripture, as Rom. 5, when its said, By Christ's obedience we are made righteous, when Christ is called, The Lord our righteousness, when 1 Cor. 1:30. Christ is said to be made of God our righteousness, and we said to be the righteousness of God in him, 1 Cor. 5:21. These places do evince, that faith cannot be our proper righteousness; for all will acknowledge we do not need two righteousness's: then if Christ be our righteousness, faith cannot be, and if faith, then Christ cannot be. If it be said, Christ is said to be our righteousness Metonymically, or the cause is put for the effect; We urge their own Rule, they must not depart from the plain letter without necessity. Besides, here they acknowledge such a figurative expression used often in the Scripture, which yet they demanded an instance in before: So that the matter being brought to this, either when its said, Christ is made our righteousness, this must be understood properly; or when faith is said to be imputed for righteousness, this must be understood improperly, or e contra; We say there is great reason of understanding the phrase concerning faith improperly.

For the Arguments above-mentioned, to which we may add farther these considerations,

1. That the Scripture saith expressly, Christ is our righteousness, and That we are made the righteousness of God in him, but it doth not say anywhere, That faith is imputed to righteousness; it saith indeed, Faith is accounted for righteousness to him that believeth, verses. 3,5,9,11,24. But there is a great difference between these two Propositions, Faith is accounted for righteousness, and Faith is accounted to him that believeth for

righteousness, for the one speaks of faith in its own nature, and if used by the Apostle, would greatly have favored the adversaries cause, as if faith itself had been accounted by God for a perfect righteousness in its own consideration: But now when its said, To be accounted to the believer for righteousness, that may imply no more, then that by his faith he doth obtain a righteousness; as we may say, Such a man's confidence of possessing such wealth to be given him, makes him rich, by that not intending the confidence itself, but his riches the object thereof make him rich.

2. We cannot take faith properly for righteousness, because in the same Chapter, and in this discourse the Apostle distinguisheth it; Therefore the phrase must be improper, for verse. 11, its called, The righteousness of faith, and not Righteousness faith: So verse. 13, the promise is said to be through the righteousness of faith; for as when it is said, The righteousness of the Law, the meaning is not, that the Law is righteousness, but the means to it: So when its said, The righteousness of faith, the sense is not, that faith is the righteousness, but a means to it: So that the same Apostle, when he saith, Faith is accounted for righteousness to a believer, yet also calling it a righteousness by faith, doth plainly discover that he intends not, that faith is properly accounted for our righteousness, as if that were all we were now bound to do in the Covenant of Grace, but only that by this faith we are made partakers of Gospel-righteousness.

3. Faith must be understood as it relateth to Christ, not in itself, because that promise, in the believing whereof Abraham is said to be justified, doth directly look upon Christ: for the seed promised, which was the object of Abraham's faith, is directly and expressly interpreted by the Apostle, Gal. 3:16, to be Christ; and in this sense Christ said, Abraham saw his day, and rejoiced; if therefore the object of Abraham's faith was not a bare promise

of a temporal seed, but of such a seed in whom all Nations, yea Abraham himself was to be blessed, then it was not faith apprehending, but Christ apprehended that is our righteousness.

Lastly, It must needs be a figurative expression, because the faith that is mentioned is but one act, though indeed a very famous and remarkable one. Now how improbable is it to say, that one act merely of faith, should stand for all the obedience God requireth, and be as much as if a man had personally fulfilled the whole Law? To make one act of faith, thus the whole Gospel-righteousness seemeth to be very irrational. Certainly, though they do much mistake that join faith and works together in our Justification, yet to hold faith as a work justifieth, and to exclude all other works of grace, which yet are required, seemeth to be far more absurd and inconsequential.

And thus much to the first and second part of their Objection, we must not recede from the literal sense, especially when it is the professed handling of a truth. Although we might further add, That thus Bellarmine argueth for the literal explication of *Hoc est Corpus meum*, because here Christ intended to give the true knowledge of the Sacrament, and that upon his death, therefore not likely he would darken his speech with figurative expressions.

As for the third part of their Objection, That we cannot show such like phrases, where faith must be understood thus for the object. To this we answer, That faith is not excluded in the interpretation, but it doth comprehend the object also. We grant that by faith is meant that gracious act of the soul; only what is attributed to it, ariseth not from its work, but from the object. When we speak of Justification its necessary to name that motion of the soul, or means whereby we obtain it, and thus Paul doth: So that faith is not excluded or shut out, but its to be understood as receiving of

Christ, whose righteousness doth justify us. Although we may add many such like expressions, as that, Thy faith hath made thee whole; by faith is not meant faith as an act or work, but the power and strength of Christ apprehended by faith, miraculous faith was not so called, as if thereby the person was endowed with an almighty power to work miracles, but because it rested on Christ's power: Even as the woman's touching of Christ's garment did not heal her, but the virtue that came out from him. Thus also we are said to be saved by hope, that is, by the thing hoped for. Its very ordinary in Scripture to attribute that to the habit, or act of the soul, which belongs to the object, which is the Metonymy of the adjunct for the subject; Nothing is more ordinary, so that I need not insist thereon.

Though these things seem clear, yet it is acknowledged that some Orthodox Interpreters understand faith properly; hence Gomarus in his analytical explication of this place, brings Arguments why we must understand it without any figure, and addeth, If there were a Trope to be admitted, it would be more conveniently in the predicate than in the subject, in righteousness then in faith, in this sense, Faith is imputed to righteousness, that is, the instrumental cause of righteousness. But I rather incline to the more common Interpretation I mentioned.

The second Argument, That faith justifieth as a work, as a cause or part of our formal righteousness, is from the Papists quiver; for Bellarmine saith, The expressions of justified by faith, denote some causality, and that we give nothing at all to faith, while we make it only an instrument to receive Christ's righteousness; For (saith he) who would say to a poor man that hath only stretched out his hands to receive an alms, that his hands made him have the alms? Or to a sick man, taking the physic in his hand, who would say, thy hand hath healed thee? Therefore its too little and low, when we

expound a man is justified by faith thus, that is, its a hand to receive it, and for this he presseth hard, the Prepositions, *διὰ, ἐκ,* &c. by and through; which as when applied to God and Christ, signify causality, so it must also when applied to faith. This seemeth to be a specious Objection.

But the answer is, That those Prepositions are used divers ways in the Scripture, and so do signify such a causality, as the subject matter requireth: when applied to God and Christ, they signify an efficient and meritorious cause, but in other places they signify only an instrument or means by which, so Matth. 1:13. Enter through the strait gate. Its said of the Wise men, Matth. 2:12. *δι' ἄλλης ὁδοῦ,* They went by another way, Act. 14:22. Through many afflictions; we might show very many places, where the Preposition, *διὰ,* doth not signify any cause, but a means through which, so that there cannot be any strength laid upon the Preposition.

Only it may be doubted, Whether faith may be called an instrumental cause of our Justification: For though some do roundly call it so, yet others call it an organon sine quo non. One saith, When Divines speak accurately and exactly, they call it not an instrument but a medium. Pezelius alleged by Fraxinus, Spec. Not. in Armin. cap. 17. de Justif. Not. 7. speaketh thus, *Fides correlate ad Justitiam Christi à Deo oblatam & collatam considerata, non tam operis aut actionis operatoriae rationem habet, quam passionis & subjecti recipientis, ideoque homines Justitiam recipientes à Deo agi potius, quam agere sunt dicendi.* But this Author must understand *subjectum quo, not quod;* for faith is not the ultimate subject, but man of Justification.

And certainly when generally its said to be the instrument of our Justification, by that is meant no more then a means appointed by God, in the use whereof we are made partakers of Christ's righteousness. In this sense Perkins calls faith *Instrumentum supernaturale creatum à Deo in*

animo hominis, whereby he layeth hold on, and applieth Christ's righteousness to himself. This is certain, That whatsoever expressions the Orthodox use about faith in our Justification, they all agree, that this is not from any dignity of faith, or that hereby anything is attributed to man: yea hereby they say, Man is wholly debased, and wholly outed of himself, Christ being exalted all in all.

Now because this Assertion of faith justifying instrumentally hath several censures, and that by men of contrary judgment; Bellarmine thinking that thereby we give nothing at all to faith; and others, that we give too much, because every instrumental cause is reduced to an efficient; Therefore its good to dig to the root of this matter, and although we have already said enough about faiths passive instrumentality in Justification, yet for further explication sake, let us add some further consideration about Instruments, and they may be divided into Artificial, Natural and Divine.

For Artificial Instruments, if we thoroughly consider it, we shall find little more than a passive habitude, or respect in them unto that ultimate effect of art, which is intended by the Artificer, and some are more passive then others: some instruments of art, have indeed a causality by a previous disposing and working upon the subject, as when the Saw drawn between the wood doth expel part of it, either formally, as Scotus, or rather efficiently, as Suarez, removing it to another place. In this and the like instances Artificial Instruments have an efficient causality, but they are not called Instruments (as Suarez well observeth) in respect of this previous disposition, but of the ultimate effect of Art, as the Saw and hammer are called instruments, not in respect of the cutting or beating, but of the house or the statue and image, which the Artificer by them accomplisheth: So that if we speak of the Artificial effect intended by the Artificer, they are

instruments only by a passive relation, and therefore whether the Artificer make an image of a beast, or man, its all one to the instrumental tools, they incline not, or determine to one way more than another, which argueth they have no efficiency, as to the effect of art, in which respect they are properly called instruments. But that there are artificial passive instruments appeareth plainly in musical instruments, which are called instruments, κατ' ἔξοχήν, for in most of them its plain there is nothing but a local motion of the strings, and an artificial impression upon them by the hand, and then in respect of the melodious sound, they are thereby made passive instruments: So that I think we may almost generally say, That artificial instruments in respect of the effect of art ultimately intended, are passive instruments, and are so called, not in respect of a causal attingency immediately of that artificial effect, but from a passive relation thereunto.

In the second place, There are instrumental causes in Nature, as when the seed of a flower falling to the ground doth instrumentally produce another flower: It cannot be denied but that such, have an intrinsical power to produce such a determinate effect, and such causes as these are to be reduced to the efficient, because they work by an inward connatural ability, but I suppose when Divines call faith an instrumental cause of Justification, they do not mean such a cause.

Therefore lastly, There are divine instruments, when God by his appointment and will causeth such a thing to be in the use or application of such or such means. Now these may be said to be instruments of such a mercy, not that they have any efficient causality either principal or instrumental, only the effect is produced not by any virtue of such means used, but because of God's appointment: and thus faith when it justifieth as an instrument, doth it as a divine, supernatural instrument, not as a natural,

which will further appear in handling this Question, Whose instrument it is, whether God's or man's? I need not say much to this: See Mr Blake in that solid and learned Tractate of his (Vindic. Foederis, p. 81,82.) Its there answered, That its both the instrument of God and man, though in a different sense; and to this purpose Doctor Ames (Bellar. Enerv. Tom. quart. pag. 18.) *Fides quamvis possit vocari instrumentum Dei, quia Deus justificat nos ex fide & per fidem, proprie tamen est instrumentum nostrum;* Its God's instrument in a large sense, as being that which through his power is created in us, and by which he justifieth us; yet *quoad actum exercitum,* its properly our instrument, because its we, and not God that believeth. Its God's instrument in respect of his institution and ordination of it for such an end. Its man's instrument, as that which is exercised and applied by him: yet though man believeth, he doth not justify himself, partly because it doth not justify as a work, but from Christ believed upon; and partly, because Justification doth not follow as a necessary, natural effect of believing, but from the gracious appointment of God, as is to be showed in answering the next Question. Only by the way you may observe, That Justification is not attributed to faith in the same sense that it is denied to works, for those that pleaded for justification by works, did not look upon works in such an organical and relative sense, but as causes of Justification, and the Apostle excluding them, doth assert faith not absolutely and in the same causality, but respectively to the blood of Christ.

The last Question may be, If faith justifieth, How doth it come to justify? Is Justification a necessary and natural effect of believing, or comes it merely by the divine appointment or institution of God, as looking upon the brazen Serpent procured healing, not by any inward implanted force, but by the command of God?

Now to this we answer two things:

1. That faith doth not necessarily and properly produce Justification, as the fire doth burning: So that whosoever doth believe would be justified, though God had appointed no such way, though he had not made such a promise. Therefore its a calumny cast upon the Orthodox, as if they delivered any such thing, and against reason, for no habit can have two immediate proper distinct acts: If therefore to believe be the natural act of that habit, to be justified cannot be. Besides, Justification though it be received by us, yet is a gracious privilege vouchsafed by God as he pleaseth, and so cannot be the natural effect of anything within us.

Yet in the second place, Though it be God's promise and grace to annex Justification to our believing, Our Divines do well say, That faith hath naturally a passive aptitude and fitness in it to receive Christ, which other graces have not. So that although this natural fitness be not a cause, yet the goodness of God makes use of it for such an end. Therefore though one speak confidently, That when causes have a natural power to produce such effects, its improper, if not ridiculous to ascribe such effects to the will and pleasure of God, yet herein is much error and mistake; for we say not, Faith hath a natural power to justify, as the fire to burn (though even such natural causes in their operations are reduced to God's will) (for when he did not will, the raging fire could not burn those three worthies) but only it hath a passive aptitude from its nature to be ordained by God for such an end, which other graces have not; as the hand hath a natural fitness to receive, which the head, though a more noble part cannot do. As in the matter of the Lord's Supper, we say, the form of a Sacrament lieth in the words of Institution, yet it pleased God to take such elements that have a natural fitness to represent the body and blood of Christ; But the bread and wine

could not do this sacramentally without an institution: so its here, though faith have such a natural fitness, as to receive and lay hold on Christ, yet that in and by this Justification shall be vouchsafed, is from the appointment of God.

Thus have we demolished those false ways asserted by many for Justification by faith, and declared the truth with the establishment of it. I shall speak a word to the opinion of a late writer, (Justification Justified) who rejects all the former senses of Justification by faith, either as a work, or an instrument, and pitcheth upon a notion of his own: having in that whole Sermon asserted many Novelisms, Faith, he saith, justifieth, because its the first grace that doth act upon Christ, and rest upon him for Justification: But where is one word of Scripture attributing Justification to faith, because of this priority? The word of God relates always to the object of faith, not to any such presupposed order. Besides, by this rule a man is not justified after his conversion by any acts of faith, whereby we depend on Christ, for, saith he, it justifieth, because its in order of nature, the first that acts; certainly those frequent acts of faith which the godly after their conversion put forth, are not the first in nature, yet he expressly grants, pag 16. Justification is applied to us upon the renewed acts of faith, yet these renewed acts of faith cannot be the first in order. Again, If it justifieth, because its the first that acts on Christ, then it justifieth as a work, and so falls in with those that he opposeth; If by acting on Christ, he mean receiving (for he speaks very obscurely) then he falls in with those, that say, it justifieth as an instrument, to whom notwithstanding he is an adversary. In the progress of this reason he saith, faith justifieth only in respect of the sense and comfort, and assurance of Justification, which seemeth a great contradiction to a former passage in his Sermon, pag. 2, for he proveth the

elect are not justified by God from all eternity: But why not? If faith be only the sense of our Justification, this supposeth Justification to be before faith, and if it be but an hour before, it may be from eternity as well. Thus with him not only good works but faith also doth follow the person justified.

Use of Instruction, To give faith its proper place in Justification, not to exalt it too much, nor yet debase it too low, but above all things nourish the actings of it, because this receiveth Christ and Justification. If a laboring man loseth his hands, he is undone, because by them he liveth; faith is this hand: The Israelite that was blind could not look on the brazen Serpent to be healed: faith is this eye; Its faith that enricheth the soul, with one hand receiveth all from God, with the other hand sets all graces on work for God; So that we may with Gerson the Papist in a well explained sense, cry out, Oh faith, thine is the kingdom, thine is the power and glory!

SERMON XXVII.

That the whole Nature of Justification is not comprehended in Remission and Forgiveness of Sins.

ROM. 4:25.

Who was delivered for our offenses, and was raised again for our Justification.

In the former words we had this truth contained, That Faith, not as it is a work, but because of the object received and applied by it, is accounted to the believer for righteousness. And this 25th verse. will afford pregnant matter, to prove, That remission of sins is not all our Justification. For whereas we have evinced, That neither faith nor works, nor anything inherent in us, can be our righteousness, by which we are justified.

We come to grapple with those, who grant our Justification to be without us, and yet for all that hit not the mark, and that which shall be mentioned at this time, is of those, who place the whole Nature of Justification in pardon of sin: So that with them, forgiveness of sin is that only, and adequately, which maketh us just before God. But this we shall endeavor to overthrow from these words.

For the understanding whereof we may take notice of a twofold privilege spoken of, with a twofold cause; And lastly, The original and fountain, both of the causes and their effects.

The twofold cause is Christ's death, and Christ's resurrection, for although it be true, That Christ's merit is limited to the time of his humiliation, yet because his resurrection did manifest his power and conquest over all his enemies (for had he not risen his death had not availed to our happiness) hence it is that Justification is attributed to his resurrection, although we may say, Christ's death is the meritorious cause both of remission of sins and Justification, and Christ's resurrection is in some sense the efficient cause, because by his rising again the Spirit of God doth make us capable of, and then bestoweth Justification upon us. The twofold benefit is set down in these words,

First, Christ was delivered for our offenses, *παραπτώματα*, the word signifieth not every light sin, or less fault, but that which is a falling, hereby intimating, that Christ died to take away our great transgressions as well as less: Even as the Red Sea overwhelmed Pharaoh and the great men, as well as those of more weak and infirm natures: So that hereby we see Christ crucified an expiatory Sacrifice to take away the guilt of our offenses.

The second Benefit is our Justification. This is made a distinct benefit from the former, even as Christ's death and resurrection are distinguished, not that one can be divided from the other, only one is not the other, or at least but a part of it.

Indeed the Popish Commentators do readily expound Justification for inward renovation, That Christ rose again that we might rise to newness of life, but they cannot show the use of the word in that sense, yet that Justification is more than bare remission, the Apostle doth evidently

manifest by the distinguishing of them. Now its greatly agitated by Divines, Why, or in what sense, Justification is thus attributed to Christ's resurrection? Some explain it of the exemplar cause, and that two ways:

1. That as sin hath its death by Christ's death, so we are to have our resurrection and acceptation to life by his resurrection, insomuch that Augustine observeth, whatsoever was historically or really fulfilled in Christ, we are to have such a conformity to himself in ourselves: as he was crucified, so we are to be to the world and sin; as he was buried, so we are said to be buried with him in Baptism; and as he rose again, so we in our souls are to arise to all holiness of life.

But secondly, Others express this exemplarity after this manner, Christ (say they) in suffering was our Surety, God looked upon him as bearing our sins, and so we were condemned in him. Again, Christ rose as a public and common person from the grave, and was acquitted thereupon from all the offenses laid to his charge; and thus we were justified in his Justification.

Lucius a learned Writer saith, Justification is therefore attributed to Resurrection, because it was the complete and ultimate act of Christ's active obedience; and from hence inferreth, That Remission of sin is attributed to his passive, and Justification to his active obedience.

Others expound this of the final cause, That the expiation of our sins was the end of his death, and Justification the end of his resurrection, and this is most probable, Only the meritorious causality in his death, for our forgiveness, and the efficient causality of his Resurrection for our Justification is not to be excluded.

Lastly, Here is the original of all, he was delivered, viz. by the Father, and he was raised, viz. by the Father. Thus whatsoever benefits comes by Christ, yea Christ himself is made the effect of his Fathers love and mercy to us: So

that we have not the least reason to doubt, whether the Father will accept of what the Son hath done for us.

That which I shall pitch upon in these words is the distinction that is made between pardon of sin and Justification, and so observe,

That the whole nature of Justification is not comprehended in remission and forgiveness of sins.

To clear this, consider first, That there are different opinions, not only between the Orthodox and their Adversaries, but also amongst the Orthodox themselves in this great privilege of remission of sins; for some make Justification in the whole nature of it to lie in forgiveness of sins. Thus Piscator and Wotton with all diligence set themselves to assert this, and many others, who deny the imputation of Christ's active obedience to the believer (I say many) for some though they deny the imputation of Christ's active obedience, yet grant Justification to be more then remission, herein forsaking Piscator. (Mr. Gatak. Animad in Luc.) Bellarmine would charge this upon Calvin, as his different opinion from other Protestants, but it may be easily cleared, that Calvin doth by placing our Justification in remission of sin, only oppose inherent renovation against the Papists, not the imputed righteousness of Christ, witness his exposition on this Text, beside other places.

Indeed Vorstius while Orthodox doth say, (*Antibel. de Justif.*) If we place Justification only in remission of sins, we may the more easily answer all the Popish Objections, neither shall we then be so obnoxious to their malignant calumnies.

2. Others they make remission of sin not to be any part, much less the whole of Justification, but the effect and result of it. Thus for the satisfaction of Christ, we being accounted just before God, thereby we

come to have remission of sins. There are learned men go this way (Bradshaw, Gataker.)

3. The Popish Writers they make remission of sin a concomitant of our Justification, which they place in our internal renovation.

Lastly, There are those who make remission of sins an integral part of our Justification; for they say, The whole nature of Justification consists in these two parts, remission of sin and imputation of righteousness; which indeed of these hath the priority, is disputed, but that is not much material. And surely if we regard the expressions of the Scripture, this seemeth to have most truth in it, and with these later, I join myself. Neither may it seem such an absurd thing to place Justification in two particulars, as if the form of it ought necessarily to be single, for we are not to speak of Justification, as natural forms which consist in indivisibly, but we are to look upon it as a favor and privilege of God, which he vouchsafeth to his children, and to the integral constituting whereof there may be as many ingredients, as God shall put in, neither are imputation of righteousness, and remission of sins so disparate, but that they may well concur to one thing.

In the next place, Let us consider wherein remission of sins and Justification do differ. And,

First, They differ as an whole and a part, Justification is the whole, remission is a part; So that as the soul of a man and a man differ, as the whole and the part. Thus doth forgiveness of sin and Justification. Hence the Scripture, as it sometimes describeth Justification by the pardon of sin; so it doth also by the imputing of righteousness, Rom. 14. Neither may they be called the same thing, as the expulsion of darkness and introduction of light, for they are two distinct benefits, and although they are inseparable, yet they are not to be confounded, and although where there is forgiveness

of sin, there is imputation of righteousness, yet this makes not them all one, but argueth that inseparable connection which God hath appointed; Even as remission of sins, and inherent renovation of the soul are individually joined together; Take one away, and you take the other; and yet they are not the same work of God, but two distinct mercies; and the reason why Justification doth comprehend these two, is, because the Apostle makes blessedness to belong to him that is justified, Rom. 4, and Rom. 5:1. Being justified, we have peace with God. Now to have sin merely forgiven, although by God's gracious appointment it doth de facto bring blessedness, yet this ariseth not simply because sin is forgiven, but because he is accepted of as positively just, and as having done that which the Law requireth, to which only the blessing of eternal life is promised; for who can deny but that God might have simply pardoned a sinner his sin, and yet for all that have annihilated him, or continued his life for some thousands of years in temporal happiness, and at last to have ceased to be, and not at all to give eternal life to him. As the Jews had their sins pardoned, were brought back to their Country, but not in such Glory, Power and Dignity, as formerly. Thus God (to speak of his absolute Power, and not what he hath promised to do) might have forgiven sin to the humbled sinner, that is, he might have taken off the guilt or obligation to eternal punishment, and yet for all that not set the Crown of Glory upon his head; and whereas it is said, This cometh by Adoption, and not Justification, that is but gratis dictum, and cannot be proved, seeing that the justified man is thereby put into a full possession of God's favor, and whom he hath justified, he will glorify; and indeed Justification is virtually all other privileges, for they are either Effects, or Concomitants, and Consequents of it.

Secondly, Justification doth connote a state, and established condition of a man, and therefore is not frequently iterated, although it be continued. A man is not justified many times in a day, though sins be pardoned often in a day. It is true, God doth continue to justify those that believe in him, and if he should cease to do so, they would immediately fall into misery and guilt; but yet God doth not renew or revive our Justification, as if there were an interruption or intermission of it. That Justification doth denote an estate, is plain by comparing it with all the other privileges God vouchsafeth his people: Regeneration and Vocation denote a state the person is put into, so doth Glorification, As therefore Sanctification is one thing, and those auxiliary actings of God's grace are another thing; So that though we may say, Such a man hath new quickening grace every day, yet we cannot say, He hath a new Regeneration: So it is here, though we may say, That every day the believer, begging the pardon of his daily infirmities, hath a new pardon, yet he hath not a new Justification, because this denominateth the state of a man. Neither can it be said, That pardon of this sin or that sin, puts a man into the state of God's favor absolutely, but quoad hoc, the pardon of this or that sin doth not make that universal righteousness of the person, whereby he stands acquitted from all. It is true, some learned men call this daily remission of sin, *Justificatio particularis*; but we are now treating of that universal Justification, whereby the person of a believer stands acquitted, and disobliged from the guilt of all his sins he hath committed, and great is the comfort of a Christian in that his Justification is a state of favor with God, for hence flow many other inestimable benefits and advantages, which the believer is to study out and improve.

Thirdly, Even amongst men, we see there is a great difference between forgiveness of sin and Justification, one may be where the other is not. As if

a man be accused before a Judge falsely for such and such crimes, and he is able to free himself before the Judge, upon this he is justified, and yet we cannot say, his fault was forgiven him. Again, We see in Josephs brethren, and Shimei 's reviling of David, there was a forgiveness of their fault, but there was no Justification of them; and although according to God's gracious order, which he hath now established, he doth not forgive any man's sins properly, whom he doth not justify, that is, accept to eternal life; yet, as was said before, absolutely he might have done otherwise; So because God had vouchsafed one mercy, he was not bound to add more, I say, forgive sins properly, because sometimes in Scripture the taking away of a temporal punishment, is called a forgiveness of sins; and this even wicked men, as Ahab, have been partakers of, at least a delay of the punishment, when yet they have been obnoxious to eternal wrath. Its plain then, they cannot be the same, when one may be, where the other is not.

Fourthly, They differ in this respect, which is of great concernment, Remission of sin doth only take away the guilt, or ordination of it to eternal punishment, it doth not remove the sin itself. So that although pardon of sin doth make as if sin had never been in respect of the guilt of it, yet not in respect of the denomination of the Subject. Though David had his sins of murder and adultery pardoned, yet that pardon did not make David a just man in those acts, his murder was truly murder, his adultery was truly adultery, although the guilt and actual condemnation of them was taken away; whereas Justification doth denominate a man just, righteousness is required to Justification, as well as wisdom to make a man wise, health to make a man healthful: a man cannot be justified, viz. truly, without a righteousness: So that a man is not justified, and therefore just, but just and therefore justified. Its true, this righteousness, whereby we are pronounced

just, is not in ourselves, because we have sin and corruption abiding in us, but it is purchased for us by the Lord Christ, and what he hath done is accepted of, as if we had done it our own selves.

Fifthly, Remission of sin and Justification differ in this consideration. In forgiveness of sin there is *ablatio mali*; in Justification there is *collatio boni*: when sin is forgiven the eternal evil deserved is removed, but when we are justified eternal good is promised. Neither is it of any strength at all, to say, where all evil is removed in a subject capable all good is introduced. If a man shall not be damned, he must be saved; for this is granted, that they are inseparable, but this doth not follow *ex naturâ rei*, but extrinsically by the order and appointment of God; for a man might not have been damned, and yet after some enjoyments of pleasures on the earth, have been annihilated, and never assumed to eternal glory. Certainly, when the Papists tell us of a *Limbus Patrum*, especially of their *Infantum*, who are neither damned, or yet ever shall be saved. Our Divines do not argue against it as an impossible thing, that God might not have done so, if he would, but only they say, its against Scripture, and Gods revealed will, that he will appoint such a third place.

This therefore is a perpetual mistake, That because God hath appointed these two inseparably together, freedom from hell, and enjoyment of heaven; Therefore to make them all one, and to be the effect of one act of God, As it is in Sanctification, the removing of spiritual darkness, and vouchsafing spiritual illumination is the same motion, with respect only to divers terms, and this from a natural and extrinsical necessity, but it is not thus in our Justification, he that is not damned is not from an intrinsical necessity therefore saved, but because God hath joined these things together. When the Papist shall urge, That wheresoever pardon of sin is,

there is infusion of righteousness, and shall demand us to give an instance of any such, who were forgiven, and yet not made holy; We answer, That it is freely confessed that both these are necessary concomitants; No man is justified but he is sanctified, yet these are not one act and work of God's Spirit, but distinct mercies, and wrought in a distinct manner. Thus we may see wherein the difference between these two may be discovered; and that Text, Acts 13:38,39, seemeth to incline this way; for when he had said, That by Christ was forgiveness of sins, he addeth, as a further privilege, And by him all that believe are justified from all things from which ye could not be justified by the Law of Moses. But Daniel speaks more expressly, Chap. 9:24. There the Messias is said to make reconciliation for iniquity, and bring in everlasting righteousness: Whether this be imputed righteousness, I do not here dispute; only you see these are made two distinct benefits, expiation of sin, and bringing in everlasting righteousness. And thus to abolish death, and to bring life and immortality to light, are mentioned as two distinct effects of the Lord Christ our Savior, 2 Tim. 1:10. And indeed there seemeth to be great reason for it, because its not enough for us that our sins are pardoned, but it behooveth us to bring such a perfect obedience as the Law requireth; Now seeing we in our own persons cannot do this, that our Justification may be complete and full, its necessary his obedience to the Law, should be accounted as ours. But this reason is to be improved more largely, and vindicated from all opposition, when we treat of Christ's active obedience.

Let us therefore take into consideration what choice and special reasons are brought against this Position, and why its affirmed, That all our Justification is comprised in remission of sin.

And that which is much pressed upon, is Rom. 4:6-8, where the Apostle proving, That a righteousness is imputed to us without works; for a confirmation hereof; alledgeth a testimony from David's Psalm, where the man is said to be blessed that hath his sins forgiven him; Now (say they) the Apostles Argument would not be good, if imputation of righteousness, and remission of sin were not all one.

From this manner of Paul's Argumentation; the Question is, Whether the Apostle give an whole definition of Justification, or describe it only Synecdochically, one part for the whole? But there seemeth no reason why the Apostle should be here thought to describe all the nature of Justification; its enough if he brings that part of it, which will strongly and clearly prove his purpose. Now the truth Paul was to prove is, That a man is not justified by works, Why? Because David saith, Blessed is the man to whom sin is forgiven, and his iniquities covered; If therefore blessedness lie in remission of sin, in God's gracious favor without us, then it cannot be in any works we do. Thus the Apostles coherence is clear and evident, but whether this be all the nature of Justification is not material, if remission of sin be in our Justification, though it be not all of it, the Argument abideth firm. Although we may probably conclude, That the Apostle, though he only mention pardon of sin, yet includeth also imputation of righteousness, because he makes Blessedness to consist in this remission: Now blessedness and eternal life is not promised because sin is forgiven merely, but because there is such a righteousness as answereth the Law, Christ's doing and suffering being imputed to us, That as blessedness is not in a mere privation of evil, but positive affluence of all good: So Justification is not a mere blotting out of sin, but investing us with such a righteousness that hath eternal life annexed to it. Neither may we wonder why the Apostle should not mention

imputation of righteousness, as well as remission of sins, seeing his scope is not to inform what Justification is, but how we are justified. And again, the mentioning of one must necessarily infer the other; for sin cannot be pardoned unless a righteousness accepted of by God be made ours, and because of that therefore our iniquities to be done away; yea some press the very mentioning of imputing of righteousness, verse. 6, as a distinct thing from remission, and yet the Apostle (they say) doth well argue from one to another, because they are inseparably joined together, and he that hath one must necessarily have the other: Even (as some say) our Savior proved the Resurrection of the dead, by proving the Immortality of the soul, because one followeth the other, Matth. 22:32, and although they may seem to be of a different nature, yet one as a part may be well put for the whole, as the soul of a man, or the body of a man is sometimes put for the whole man.

As for the Papist, who would from David's testimony prove inherent righteousness to be part of our Justification, because its added [In whose spirit there is no guile] that cannot be, because it would directly contradict the Apostles intent, which is to prove a righteousness without works; so that those words are brought in, to show the qualification of the subject who is justified, not a part of our Justification.

SERMON XXVIII.

Further Considerations, and Answers to Correlating Objections.

ROM. 4:25.

Who was delivered for our offenses, and was raised again for our Justification.

We have asserted this truth, That Justification is not wholly comprehended in remission of sin: And did in part answer that famous place the Adversaries so much insist upon, viz. Paul's Argumentation, Rom. 4:6, which (say they) could not be solid were it not built upon this Rock, That imputation of righteousness and remission of sin were all one. Nevertheless because this place is accounted of like the Jebusites Fort in Zion, such a strong hold, that if you take that you take all, 2 Sam. 5:6.

I shall add some further considerations to clear this point, and some other Objections they bring (deferring the rest till we treat of Christ's active obedience.) And,

First, Some have thought, That the Apostle doth not argue from the definition to the thing defined, but *ab imparium collatione*; as if the Apostle had intended thus, If remission of sin be without our works, we are not

sufficient of ourselves, by anything we do to obtain pardon of sin, much less can we think to be justified by any work we perform. Thus Chrysostom who from hence makes Justification to be a greater matter then mere forgiveness. Whether this be a true analytical exposition of the place, I shall not dispute; only this is true, which he saith, That Justification is a greater and more noble privilege, then mere forgiveness of sin; and the Reason is, Because pardon of sin doth not make a man just, there must be an imputation of righteousness to do that, and besides the removing of the guilt of sin, we need an entitling of us to eternal glory. Hence to the former Texts mentioned, we may add Acts 26:18, where forgiveness of sins and an inheritance are made two distinct benefits, and so though they always concur together, yet are never to be confounded: So that the foundation the contrary minded lay, is wholly unsound, which is, That by remission of sin we are made righteous, which is not a truth; for (as hath been showed) all that pardon of sin doth, is to remove the guilt of it, and to take away that actual ordination of it to eternal punishment, it doth not make us righteous, we need an imputation of the righteousness of Christ for this; and although upon the remission of sin followeth eternal life and glory, yet this is not *vi consequentis*, but *consequentiae*, its not from any natural resultancy, but from God's gracious appointment: So that Chrysostom might well argue, If by our works we cannot attain to forgiveness of sin, much less to our Justification.

But in the second place grant, That the Apostle doth not argue *ab imparium collatione*, yet there is no necessity he should argue a *definitione* and *definitum*, as if the Apostle had here intended a full and plenary definition of Justification. There is no probable Argument for this; for if remission of sin and imputation of righteousness, are inseparable

consequents of one another, so that from the nature of the one, we may argue to the nature of the other, This is enough to confirm the Apostles intent, Righteousness is imputed without works: Why? Because remission of sin which it a part of our righteousness, that we stand justified by, is without works, as David speaks peremptorily: Whereas then its ordinarily objected, That use doth not admit, or can it be a Synecdoche to say, one part is for another, especially when of a different nature.

It may be answered first, That one part is not here put for another, but a part for the whole, Remission of sin for Justification, part of our Righteousness for our whole Righteousness, as the soul or the body are sometimes put for the whole man. Or,

Secondly, Here is not one part put for another only, because here is an inseparable conjunction of both these, that one is always where the other is: God never forgiveth sin, where he doth not impute righteousness. Therefore we may well conclude from one to the other, even as the Apostle all along makes Justification by faith, and to be justified by Christ, or by grace, all one, because they are indispensably coupled together.

Thirdly, Consider to the clearing of this, and all other Objections, That to Justification there is necessarily required Justice or Righteousness. A man cannot be justified without righteousness, anymore then be wise without wisdom, or holy without holiness: So that Justice is the abstract or form, Justification is the application or communication of it to such a Subject: As learning is a form or quality, but when applied to such a man it denominateth him in the concrete a learned man. Thus it is here, Righteousness is the quality, and when this is applied to a man, he is said to be made righteous or justified: Insomuch that there cannot be a true and laudable Justification, where Righteousness is not supposed; and hence it is,

that Remission of sin and Imputation of Righteousness must be two distinct things, for Remission of sins simply as so, doth not give a Righteousness. It is true, that is a known saying of the Ancient, *Justitia nostra est indulgentia Dei*, Our Righteousness is God's indulgence; but that is to be understood, because according to God's appointment, these two will go together, righteousness and forgiveness of sin, not indeed our own righteousness, but that which God hath appointed for us through Christ.

Fourthly, Yet to clear this further, take notice, That till we be accounted as righteous, God cannot, God will not in any gracious manner communicate himself to us, he cannot love or delight but in a righteous person. All those promises of a gracious and familiar presence, are still to such as are accounted righteous. Hence those engagements which God is pleased to take upon himself to give everlasting happiness, are always to those persons that have fulfilled the Law. Eternal life cannot be vouchsafed to any, but where the Law hath been fulfilled; Now because we could not do that, therefore Christ's obedience is made ours. Hence Rom. 5. By the obedience of Christ many are said to be made righteous. Though therefore the works of the Law are excluded from our Justification in respect of our own persons, yet not as performed by Christ for us; Therefore Christ is called The end of the Law for righteousness to him that believeth, Rom. 10:4. Christ did not come to destroy the Law, neither in the doctrinal part, or in the obligatory part of it. Hence Rom. 8:34. Christ is said to come in the flesh, condemning sin, that the Righteousness of the Law might be fulfilled in us; for this purpose it is that Gal. 4:4. Christ is said to be under the Law. Now in all these obedience's unto the Law, he was not for himself; All that he did and suffered was for us, yea and in our stead: So that though we have not our salvation by that rule, Do this and live, yet Christ procured it for us,

by fulfilling that, God being an holy and righteous God, never promised eternal Salvation, but to such as had obeyed his Law, either in themselves, or in their Sureties; and if God's Justice would not dispense with a penal satisfaction to the Law, as they themselves confess against Socinus, Why should he dispense with the true and proper obedience to his Law, seeing that punishment is required, and become due only *per accidens*, but obedience is required unto God's Law primarily, and in itself: God then requiring a perfect Righteousness, and promising eternal life only unto that, its necessary that there should be a Savior, who should be a Savior, who should not only expiate our sin, but bring in a perfect and absolute righteousness. It behooveth the Adversaries of this Doctrine to prove, That God will not dispense with a penal righteousness (if we may so properly call it) but he will with an active righteousness: but of this more in its time.

Fifthly, If therefore God require a positive righteousness of us, conformable unto his Law, in the perfect obligation of it, then it followeth, that mere remission of sin under any distinction whatsoever, cannot be our righteousness. We cannot be said to be righteous in this sense, as thereby to be interested unto eternal life, unless we have either an inherent or imputed righteousness. The distinctions are brought to clear their Assertion, That a man may be just merely by remission of sin.

1. They distinguish between a man Just qualitatively and legally. A man that hath his sins pardoned cannot be Just qualitatively, for this supposeth he hath sinned, and therefore is not inherently Just; but then legally righteous a man is said to be, who though he hath offended, yet compensation is made to the Law. Now (say they) in this Evangelical pardon of sin, a man is looked upon in and through Christ his Surety, as having satisfied the Law. Now where the Law cannot accuse, there must

needs be righteousness. But although this be specious, yet a man cannot be called legally Just merely because of this Satisfaction made, because Remission of sins, for which this atonement is, doth only take away the guilt, and the ordination of a man to punishment, as was formerly said, a man is still unjust and a sinner; in respect of the filth and demerit of it, sin doth still abide even when it is pardoned (at least original sin.) Therefore its maintained against Papists, That forgiveness of sin is not the abolition of it, that it doth not take away the *Maculam*, but the *Reatum*: If then the sinfulness of original sin remain in a believer, though the guilt of it be taken away, How can eternal happiness belong to such, unless otherwise they be accounted of as perfectly righteous, or having an obedience answerable to the Law? So that Remission of sin doth not make a man legally Just in an absolute and universal sense. Indeed the distinction itself is necessary (though not in that sense the Authors propound it,) for the Orthodox maintain against Papists, That we are not Just by a qualitative righteousness, but a legal one; by a legal, meaning the imputed Righteousness of Christ, which by God's appointment is accepted of, as if we had done it in our own persons. But remission of sin is not all this legal Righteousness; for though by Christ's death Satisfaction be made to the penalty of the Law, yet not to the obedience of it; and to speak properly, a man is not obliged by way of duty to the penalty, but to the command; for we cannot properly say, Its the duty of the devils and impenitent wicked men to be damned.

Another distinction introduced much to the same purpose is, of a twofold pardon,

1. A mere absolute and simple pardon, such as we are commanded to show unto others, of which the Lord's Prayer speaketh.

Or secondly, A pardon acquired by Satisfaction, and obtained by a just compensation. Now its true (say they) That in mere simple pardons there cannot be any Righteousness, yea the contrary is there supposed, but in pardons by Satisfaction, thus is a righteousness procured: But this will fall to the ground upon the same reason with the former, pardon by Satisfaction would be a complete righteousness, if that were all, which is required; if so be that Christ had procured such an atonement, that the Law should be no longer obliging of us, that we should be free from all obedience, that the Law should cease to be a Law to us, then this Satisfaction would be our full Righteousness. But Christ died not for this end, to disoblige us from God, neither though he satisfied the comminatory part of the Law, did he therefore invalidate the mandatory part? And who in reason can think, that because man fallen is redeemed by a Savior, that therefore the Law should not still continue prescribing obedience unto it? But I must not anticipate myself, for this is to be more fully cleared hereafter.

Sixthly, Although we say Remission of sin doth not make a man Just, yet it is not necessary that we should assign a third, or a neutral estate of a man, that is neither just nor unjust. For this is perpetually urged, as a grand absurdity, Forgiveness takes away the guilt of sin, and freeth from hell, and yet it doth not make a man just, nor entitle to heaven.

Therefore (say they) a man may be in God's account, neither a sinner, nor yet a righteous person, neither in the state of death nor life, whereas these are immediate contraries, and so in a subject capable one must necessarily be put. As in the air, there must be light or darkness, a man must be either alive or dead. Its true, where the subject is not capable, there neither of these immediate contraries are inherent: A beast is neither just nor unjust; A stone is neither sinful or holy, because these are not subjects susceptible of

such qualities; But man is the proper and immediate subject, and therefore we may conclude, If not a sinner, then just; If not to be damned, then to be saved.

In this Argument they much triumph, this is the Goliath's Sword. But,

First, We do not (de facto) say, there is or was any such neutral and indifferent state, wherein men were neither righteous nor unrighteous, neither damned or saved. Indeed the Papists they speak of man's pure naturals, such an estate wherein he is neither good nor evil, till by his free-will he made himself so; and thus they say, Adam was created, and therefore original Righteousness was supernatural, and put as a bridle to him, to keep the inferior part from rebelling against the Superior. And the Socinians they tell us, of a middle and neutral state Adam was created in, which they call innocence, as if he had no more knowledge or understanding in him, then a mere child. And for a middle state between heaven and hell, The Papists do (de facto) assign, by their *Limbus Patrum* and *Infantum*; Yea all those in Antiquity, which are thought to be many, that hold the souls did not go immediately into heaven; and such as of later days that maintain *Psuchopannuchia*, they do hold, That for a time at least there is a state wherein the godly are neither fully happy or miserable. And the Socinians do (de facto) also give a middle estate between *Poenam damni* and *Sensus*, and that is a state of annihilation. Thus you see there have been, and are of late, who thought it no unimaginable thing, to make such an estate actually to be.

Now if you change, the Question, and make it not, Whether God hath appointed such a middle state and condition (for it is plain he hath revealed the contrary) but, Whether by his absolute power he could not have done it, there would not a negative answer be hastily returned.

In the second place, There are many things are not the same in their essence, and yet for their existency are inseparable; so that it would be unreasonable to demand the separation of them. Do not those of the contrary Judgment say, Remission of sin and inward Renovation are not the same things, that they are two distinct benefits? Yet if the Papists should demand of them, that they should assign such a middle estate, of one whose sins are truly pardoned, and yet not inwardly renewed, would not the answer be, They are inseparable in their existence, though distinct in their essence? Thus a substance is really distinguished from its accidents, yet we say against the Papists, that it cannot subsist without them, though they run to God's power to maintain their miraculous Transubstantiation.

To instance in a third thing, Do not the Orthodox say, That faith alone justifieth, though it be not alone, that its not Solitaria, though Sola in the act of justifying? This being the truth of God, we matter not the Papist expostulating, Why faith may not be separated from charity? What repugnancy this is for faith being divided from other graces to justify? By these instances we see, that its no new thing, for several things to be indispensably and individually conjoined together: So that we cannot say, one can be without the other, though we may truly say, one is not the other. Thus though to have sin forgiven, cannot according to the order God hath now established, be without righteousness, yet that is not because they are the same thing in nature.

Thirdly, But that which we conceive to be the full and plenary answer is, That righteousness and sin, life and death, in the sense controverted, are not immediately and naturally contraries: But in a moral sense, by the appointment and arbitrary Will of God; so that if he had pleased, he might have ordained it otherwise: So that Righteousness and sin, though in a

Subject capable, are not naturally contrary, as light and darkness is, crooked and straight, natural life and natural death, which in their proper Subjects do necessarily infer the existence of one at that time; if it be not day, it must be night; it is not one motion that makes the stick straight, and another not crooked; he that takes life from a man, doth thereby necessarily kill him, it cannot be hindered. But it is not thus in the state controverted, because,

In the first place, Remission of sin doth not make a man no sinner, perfect Sanctification doth this, or imputed Righteousness. It hath been often said, That by forgiveness of sin a man doth not cease to be a sinner, but to be obnoxious to eternal punishment: So that to be righteous in the controversy, is not to have habitual Holiness, to which sin is an immediate contrary, but to be judged righteous by the Obedience which another hath done for us. Hence it is, that while a man is accounted of by God, as righteous through Christ, yet at the same time he hath sin and corruption cleaving to him, which God seeth and chastiseth him for: So that, as is to be showed, it is but a calumny to fasten that Antinomian Position, Of God seeing no sin in his people, upon the Doctrine of Imputed Righteousness. This Viper can no more cleave to that, then to the Doctrine of Satisfaction by the death of Christ, as is more largely to be showed.

In the second place, Though life and death be contraries in a natural consideration, yet the life and death understood in the controversy, are made contraries only by God's appointment, and so they are opposite by an external appointment; for the life we speak of is that heavenly and glorious life which God of his goodness will bestow on those that are his, and therefore cannot follow by natural resultancy upon the death removed, that God hath threatened; for though God in Mercy would not damn a man, yet it doth not necessarily follow, That therefore he must give him such a life,

as that glorious being in Heaven; for either he might have destroyed him, or if he had perpetuated his life, it might have been, as some Divines say, Adam would have been partaker of, had he continued in Obedience, (viz.) an happy blessed life here on earth: So that though our life and our death, which are natural, be immediate contraries, yet the eternal death and eternal life are so from the appointment of God only, and then no wonder, seeing they are two distinct benefits, if they be produced by two distinct causes.

To these things we may add that instance of Adam, which the learned mention; for Adam, though he was not indeed created in a middle neutral estate, but after the Image of God in Holiness, yet though free from the guilt of sin, he had not a right to eternal life, for that was upon his perfect and persevering Obedience: So that in him we have a clear proof, That a man may be without the guilt of sin, he was not in a state of wrath, and yet he was not entitled to Heaven, and eternal Glory. And this is acknowledged in effect by the Adversary, who saith, That eternal Glory cometh not by Justification, but Adoption, then all their own Arguments will be retorted upon themselves; for by Remission of sin a man is delivered from all evil, and yet this is not enough to make him happy without Adoption: They may as well say, All Adoption lieth in Remission of sin, as well as all Justification. But howsoever they deny this eternal life to be by Justification, yet the Apostle doth expressly attribute it to this privilege, Rom. 5:18, where it is called Justification to life: So that as condemnation doth include eternal death, thus Justification must eternal life.

I shall conclude this with Admonition, to desire the sense and feeling of this Justification in ourselves, as well as the distinct knowledge of it. What if thou art able to confute all Adversaries, and to free the Truth from all accusation? Thou canst justify this Justification, and yet are not justified

thyself: But if thou art made partaker of it, then do thou with all thankfulness and joy break out into the praises of that great God, who hath thus justified thee.

SERMON XXIX.

That a Believers Righteousness is Imputed. Divers Propositions about Imputation of Good and Evil, and of Christ's Righteousness in particular.

ROM. 4:11.

And he received the sign of circumcision, a seal of the righteousness of the Faith, which he had being yet uncircumcised—that righteousness might be imputed to them also.

The Apostle having fully demonstrated, how we are to be justified, he now proceeds to show who they are that are thus justified; he passeth from the Manner to the Subject; for whereas it might be objected, That this instance of Abraham might not at all belong to the Gentiles, because he was circumcised; in this verse he showeth, That Abraham received the sign of this righteousness of faith, while he was uncircumcised, and therefore circumcision and uncircumcision did not vary this matter.

In the words then we have Circumcision described:

1. From the general nature of it, A sign and seal.
2. From the signified grace, The righteousness of faith.
3. From the subject, Abraham received it.

4. From the exemplarity of this, this did not belong to Abraham alone, but to believers, both circumcised and uncircumcised, That righteousness might be imputed to them also.

Though learned men do much discuss the former part, founding the true Nature and Definition of Sacraments thereupon, yet my purpose is only to insist on the last clause, (viz.) That righteousness may be imputed to them also.

Wonder not, if for the demonstration of the Nature of Justification, most of my Texts are taken out of this Epistle to the Romans, for here is the proper seat of that Doctrine; and therefore Melancthon was wont to call the Epistle to the Romans, The Confession of the Reformed Churches. Now this fourth Chapter doth expressly speak of an imputed righteousness, its nowhere so evidently and purposely treated on, as in this place; for the Apostle doth at least eight times mention this phrase of imputing or accounting righteousness: what is implied in this phrase, shall be opened in handling the Doctrine, which is,

That the righteousness the believer hath is imputed. It is an accounted or reckoned righteousness to him, it is not that which he hath inherently in himself, but God through Christ doth esteem of him as if he had it, and so deals with him as wholly righteous. This is a Passive righteousness, not an Active righteousness; a righteousness we receive, not that we do. To understand this, consider many Propositions.

First, That this Doctrine of imputed righteousness is by all erroneous persons judged to be like the abomination of desolation,

Howsoever heretical persons contradict one another in other thing, yet against this they are unanimously conspiring. Its well enough known what reproaches and mocks are put upon it by the Popish party, calling it the

putative and chimerical righteousness. The Socinians they abominate it. The Castellians flout at it, saying, they have an imputed learning, and imputed modesty, that hold imputed righteousness. The Arminians, though they grant faith to be accounted for righteousness, yet to say, Christ's righteousness to be imputed to us, they think to be an Idol of the Protestants brain, and say, Its nowhere expressed in Scripture. But no wonder that the Egyptians (as I may so say) should rise up against it, when the Israelites fight against one another concerning it; of which more in its time. Let this satisfy us, That the Scripture doth thus often mention an imputed righteousness, and therefore should not be matter of reproach, but worthy of all acceptation; and certainly, seeing none of us have such an inherent righteousness within ourselves, as is able to endure before so perfect and holy a God; We ought greatly to rejoice in the goodness and mercy of God, who hath provided such glorious robes for us, that when we were wholly naked and undone, yet hath procured a righteousness for us, that neither men or Angels could bring about.

Secondly, Consider that the word answering this imputing, is in the Hebrew Chashab, and in the Greek, λογίζεσθαι, of which the sum, (as the learned say comes to this,) That though the words in the general signify to think, to reason, to imagine, &c. yet very frequently it is used to account or reckon by way of computation, as Arithmeticians use to do; so that it is, as it were, a judgment past upon a thing, when all Reasons or Arguments are cast together. And from this its applied to signify any kind of accounting or reckoning; and in this sense, imputation is taken here for God's esteeming and accounting of us righteous. Therefore when the Osianrists make *imputare*, to be as much as the *insition* or putting of righteousness into us, as *amputare* is to cut off; or the Papists to make it an infusion of holy

qualities, they go as far from the sense of the word, as the East is from the West.

Thirdly, Although some learned men are very prolix and large in distributing of this imputation, and making several kinds of it, yet that which is most proper and fit to our controversy in hand, is, That to impute, is to account or reckon to a man such a thing, or cause of it, which he hath not, or hath, whether it be good or evil. Imputation doth not always imply an absence, or a want of the thing, as Arminians would have it; nor is it always of that which is good and blessed, it may be of that which is evil, and to be punished, sins are imputed as well as righteousness.

Now a sin or the evil of it, may be imputed two ways:

1. Justly and righteously, when any man hath indeed committed such a sin that is imputed to him; Cain's murder of Abel was imputed to him, and thus every man, till God pardon his sin, it is imputed to him, Psal. 32. All impenitent sinners have their sins imputed to them, though others, or they themselves will not reckon themselves sinners, yet God will; and this imputation of sin after a just manner may be, when a man though he hath not expressly sinned such a sin, yet by interpretation, or some other equivalent respect, he is said to do it. To this purpose may be brought that place discussed so much by Interpreters, Levite. 17:4, where the word saith, That if a man kill any Ox or Lamb for an offering, and doth not bring it to the door of the Tabernacle of the Congregation, blood shall be imputed to that man, he hath shed blood; That is, say some Expositors, That if a man do not keep to God's order and command in the Sacrifices and worship he appointed, it is as heinous a sin, as if he had committed murder, as if he had killed a man; and this imputation by way of equivalency, is often amongst men.

In the second place, There is an imputation of evil, or the cause of it unjustly, when that is accounted upon a man's score, which yet he is not guilty of. Thus David said, They laid to his charge things he never did; and thus evil Judges when they condemn the innocent, as Pilate did Christ, and the Jews charging him with such crimes that he was not guilty of, did impute sin unjustly.

In the second place, There is an imputing or accounting a good thing unto a man,

1. Justly and righteously, as when the Apostle saith, Rom. 4. To him that worketh, his reward is reckoned of debt. Thus if there were any perfect fulfillers of the Law, eternal glory would be reckoned unto them, as the just reward of their labors.

2. There is an imputation of good unjustly and unrighteously, and that is, when an ungodly Judge shall acquit a guilty person against Law, or as when the Israelites did impute all the plenty and abundance they had to their Idolatry, because they did worship the Queen of heaven.

3. There is an imputation by grace, which is, when righteousness and reward is accounted to an offender, not of debt, but of grace, yet having just and weighty causes for such an absolution and Justification. And this is the proper way of our Gospel-imputation. He that is ungodly (as the Apostle speaketh) Rom. 4, is justified, God doth account him as righteous, though a sinner in himself, not of debt; for, How can he that deserveth to be damned, deserve to be saved, but of mere grace? Yet that this grace might have a free passage, and not impeach his justice and holiness, Christ became an atonement for us, and made himself an expiation for our sins, and hereby God might appear both merciful and just. This is the righteousness imputed, that a believer is wholly to rest upon.

Fourthly, The Scripture speaketh but of a twofold imputation, in reference to our matter in hand, an imputation of debt, and an imputation according to grace. This distinction you have Rom. 4:4. To him that worketh the reward is accounted of debt. Though some may think that imputation is here taken improperly, yet that is upon a false supposition, as if imputation did always suppose some *indebitum* where it was: but that is not so, 2 Tim. 4:16. Paul there prayeth concerning such who forsook him, μη λογίσθη αυτοῖς, that it be not laid to their charge, that it be not imputed to them. 2. The Apostle mentioneth an imputation of grace, and that is most remarkably seen in the Gospel, our sins being imputed to Christ, and his righteousness to us, God doth not absolutely and simply of mere grace pronounce us righteous, but Christ is become our Surety, and so as in the first Adam we are made sinners; thus in the second Adam we are made righteous; This is the wonderful grace of God, herein were the manifold riches of his wisdom seen, that when we were neither able to satisfy the penalty of the Law, or to bring a conformity to it, Christ interposeth, and is become both redemption and righteousness for us.

Fifthly, Hence in this Imputation of Christ's righteousness unto us, There are these things observable,

1. That there is no foundation or cause within us of this Imputation; when God doth account or reckon us as righteous, then he finds not anything in us, neither is it because of any foundation we have laid, it is wholly from without us, even from Christ; and this should teach us in that great and noble privilege of Justification, to fix our eyes and meditations more without us; What is the reason that every believer is not with the Church in the Canticles ravished with Christ, accounting him as the chiefest of ten thousand, always languishing and breaking in desires after him? Even

because we dwell in ourselves, we rest in ourselves, we would have a bottom, whereupon to stand and not be beholding to Christ only: When an earthly Judge shall justify a man, he must have a foundation in the man, else he is an abomination to the Lord: but God, though he doth not justify without a righteousness, yet the foundation thereof is not laid by ourselves, but it is Christ that beareth up all.

2. It is so far, that there should be any foundation sought for in us, that there is the clean contrary. When God justifieth he might justly condemn, if we regard what is to be found in us, which makes the Apostle call Rom. 4, the subject justified an ungodly man, viz. one that is not absolutely and perfectly righteous: Insomuch that we may justly stand and admire the wisdom of God, who hath taken such a way to justify us, as to keep us in a perpetual fear and trembling: for while looking into ourselves, we see nothing but matter of death and condemnation, God at the same time giveth immortality and glory. This is the reason why the Scripture so often calls it the grace of God, because it is bestowed upon such who are unworthy, and that have nothing in themselves, but the desert of hell, and eternal vengeance.

3. Hence it is that this Imputation lieth in a relative respect of God's knowledge and will to us. For seeing that Christ by compact and agreement with the Father, undertook our debt, and promised to expiate sin, and bring about an eternal righteousness, when Christ had fully discharged this undertaking, and nothing more was to be laid to our charge, then doth God the Father judge as, and account us to be righteous; and indeed herein lieth the infinite comfort and consolation of a Christian, that it is God himself who imputeth this righteousness, therefore what he accounteth to be must

be, and shall stand, Its God that justifieth, and no condemnation can stand against his counsel.

4. Though this Imputation be thus relative in God's purpose towards us, yet it is real, it hath a most sure and solid being. For that is the daily caviling of the Adversary, as if we made some Idea and mere figment, an Ens that did neither subsist in God, or Christ, or in ourselves. But though it be in God's mind and will with a relative respect to us, yet it is real and substantial, it is not a mere notion or fancy: for, as you heard, the foundation of it is real, the obedience of Christ; and can there be a surer Rock then this? So the cause of it is real, God's will and Covenant to accept of what Christ did, as if we ourselves had done it. Its not then *fictio Juris*, or a mere imagination, but there is a real payment, and a full discharge, which is abundantly able to make us righteous; and although some Divines do divide Imputation into real and rational, making the Gospel-imputation to be a rational or mental Imputation, that is not to be understood, as if hereby they made it a mere fancy or fiction, only we are not really righteous to be justified in ourselves, but its a translation, as it were of Christ's righteousness to us, by God's will and appointment. Let not the believer then, while he would satisfy his soul with this imputed righteousness, be afraid this is only some pleasing dream, or a human fiction; but let him look upon it as that which stands upon a sure foundation, as the heavens and earth do. For what is it that keeps thee from falling into nothing but God's Will and Power? And is not the same Will of God far more interested in this imputed righteousness? Fear not then that this beam will break under thy arms: All the believers that ever have or shall be, may lean on this, and not sink under them: Its real, sure and solid, though it be imputed, which doth also appear in the real and lively effects thereof, it brings peace, joy and

everlasting consolation to such as partake of it; It makes them glory in tribulations, and triumph over all adversities.

Sixthly, In this Imputation we are to consider the thing itself, the cause and the effect, for all these are accounted to us. The thing itself is righteousness, what is more necessary than this to a sinner? For if you do respect God, he is holy and righteous, and loves only righteousness: if you do regard the Law of God, that commands only righteousness, both in the root and branches; if heaven and glory, that is only provided for righteous persons. Oh then! What can a poor sinner do without righteousness? This then should rejoice the humbled sinner, that in that very thing he is so much afraid and troubled, God hath provided a remedy. A righteousness thou dost want more then food, raiment, or any earthly comfort in the world, and therefore behold the marvelous kindness of God, who hath thus provided one for thee. 2. There is the cause of this righteousness, and that is Christ's obedience, for its no contradiction, That Christ's obedience should be both the meritorious cause of our Justification, and our material righteousness likewise, or that matter, which imputed to us, makes us righteous: God then looketh upon us, as if we had done and suffered all that Christ did; and although it seem very harsh to some, to say, That God looketh upon Christ's fulfilling the Law, as if we had fulfilled it, and as if we had done complete obedience unto it, yet there is no just reason to be offended at this, no more than to say, That God looked upon us in Christ satisfying his justice, as if we had done it, or thus to say, Christ is our Surety, Christ is the second Adam. And then lastly, The effect of this righteousness is accounted to us, and that is, we have now a right to eternal life, we now have boldness unto the throne of grace, we have liberty to come before God, there is nothing to be objected against us, we may not fear any arrests or accusations: Oh what

tongue of men or Angels is able to express the happiness of this man, who hath imputed righteousness! By this imputation they are what Christ their Surety is, God looks upon them as having Christ's loveliness and perfumes upon them. This is true, and no Antinomian Positions can be inferred from hence.

Seventhly, In this Imputation of righteousness, because it is necessarily conceived to make a relative change, it hath a term from which and to which; or as some learned men express it, there are two manners of this Imputation, whereof the one is called Negative, the other Positive. The Negative Imputation, is, the not imputing of sin, sin is not charged upon us. The Positive is an affirming or reckoning of righteousness. Thus some would make it the same motion, distinguished only from the several terms it relateth unto. But as we have showed before, there is no inconvenience, yea a necessity to make remission of sin and imputation of righteousness two distinct things.

Eighthly, If in this Imputation of righteousness there seem many things absurd to carnal reason, its not therefore to be rejected, as not being the truth of God. The Doctrine of the Trinity, or the Resurrection of the dead, Is it not very incredible to flesh and blood? Yea doth not the Socinian cry down an imputed Satisfaction with as much confidence as these can an imputed righteousness in the sense explained? And therefore the Socinians do equally reject both: Was it ever heard, say they, that another man's innocence or obedience should be accounted unto a man as his own? They will grant that in civil things, another man's money may be accounted as mine, but that another man's obedience should be judged mine, this they abhor. But as the Lord Christ is called Wonderful, Isa. 9, so is everything in him, and that comes from him, wonderful: his natures are wonderful, his

offices, and the effects thereof are exceeding wonderful. Therefore, though the Socinians call it *absurdum, impium, intolerabile*, yea as that which doth contain a manner of our Salvation abhorring from the holy Scripture, and all human sense, yet be not staggered at it, for the whole way of our redemption is carried on in a mysterious way. Indeed we are not to make mysteries and wonders, where the Scripture doth not assert them, but when it doth, there we are firmly to adhere to them.

Ninthly, This Imputation of Christ's merits and obedience, is so necessary, that (except the Socinians) it is acknowledged by all in one sense or other. Bellarmine and Becanus, with the other Papists grant, There is in some sense an imputation of Christ's righteousness to us; so do the Arminians, yea most of those who deny the active obedience of Christ imputed to us. But this certain sense they allow it in, doth not arise to the full dignity and worth that is to be attributed unto Christ in this particular; for its but a remote or virtual imputation, not a proxime and formal one. They explain themselves thus, That Christ's merits are so made ours, that by them we receive grace and power to merit. Thus the Papist. Therefore they grant an application, communication and imputation of what Christ did unto us in this remote sense. So the Arminians with their consociates, They grant an union and communion with Christ, They grant, what Christ did may be applied and imputed to us, but in this sense, that is, for our benefit, for our good; so that through his death either faith should be accounted of as a full righteousness, or else all righteousness be contained in remission of sin. But that his righteousness should be imputed to us, so as to be made ours, and that in his obedience we are to stand perfect before God: This is a Camel to them that they cannot swallow. But when the Apostle, 2 Cor. 15:21, as also Rom. 5:19, &c. makes a comparison between our sins laid on him, and his

righteousness made ours, as also a resemblance between the first Adam and the second Adam; this cannot but prove more than a remote or virtual imputation.

Tenthly, When we say, Christ's righteousness is imputed unto us, This is not so to be understood, as if it were made so formally ours, that thereby we could be said to be as righteous as Christ, and be infinitely perfect as he was; Therefore learned writers do willingly abstain from the word formal, or to say, Christ's righteousness is our formal righteousness; for although in some sense it may be made good, yet because the expression is obnoxious to much calumny, many do not willingly use it, but rather call this righteousness of Christ made ours, the material cause of our Justification: So that when we say, Christ's righteousness is made ours, that is, Its the matter whereby we stand justified in the sight of God. And therefore,

Eleventhly, Christ's righteousness is not properly the form of our Justification, but God's imputation of it. For seeing that Justification is an act of God, it must be something without us that is the form of it, and that is both remission of sin and imputation of righteousness. Its true, many there are both on the right and left hand that rise up against this truth, but what strength they bring will be considered in their Objections.

Let us from these premises with all thankfulness admire the grace of God, who hath not left us without a righteousness, and that a more noble and worthy one then ever we lost. It is much if our hearts do not always burn like fire in the meditation of it: But it is because we are carnal, sold under sin, not knowing how ill and dreadful our estate is: till therefore that good hour come, wherein God will make known unto us, that dunghill and hell which is within us, we can never esteem this imputed righteousness: Oh pray for that Spirit which shall convince of sin and righteousness also!

SERMON XXX.

The Doctrine of the Imputation of Righteousness demonstrated; With Answers to the Objections against it.

ROM. 4:11.

That Righteousness might be Imputed to them also.

We have laid down several Propositions to clear this Doctrine about imputed righteousness; Let us now consider what Arguments may be brought to establish it. And,

First, This present Chapter will evidently confirm it, where Imputation of righteousness is so often mentioned, The Scripture calls it several times an accounted or imputed righteousness: Now if it be an imputed righteousness, it must be either our own or another's. It cannot be our own for these Reasons.

1. Because its a righteousness imputed without works; if then it were our own righteousness, it must be by works; but we are passive in our Justification, not active; we are not to look into ourselves, but on Christ without us.

2. It cannot be our own righteousness imputed, because this is made to be of the like nature with remission of sins. Now its plain, That remission of sin is not any work of ours, but a gracious favor and act of God's.

3. It cannot be our righteousness that is imputed, because the subject who is here said to be justified, is called an ungodly man, one that hath not such a perfect and complete righteousness that the Law requireth; if then a man hath it not of his own, it must be another's that is accounted to him.

4. It cannot be our righteousness that is imputed, for then it would be an imputation of debt, and not of grace. Thus the Apostle argueth Rom. 4:4. To him that worketh the reward is accounted of debt, not of grace. For although to work be of grace in a sanctified person, yet so far it is of debt, as it is a work done by us. But the Apostle in this point doth attribute all to grace, giving it the Alpha and the Omega, the beginning and end of all. If therefore it be not ours that is imputed, whose can it be but Christ's? And that it is Christ's appeareth by Chap. 5:19. By one man's obedience shall many be made righteous; and at the 24th verse in this Chapter, It shall be imputed to us also, if we believe on him that raised up Jesus our Lord from the dead. Thus this Chapter seemeth to give clear light in this Point. As for those who would make the very work of believing the *τό credere*, to be the imputed righteousness; that hath been sufficiently confuted already. Only let us hear what may probably be replied. Socinus considers the word, *λογίζεσθαι*, and saith, the word is either used simpliciter and absolutely in itself, or relatively; if simply in itself, then it signifieth no more then to have an account or regard of a thing, as when God is said not to impute sin, that is, not to take notice of it, not to put it in his account to punish it. And it is readily granted, that the Hebrew word doth sometimes signify thus, as Psal.

8:4. What is man that thou art thus mindful of him? There is the same Hebrew word.

But in the next place, it may be understood relatively, where the Proposition, εἰς, in or ad is understood, and then he saith it is not to be translated *imputata*, but *reputata*. But this is a mere logomachy, for we take to repute and impute all one in this sense, although indeed when it signifieth to repute or account strictly taken, its put absolutely, as Rom. 6:11.

Account yourselves dead to sin, 1 Cor. 4:1. Let a man account or judge of us, as the Ministers of the Gospel. Sanderus the Jesuit (Lib. de Justif. pag. 50.) refuseth this translation of the word, because the Apostle when he would use a word to signify impute, he useth a compound word, not a simple one, as Phil. verse. 18. If he have wronged thee, put that on mine account, τοῦτο ἐμοί ἐλλόγοι. Thus Romans 5:13, sin, οὐκ ἐλλογεῖται, is not imputed without the Law; but this observation is not universal, for the simple word is used, where imputation must necessarily be understood, as Mark 15:28. He was accounted amongst transgressors, What is that? But sin was imputed to him. Rom. 2:26. His uncircumcision shall be accounted to Circumcision. There is the simple word, λογίσθησεται.

But its further objected, That though righteousness be said to be imputed, yet not Christ's righteousness, *Proferant vel unum locum*, &c. Let them bring but one place, say Bellar. Socinus, where Christ's righteousness is said to be imputed.

To that we answer, That its necessarily implied, for righteousness is said to be imputed, and that cannot be our own, as the context hath cleared; and besides, Its Christ's obedience by which we are made righteous, yea we are made the righteousness of God in him. And therefore it cannot be any other righteousness but that; and whereas its said, it would be a kind of

blasphemy to say, Christ's righteousness is imputed to us for righteousness, as if that were not of itself perfect and complete, but needed a gracious imputation or acceptance: This ariseth from a mistake; for we say not, That Christ's righteousness is imputed to be a righteousness, as if that of itself were not so, only there needed some gracious condescension on God's part to accept of it for us. But we say, its imputed to us for righteousness, that whereas we needed a righteousness, and had none of our own; what Christ did, is as if we had done it in our own persons.

A second Argument shall be drawn from that notable collation the Apostle makes with Christ the second Adam, and the first Adam, Rom. 5:12,17,18, where the Apostle doth thus argue, That as all men are made sinners by Adams sin, so all believers are made righteous by Christ's obedience. Now how is Adams sin made ours? Is it not by imputation? Indeed by his sin we come also to have inherent corruption, and this is propagated to everyone; and this is called *originale peccatum originatum*, but then Adams actual sin is ours by imputation, and this is called *originale peccatum originans*, therefore at verse. 12, its said, In whom we have sinned, or if we translate it, In as much as we have sinned, it comes all to one; Adams sin must needs be ours by imputation; for what reason can be given, why the sins of all Parents are not made their children's, as well as Adams is made ours? But because of the Covenant made with Adam, and so all mankind in him. Indeed Bellarmine bringeth this Argument against the Orthodox, and he frameth it thus, As through Adam all are made sinners inherently through corruption dwelling in them; so through Christ all are made righteous inherently by an inward renovation of the mind. Now all this may be granted, as part of truth, but the Apostles comparison is to be extended further; Neither doth he so much intend the sin that is in us, as that we were

guilty of in Adams disobedience: So that here we see the Apostle mentioning two common persons or representatives, and what they do is to be attributed to all that are contained in them. Thus as Adams imputed sin is the cause of all our inherent corruption; so Christ's imputed righteousness is the fountain of all our inward happiness.

Thirdly, Christ's righteousness is made ours, as our sins were made his, and that is only by imputation. This Argument seemeth to be built on a Rock, even that Text, 2 Cor. 5, ult. He was made sin for us, that we might become the righteousness of God in him; He was made sin for us; How is that but by imputation? For he was reckoned amongst transgressors, and God laid upon him the iniquity of us all. So that although in himself there was not found any guile, and he was the unspotted Lamb of God, yet as he was our Surety, and bore our sins, so our iniquities were imputed to him, and he bore the wrath of God, because of them.

If it be said, That by sin is meant a Sacrifice for sin, according to the usual phrase of the Scripture.

It is answered, first, There is no necessity of taking it in that sense, yea the context seemeth to incline another way, for in the same verse is added, He who knew no sin, he became sin; Now sin in the former place is taken properly, so that the expression would lose its grace; if in the later place it be not also taken properly. Again, sin is opposed to righteousness in the Text, he became sin that we might become righteousness; But sin as it is sin, not as a Sacrifice doth in its proper nature oppose righteousness; Neither doth it at all tend to Christ's dishonor to expound it so, seeing the Prophet of old said, God had laid our iniquities upon him, which must necessarily be understood of sins as sins; and indeed the more Christ was

humbled, debased, and this argued his greater love, and did the more exalt his Mediatorship.

In the second place, Grant that (sin) be taken for the Sacrifice for sin, yet still the Argument stands valid, For he could not be made a Sacrifice for sin, if sin were not imputed to him. When the Sacrifice of the Old Testament was offered, the laying on of hands upon it, did signify the translation of the sins of the person offering, upon the beast to be sacrificed; and thus it was with Christ, who was typified by those Sacrifices, as the Apostle showeth at large. Therefore though it be granted, that the sense of this place is, Christ was made a Sacrifice for sin, yet this doth not exclude, but necessarily include, that our sins were imputed to him; and indeed, How could it come about, that Christ should be thus bruised and wounded, that he should die such an ignominious death? But because sin was laid to his charge, for death is the wages of sin; seeing therefore he had none of his own, they must be ours; not that therefore Christ was to be denominated a sinner, because he took them upon him, to bear them away.

Fourthly, Christ's righteousness is made ours, because in him only we are accepted. Notably to this doth the Apostle speak, Ephes. 1:6. Wherein he hath made us accepted in his beloved, ἐχαρίτωσεν; So that it is neither our persons, or our duties absolutely as so, can have any acceptance any further than God looketh upon them through Christ; He is the Altar that sanctifieth all, Revel. 8:3. This is the Incense upon the golden Altar, which was to be added to the prayers of all the Saints. Its therefore very much derogatory to the glorious fullness of Christ, to think that he hath only merited and purchased grace for us, in which, and by which we are to stand justified. No, the very satisfaction and obedience of Christ, must be made ours; We must be looked upon, as if we had done it in our persons. A believer and

Christ is to be considered as one mystical person, when God looketh upon us and Christ, as two in this sense, then woe be unto us. All the grace and favor we have is in the beloved.

Fifthly, The righteousness we have to be justified by, is often called the righteousness of God; Therefore that cannot be any other ways in us, but by imputation. Its often called the righteousness of God, Rom. 1:17, Rom. 10:3, 2 Cor. 5:21, Phil. 3:6. Here we are to have the righteousness of God, and it is opposed to our own righteousness; yea we are said to be made this righteousness of God. Its true, in what sense it is called the righteousness of God, may be controverted, and it is agreed upon by all hands (except Osiander, who had few followers, and his opinion lasted but two years, though Andreas Osiander doth labor to excuse him, and saith, the Orthodox kept communion with him, as if his errors were more in his words, then in his mind) that it is not the essential righteousness of God, whereby he is just in himself. Neither is it the righteousness of God in a causal sense merely, because God is the Author of it, for our inherent righteousness is wrought by God, yet it cannot be called the righteousness of God in this sense, because its said to be revealed from him, and we are said to be the righteousness of God in Christ, therefore not in ourselves: its always opposed to the righteousness of the Law, which righteousness is of God in this sense, that he was the author of it in Adam, and doth still begin it in believers, and will consummate it in heaven; therefore its called the righteousness of God, partly, because it is that, which he doth approve of, which can endure his sight; for whereas the Scripture saith, In God's sight no man can be justified; implying thereby, that before man they may; Therefore this righteousness of God is such as may be brought before his severe Tribunal, such as God himself cannot refuse as imperfect and

insufficient: But especially its called the righteousness of God, because it was the righteousness of him who was God as well as man; and therefore 1 Cor. 1, he is said to be made of God righteousness, &c. Neither can this Text be so slightly passed over, as some would; That as Christ is said to be wisdom, because he is the author of it, so of righteousness, because he works inherent righteousness in us, for this is comprehended in that expression, when Christ is said to be made sanctification to us; Therefore righteousness is here taken for another thing then inward holiness, and if so, it can be no otherwise then thus, Christ is made to us righteousness, because in and through him we are accounted righteous. Now this is so clear, that in the point of Satisfaction, all our adversaries (except Socinians agree) for there we are righteous as to the Law of God, not in ourselves, for we were not able to discharge the penalty, but in another, who was Christ our Surety. The righteousness then of God is in the same sense used, as the blood of God, viz. the righteousness of him who was God and man, and so becoming our full and complete Mediator, brought such a righteousness as was not in the world before: for Adams righteousness and the Angels righteousness, cannot be called the righteousness of God, as Christ's is: if then it be the righteousness of God, it cannot be ours by infusion or acquisition.

Sixthly and lastly, Our righteousness must be imputed by which we are justified, because that which is inherent in us, is imperfect, subject to much dross and pollution, and therefore doth provoke and offend God, if strictly and severely examined. It is true, we have an inward righteousness which may be called so truly and properly, yea in some sense perfect, but never so perfect as to be the matter of our Justification, to be that which we may rest upon before God; if therefore our own inherent will not serve, an imputed one must be assigned.

But I shall no longer be on the affirmative part, because in the Discourse of Christ's active obedience many of these things must be reassumed: I shall therefore proceed to answer such Objections as are brought against imputed righteousness, and its good to take notice of this, That the Socinians they oppose all imputed righteousness, whether it be by Satisfaction or Obedience to the Law; so that this use we may make of it, That there is not scarce any one Argument brought by Authors against the imputed active obedience of Christ, but the same is urged against the imputed passive obedience of Christ; and when we come to that subject, shall give you the parallelism of the Arguments which are against imputed passive, and imputed active obedience.

For the present, That which is from Scripture most opposed against this truth, is, those several places of Scripture (and they are almost innumerable, that I need not mention them) wherein believers are called righteous, and God is said to approve of them, and to give them eternal glory in reference to their righteousness, all which looketh as if God did regard inherency and not imputation.

But to such places as these are, there is a free and ready concession, That all justified persons are renewed, are made righteous, walk in the ways of righteousness, give up themselves as servants to righteousness, and that God makes glorious promises both of this life, and the life to come to that godliness and righteousness which they abound in: But what then? Is it therefore the matter for which they stand justified before God? Doth this righteousness answer the Law of God. Thus both Scripture and experience is against it. Consider Job excellently clearing this, Job 9:2,3. How should man be just before God? If he will contend with him, he cannot answer him one of a thousand; and truly for a man to think otherwise, or to bear up

himself against God, is called hardening, and such a one shall not prosper: And ver. 15. Though I were righteous (i.e. though I know nothing by myself) yet I would not answer, but make supplication, and the reason of this is laid down v. 20,21.

For reasons which they bring, they are like the Apples of Sodom, they have a specious color, but when touched are nothing but dust. And truly it may be great grief of heart, that whereas formerly imputed righteousness was oppugned only by the professed Adversaries of the Reformed Churches; Now from our own selves arise men that with great frowardness oppose it. What uncivil passion doth a late Writer show against this Doctrine of imputed righteousness? Calling it to him an unintelligible notion, empty and truthless words and fancies (Justification Justified, pag. 20.) Surely its very uncharitable to make such a number of learned men, pillars in the Church, in all their books to have written, empty and truthless words, and to have delivered unintelligible fancies. But let us see where his strength lieth. And,

1. If the righteousness of Christ be made formally ours, then we are as perfect as Christ, need no more faith or repentance then Christ. To this effect also the great Papists, Bellarmine and others, especially Sanders, is large upon this, that then we should be made equal with Christ. But doth not the weakest and most distempered eye see the feebleness of this consequence? For the righteousness of Christ is not received by us, as if it were subjectively inherent in us, as if there were such a communication of Christ's righteousness to us, as the Lutherans say, There is of the divine Attributes to the human nature, to make it infinite, omniscient, &c. but it is imputed to us, so far as we needed it. Its not made ours in the infinity of it, or the extension of it, but according to our necessity; so that we cannot be

said to be as righteous as Christ, as perfect as Christ, for we are but the Subjects receiving of his fullness, he is the Agent that communicates of this his fullness to us; Shall we say, the Stars are as glorious as the Sun, and have as much light as the Sun, because every Star shineth with a borrowed light from the Sun? But because the Antinomian doth affirm this as a truth naturally deducted from the Doctrine of imputed righteousness; and because the Adversaries also fasten this upon the Orthodox, as an unavoidable consequence, I shall answer it more largely when we come to assert Christ's active obedience imputed to us.

2. Its objected, If Christ's righteousness be formally made ours, this would make God's judgment to be otherwise then according to truth. For (say they) by imputed righteousness we should be pronounced just, and accounted as righteous, when yet we are in ourselves imperfect; and that God should at the same time look upon us, and account us to be both perfect and imperfect, is that which is exceedingly wondered at.

But (not to say anything of being made formally righteous by Christ's righteousness, which is acknowledged an expression subject to misconstruction) will not this overthrow the Doctrine of Christ's Satisfaction also? For how can we at the same time be looked upon by God, as having the debt paid in our Surety, and yet in ourselves guilty? How at the same time doth God blot out our sins, and yet sin remaineth in us?

2. If it be impossible to be accounted imperfect in Sanctification, and yet perfect in Justification, then one of these absurdities must necessarily be maintained, either that our Justification is imperfect, and if so, then we can have but imperfect peace and joy, seeing our pardon and righteousness is imperfect, or else our sanctification is perfect, which yet is expressly denied by that Author of the Sermon, pag. 17. Its therefore necessary that God

should look upon our sanctification as imperfect, though our Justification be perfect.

3. God's judgment is according to righteousness and truth, we be pronounced righteous in Christ, though sinners in ourselves, for there is a righteousness whereby we are made righteous, and this righteousness is by God made ours, we being in the number of those whom Christ undertook to be made a Surety for; So that we are not to account this imputation a mere bare thought in God without any foundation of truth, for as truly and as really as Christ died, and rose again; so real are the benefits which a believer partaketh of by him. Therefore imputation is grounded upon the sure performance of that which Christ undertook for us, and if a tittle of the Law shall not fall to the ground, much less shall any of those benefits he hath purchased. Now there cannot be imagined any way how Christ's benefits should be derived to us, but by imputation.

3. Castellio objects, That this imputed righteousness, or the Doctrine of it is very pleasing to flesh and blood; Everyone will in a carnal manner be glad of this, for hereby we shall not be troubled about our own righteousness, we will not much matter how or what we do, because Christ hath done all for us. But this is as the Papists object against justifying faith, they say, This Doctrine is a ground of all carnal security and presumption, let a man live as he list its but believing, and then he shall be saved.

Now to all this we answer truly, That the way of faith and imputed righteousness is most contrary to flesh and blood, we see Rom. 10:3. Thus the Jews would not submit to the righteousness of God, but went about to establish their own righteousness, and they spake the natural inclination of all, who said, What shall we do that we might be saved? It was long ere Paul could renounce all the things that were gain to him, and prize the

righteousness of Christ only. Its not then a doctrine pleasing to flesh and blood, but altogether contrary, for it driveth a man into a self-judging, a self-abhorrency, a self-renunciation, and makes Christ to be all in all. By Pharisaical and Popish doctrines we see, that its more pleasing to flesh and blood to set upon some extraordinary works, and to make them the matter of our righteousness before God. What else is considerable in this Doctrine of imputed righteousness, will be more largely handled hereafter.

SERMON XXXI.

Of the Sufferings of Christ, both in body and soul, as imputed to us for our Righteousness.

ISA. 53:5.

But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.

This Evangelical Prophet doth in this Chapter not so much foretell a Prophecy, as punctually describe an history of Christ's sufferings. As for the Jews interpretation of this concerning the people of Israel, or Grotius his application of it to Jeremiah, though more sublimely, to Christ, they are with neglect to be passed by: for Matth. 8, 1 Pet. 2, Act. 8:32, do evidently demonstrate this Chapter to be wholly a clear Prophecy or rather History of Christ; in so much that our Prophet is like the morning star dispelling the dark shadows of Moses, and showing Christ, the rising Sun.

In the words you may consider, 1. The corrective or adversative particle, But: this is spoken in opposition to those thoughts which the Jews had concerning Christ, for they judged him to be so smitten of God, and put to death in that extraordinary shameful manner, because God hated him, as if

he had been some egregious impostor, and transcendent wicked man: Now saith the Prophet, But it was not so, whatsoever men thought, he was thus wounded for our sins and iniquities. So that in the words we may consider what is derived from us to Christ, and from Christ to us, or the *malum ablatum* and the *bonum collatum*. In the evil removed, we may consider the person suffering, the manner how, and the impulsive cause: The person is Christ, as abundantly appears by the foresaid allegations, who was God and man, and so only could procure our redemption for us. The manner of suffering is expressed in those words, he was wounded, and he was bruised. This signifieth his death to be most sharp and bitter, wherein all his bones were as it were to be contuded into dust. 2. The impulsive cause is said to be for our transgressions. The Hebrew word signifieth the proud and rebellious transgressions of God's commands: and for our iniquities, that signifieth all sin, anything that is a perverse declination from the right way. Its not worth the while to confute the Socinian cavil, that would not have the preposition *Min*, to signify a cause, but a remote occasion. In the good bestowed or procured, there we may consider, the mercy or benefit itself, our peace; that is either generally all good and happiness, as commonly the word signifieth, or particularly peace with God, and in our own conscience. 2. The cause of this, the chastisement was upon him: The word signifieth correction or discipline, it comes from a word that signifieth to learn, but because the dull scholar needeth correction, therefore its applied to chastisements; and here in reference to Christ, it signifieth all that misery and calamity he underwent for our sakes. It followeth, with his stripes we are healed: This is to be understood spiritually, in respect of our guilt, so that the very reading of this text should kindle the fire of love in our hearts to Christ, for bow dear did it cost him to bring about peace for us; our sins

wounded him, our sins buffeted him, our sins crucified him: That as Naturalists speak of a bird, which applied to a man sick of the Jaundices, takes the disease to herself, and becomes all over that color, and so dieth to heal the man; Thus in some respect, Christ took our sins upon him, he was crucified and died as a sinner, when yet no guile was found in his mouth.

Thus we have a wonderful exchange, God became man, wisdom was made folly, righteousness was made sin, and life became death. Having therefore showed that the righteousness we stand justified by before God, is an imputed righteousness and that of Christ's, let us first consider the satisfactory righteousness which is made ours, and this is very clearly and emphatically described all along the Chapter, so that we may call it a spiritual crucifix wherein the Lord Christ is evidently set forth crucified before our eyes.

That the sufferings of Christ are imputed to us for our righteousness. This is genuinely deduced from the text, for our iniquities are laid upon him, he was bruised for our iniquities, and we were healed and reconciled to God by this means. The sufferings of Christ as satisfying God's justice for our sins, are our legal righteousness, its as if we ourselves in our own persons had made a compensation.

To open this, let us take notice of all the other emphatical expressions that are used by the Prophet in this Chapter, for we are not only speculatively, but affectionately and practically to meditate on them; and the Prophet doth so often mention it, as if he in the Old Testament, like Paul in the New, desired to know nothing but Christ crucified. At ver. 6, we have a notable phrase, The Lord hath made the iniquity of us all to meet on him; where you see, 1. its God's act, that all our sins should be laid on him, here is nothing done against God's will. 2. Its the iniquity of us all, all the sins of the elect

people of God, let them be great sins or small, there is not one but it is laid on Christ. And then 3. They are made to meet on him; the word is taken from many streams of water, that violently meet in one place, and so will bear down everything before them; thus all our sins in the guilt of them, were made to meet on Christ, that had he been mere man, they would have overwhelmed him over and over again, but being God as well as man, he could with Samson rise up and break these cords. Thus you see the sharpest stings that all our sins could put forth, were run into him, but by this he overcame sin. At the fourth verse, there is likewise a pregnant expression, Surely he hath born our griefs and carried our sorrows. By griefs and sorrows are meant sin with all the consequents of it, and the two Hebrew words Nasa and especially Saball signify to lift up a thing, to bear, to endure and carry a thing upon the shoulder as Porters do, and by consequent to take it quite away. This place is alleged, Matth. 8:15, and 1 Pet. 2:24, but the application of it by the Evangelist Matthew, to the healing of diseases hath caused a twofold difficulty; 1. As if the Prophet spake only of bodily diseases and infirmities. 2. As if the bearing of them was not by imputation, for our diseases were not imputed to him, but only by removing and taking away; but seeing the Apostle Peter doth apply it to sins, and the Evangelist to bodily diseases, we may say, that the Prophet speaks principally and most directly of sin, but secondarily and less principally of bodily diseases, because they are the effect and fruit of sin, so that we may say in some sense, He took all our bodily infirmities upon him, because he took our sins upon him; and howsoever the Learned observe that the Hebrew word Nasa may signify the ablation of a thing, which yet is not derived or imputed to him, as God himself is said to take away sin, Exod. 34:7, yet no place can be or is brought, no not by the Socinians, though so diligent to search in this

matter, where Saball doth signify to take away, but always is used to bear and to carry. So that this later word doth necessarily imply a derivation and imputation of our sins upon him; they lay as an heavy burden upon him: Heb. 1:3. Christ is said to bear up, or uphold all things, but that is done easily by his power, there is no difficulty in it; only to bear sin, that was so great a weight and burden, that with great agonies and conflicts, he labors with it; he bore that burden which sinketh all the devils and damned men into hell. No less considerable is verse. 10. It pleased the Lord to bruise him, he hath put him to grief: This relates not only to death, but to all those anxieties and troubles which he endured in his soul: and it is observable, how the Scripture doth not refer this merely to God's permission, as if he suffered wicked men to procure his death, but here is an higher design and purpose of God; therefore in the Hebrew it's Chaphits, which signifieth God's good pleasure, his, εὐδοκία, wherein he taketh great delight: so that whereas we might be offended to think that God's Son, innocent and free from all iniquity, should be subjected to so much misery and violence, this may satisfy us, that it was the just and righteous will of God, wherein his good pleasure did show itself, for hereby he would create for himself the greatest glory that could be: furthermore, whereas this death of Christ might be accounted only a glorious Martyrdom or a transcendent example of patience, as the Socinians cavil; We have the nature of his death described in the word Asham, which word in its first and proper signification doth denote to sin and offend, and by a Metonymy is used for a sacrifice, whereby the sin of the offender is expiated, as *piaculum* among the Latins: So that we are to look on Christ's death, as that which is propitiatory, and expiatory of all that guilt which belongs to us. We may not pass by ver. 11, where the work of our redemption is called the travel of his soul, which

cannot but denote the great misery and affliction he endured to purchase our peace. It was said to the woman, that in sorrow she should bring forth, and thus it was also in Christ, it behooved him in great grief and trouble both of soul and body, to bring forth this glorious salvation, which is to be bestowed on those that are his; and whereas it is said, that by the knowledge, i.e. by the faith of Christ many shall be justified, observe the reason given, for he shall bear their iniquities. This makes it plain that we are justified or constituted and pronounced righteous, because Christ did bear our sins. The last verse is considerable, where the willingness and readiness of Christ is described, He hath poured out his soul unto death. This denoteth how freely and gladly he offered up himself, though the bruising and wounding was so great, though his calamities were thus inexpressible, yet he poureth out his soul. Oh what a shame and trembling should this be to us, who find our hearts so dead and dull, so listless many times to that which is our duty; Shall Christ pour out his soul to death, and shalt not thou pour it out to prayer and to love Christ? Yea this death is called v.g. deaths in the plural number, to aggravate it, as if it were many deaths he died, even as many as there are elect people, who without this redeemer were to die in their own person.

The sum of these glorious and full texts concerning Christ's sufferings ariseth to these particulars.

1. That Christ suffered in a most painful and grievous manner. The Schoolmen determine that Christ endured more grief, then all the sorrows of all the men in the world put together: this is certain the Scripture by these several expressions doth evidence, that his pain and sorrow was unspeakable: and if we read the Evangelists describing what affections were

upon him both before and at his sufferings, we shall readily yield they were no less, then what were foretold.

2. That these sorrows and afflictions were in his soul as well as in his body: For its impossible that the body of a man should be pained and afflicted, but the soul must also be sensible of it, because of the near conjunction of soul and body. Therefore in all sorrow and grief, the soul is the principal, the body instrumental; that as the soul seeth by the eye, heareth by the ear, so it is grieved and pained by the body, as Tertullian well, *In carne, & cum carne, & per carnem agitur ab animâ, quod agitur in cord.* Christ then could not suffer in his body, but he must necessarily suffer in his soul.

3. This suffering in his soul, was not only that which arose from conjunction with his body, but also more immediately from the apprehension of God's displeasure for our sins, in whose room he stood. This indeed is denied, and so a great part of Christ's passive righteousness imputed to us is destroyed; but as is to be showed, Christ died not a mere simple death, as Martyrs, or as ordinary men, but as a surety, as a curse for us, and as satisfying the justice of God, and therefore there were immediate sufferings in his soul, though without sin: hence we read of those great agonies and troubles that were in his mind, before he had pain in his body any way.

4. Hence Christ's death is to be looked upon as a peculiar extraordinary thing; that as there is no person ever was like him, God and man, so no death like his, being an atonement to God, to satisfy his justice, to reconcile God. This satisfactory efficacy in Christ's death, we have at large showed already.

Therefore in the fifth place, It is from this compensatory virtue in Christ's death, that he is made our righteousness. That whereas God was offended, death was deserved; and we wholly impossible to pacify God, he became our Mediator and surety, making this blessed and happy exchange that our sins should be laid on him, and his righteousness communicated to us: and in this sense all Papists will yield, that Christ's righteousness is imputed unto us, that is, that Christ by his death satisfied the justice of God, and so what he did was as if we had done it, he paid the debt, and so by this means we are made righteous. Neither may it stumble us, that Christ is but once called a Surety, Heb. 7:22, when yet we lay the whole foundation of this exchange upon that, for once is enough; and besides, there are other expressions which are equivalent to it. Now to this satisfactory righteousness of Christ, by way of imputation, there are two arguments brought, which were not treated of before, at least the first.

The first is this, It stands not, say they, with the truth and holiness of God, that an innocent man should suffer for the nocent. How can we think, say they, that Christ should be thus bruised and wounded for us sinners and wicked men, when as he was altogether pure, and unspotted? Doth not God himself say, The soul that sinneth, that shall die.

But in the first place, seeing that it must needs be acknowledged that Christ died such a shameful and painful death as he did, and further that he was innocent, so that no guile was found in his mouth; yea Pilate his judge acquitted him: it must therefore follow that an innocent man was put to death; he that died had no cause of death, no not in any way: So that Christ's sufferings were not like Jobs, whom God did by his sovereign power afflict by way of trial, for though this was not done for any particular sin of Jobs, yet he was not without sin: Though Job was not thus chastised *propter*

peccatum, yet it was not *sine peccato*: But in Christ all his sufferings were, if we respect his own person, causeless, he had no sin for which any of those calamities could be brought upon him, therefore it must be for our sins: and hence the Socinians themselves are forced to acknowledge, that though Christ did not suffer for our sins as the impulsive or meritorious cause, yet he did for them as the occasion, because by his death he left us an example, and withal received power to do away our sins, if no more be granted but this, it will necessarily follow that an innocent person did suffer for a nocent.

2. It is so far from being repugnant to God's goodness, that the Scripture aggravateth this consideration, that whereas he himself was without sin, yet he would undertake the punishment of sinners, 1 Pet. 2:21. 1 Pet. 3:18. Christ once suffered for sinners, the just for the unjust: and 1 Cor. 5:21. He who knew no sin, became sin for us: So that if Christ had not been innocent, it would have been wholly impossible for him to have wrought our redemption, and herein the Scripture preferreth Christ before the legal high Priest, that he was to offer for his own sins, as well as of the people; but Christ was unspotted and altogether holy.

3. That which may wholly satisfy this objection, is, That it is no injustice or cruelty for an innocent person to suffer for a nocent, as Christ did, provided there be these conditions: 1. That the person suffering be of the same nature and kind with those for whom he suffers, for seeing that it was man whom God had threatened, its necessary it should be one of mankind that must suffer: Not an Angel, if it had been possible for him to be our Mediator. 2. Its no injustice, if the innocent person be willing, if this be not laid upon him contrary to his desire; but we see in Christ an earnest readiness of heart to undertake all our grief, he desireth it as the greatest

good that could befall him: Hence it is said, He poured out his soul an offering for sin; so that as sometimes the Scripture speaks of God designing and appointing him thereunto, so at other times it saith, He gave himself a ransom for our sins: and Behold I come to do thy will O God, yea he was strengthened till he did it. Thus you see this was not against his will, yea it was that which he greatly desired.

4. It is no cruelty, if the innocent party be able to bear and endure all that sorrow which shall be laid upon him. Indeed to lay an heavy load upon such weak shoulders as will break under the burden, is unmercifulness: but Christ was able to go through all. Though he was in agonies, yet he cried My God; and though he was dead and buried, yet even from thence by his own power he could raise himself.

Lastly, It is no injustice, If by the sufferings of an innocent person there can be wrought a greater good, and more glory to God, then his mere suffering is an evil: But thus it is here, by Christ's dying for the ungodly, the greatest glory and honor is brought to God, that ever was or can be; insomuch that God himself could not demonstrate a greater effect of his love, nor could there be a more open way to advance his glory. Therefore in some sense we may say, the affliction and death itself was justly laid upon Christ, not in respect of men, for they did it wickedly, and maliciously, so that there was no human reason or law to put him to death; but if we do regard God's will, and the Covenant made between the Father and the Son, then it was just, that if Christ would be a Surety for sinners, and satisfy what God's justice and the Law did require, that he must die such a death as was threatened to sin.

The second Argument hath greater difficulty in it, and many other inferior difficulties are contained in it: If Christ's sufferings by way of satisfaction

be our imputed righteousness, then he must suffer all that we were doomed unto; for by what reason he was bound to die, which was one part of the curse threatened, by the same reason he was bound to suffer all the other parts of the curse denounced: Now the other parts were chiefly a spiritual and an eternal death, which seemeth not applicable to Christ without blasphemy: so that its very difficult to decide what sufferings they are which Christ satisfied God with, and are made our righteousness. As for the Socinians they take away the foundation of the question, so that we are not to engage with them: But even amongst those that hold Christ's satisfaction by his sufferings, there are different opinions: That which is weakest and most absurd of all is, of those that hold his sufferings only spiritual; that what he endured as our Surety for us, it was only affliction and trouble in his soul: but this doth so directly confront Scripture, that it may be wondered how any can have such a thought, seeing everywhere almost his death is instanced in as a ransom and sacrifice for our sins. Neither is the argument of any validity which they bring, That if Christ satisfied by his death, then we could not die, or if we did die, then we should be copartners with him in his work of redemption. But this may be retorted on themselves, who hold Christ satisfaction only in his soul: for, do not many of the children of God feel the terrors of God upon their souls? Do not they often conflict with God's anger, though Christ felt these upon his soul? And are the godly when they feel this, copartners with Christ in the work of our redemption? The godly therefore though they die, yet it is not to the same end and purpose which Christ did, for they die not to satisfy God's wrath, or to appease his justice, but their death is made a blessing unto them, and a sure passage to eternal Life.

Therefore dismissing these, there are a numerous part rise up, that hold Christ's sufferings by way of satisfaction was only in his body. Indeed they will grant Christ suffered in his soul, by sympathy or conjunction from the body, for its impossible if a man be living and sensible, but that when the body suffers, the soul also should suffer therewith. But this they peremptorily deny, that Christ suffered in his soul relatively to our sin, as if he apprehended the wrath of God due to our iniquities, so as to tremble and to be in those grievous agonies because of such an apprehension. The Papists they generally go this way, limiting his sufferings to his body. In former times amongst the Orthodox this was controverted amongst themselves, as appeareth by Bishop Bilsons book on this subject, who is also industriously for the negative, that Christ suffered not in his soul in the sense specified; And now very lately this opinion is revived, that Christ's body offered on the Cross was the satisfactory oblation, and that he suffered not in his soul in the mentioned sense. There is a book whose scope is to assert this, and overthrow the contrary, [Pynchon of the meritorious price of man's Redemption, and a Sermon lately printed to justify that opinion.] But it may be made good by Scripture, That the sufferings of Christ, wherein satisfaction to God's justice doth consist, and which are our righteousness, are both of soul and body: So that Christ while he made an atonement for our sins, was not only bruised and crucified in his body, but in his soul also was without the sense of that joy and comfort, which otherwise he had, and that because of our sins laid on him, though all this was without the least sin in him.

SERMON XXXII.

Showeth, By Propositions and Arguments, That the whole Manhood of Christ suffered in Body and Soul, because of the Anger of God due to Sinners.

ISA. 53:5.

But he was wounded for our iniquities, &c.

Our work is to answer that great and weighty Objection concerning the manner of Christ's sufferings: For if Christ's sufferings were a legal righteousness, and he was bound to undergo the punishment that was due to us, then (saith the Opponent) he must suffer the pains of the damned, then he must have been guilty of despair and blasphemy, as the damned are.

We have declared the different opinions of learned Authors in this matter; That which was concluded on as the truth, was, That the whole manhood of Christ suffered in body and soul, and in his soul not merely by conjunction or sympathy with his body, or because of a natural death merely, but chiefly because of the anger of God due to sinners, whose person he sustained. And before I bring the Arguments for to prove this, I shall lay down several Propositions to state the Question, and to clear the truth, by which all

contrary Objections may be answered: So that I shall not in a formal manner mention them, because I intend not to be long on this point.

First, Concerning the sufferings of Christ, men have been very prone to run into several errors. The Arians of old they argued against the Deity of Christ, because he thus suffered. How could God (say they) be sorrowful and grieved? How could Christ be God, and yet complain God had forsaken him? Some of the Ancients answering this Argument, and thinking it indecent and unseemly for Christ to be thus troubled, did say, That Christ did not suffer these things in reference to himself, but for us; he did not grieve for himself, but for us, as if these affections in Christ were not so much in his own person, as our person; but this is to overthrow the letter of the Scripture; for as he was indeed man, so he was indeed sorrowful and grieved: As he was really crucified, so was he also in Agonies, crying out, My God, Why hast thou forsaken me? Thus these give too little: Others they have gone too far, making the very Divine Nature itself to suffer, but that is impossible. Bellarmine and Maldonado cry out, That we should shut our ears against the blasphemy of Calvinists in this particular, who say, Christ suffered the pains of the damned in his soul, and that this was his descending into hell. But if Maldonado had remembered his own Rule, when he expounds those words of Christ [My God, Why hast thou forsaken me?] he would not have been so censorious. [Com. in Matth. 26.] He alledgeth very hard speeches of some of the Fathers, which if rigidly examined would be intolerable doctrine, and yet he can say, *Bonos Autores benigne interpretari decet*. But for Calvin, he doth not only wrest, but falsify his words: For whereas Calvin is brought to say, That *vox desperationis* did *elabi* from Christ, This is a calumny, for that is brought in by way of an Objection, its not Calvin's assertion; and besides [Harmon.

Evangel. in cap. 26. Matth.] *Vox desperationis* is not *desperatio*, he doth not say, Christ despaired, yea its his whole drift in that place to free Christ from the least sinful perturbation; Though, he saith, they are too frigid and cold that expound Christ's sufferings of his body only; This, he saith, is to make Christ a redeemer of the body only, and not of the soul. Its true, there are some expressions in Calvin that happily may be incommodious, and obnoxious to cavil, as when he saith, that prayer of Christ [If it be possible, let this Cup pass away] was not *meditata*, and that it came from him *subito*, which he corrected; for though these are well excused by the Orthodox, yet malicious enemies think they have thereby cause to triumph. But no man that reads Calvin can acknowledge any other but an admirable dexterity in interpreting of Scripture, which made Stapleton himself call him, *Suavissimus Scripturae interpres*; and truly in his Exposition of those Texts, which describe Christ's sufferings, he doth excellently show, That those great fears and troubles which Christ felt, must needs be more than from the apprehension of mere death, even a conflict with the anger of God, and the effects thereof. Therefore though he saith, Christ did *luctari cum desperatione*, yet for all that he overcame all those temptations. As for the opinion of those who say, Christ suffered the pains of the damned; and if Bishop Bilsons Refuter said, That Christ suffered as much terror in his soul as any reprobate could, These passages are again corrected by those Authors, For they say, That they acknowledge Christ was all this while free from sin, and that there was not the least blemish in his pure and unspotted soul. But to avoid all calumnies, its best to keep ourselves to the Scripture.

Only in the second place, Take notice of this, That the lower Christ is debased in working out our salvation, the more is he honored and glorified. Any kind of debasement that the Scripture giveth to Christ, and that in

general words, we are to expound as largely as they signify, so that we do not attribute sin to him. As when the Prophet saith, He was bruised and wounded for our iniquities, God laid all our sins upon him, We are to interpret this of his soul as well as his body, for seeing the Scripture speaketh it generally, we are so to expound it; Therefore seeing the scope of the Scripture is to amplify and aggravate the sorrows of Christ, we are to enlarge them as far as may be, so that thereby we involve him in no sin; Therefore that fear of some, to say, Christ was truly troubled, that he was indeed in such agonies; and so of others, that will admit of no agonies and conflicts in the soul, with God's wrath for our sins, is a dishonoring of Christ, while they think to honor him; for as it would be a dishonor to say, he was not man, he was not in a state of humiliation, he was not crucified; so likewise that he was not grievously tempted in his soul, though without sin. Ambrose spake better, *Confidenter tristitiam nomino, quia cricem praedico*. And again, *Non crubesco fateri, quod Christus magna voce non erubescit profiteri*.

Thirdly, In this Doctrine of Christ's suffering the wrath of God for our sins, we are not to measure Christ after our own selves, who cannot have any struggling's and agonies of soul without some sin adhering. Grant that Christ did only fear death, yet no man could fear it so, but that some imperfection or irregularity would cleave to it. Now in all those troubles Christ felt in his soul, there was a twofold difference to be made between him and a mere man. For,

1. Whatsoever fears and agonies were in Christ, they were voluntary, he had a command over them, both in respect of their rise, their progress and duration; so that it was not with him as with us, who are carried captive and overwhelmed whether we will or no, by those passions that move us, John

11:33, its said Christ, ἑτάραξεν ἑαυτόν, we translate it, He was troubled, but in the Original it is, He troubled himself. Thus all the afflictions and grief of soul, which were upon him were voluntary, he had a power to command these winds and waves to be still when he pleased. Even as he had power over his life to lay it down, and take it up, so of his grief and temptations, so that because they were under his voluntary government and disposing, there could be no sin in them. Augustine saith well, He took these troubles not *conditionis necessitate*, but *miserationis voluntate*, not by any condition necessitating him thereunto, but a willing and merciful condescension.

2. Another difference is in respect of the original from whence these affections flow, for they came from Christ's pure, holy and undefiled nature: So that whatsoever commotion and troubles might be in Christ's soul, yet they were always holy, for from such a pure fountain could come no other but pure streams: Even as water in a pure glass, though ye shake it never so much, yet it is pure and clear. But now man being originally corrupted, and so having some mud and filth in the bottom of his soul, he is never shaken and moved, but some impurity and defilement will rise up; Do not then judge of Christ according to what we find in ourselves? Certainly we could not endure such agonies, we could not have said, My God, Why hast thou forsaken me? But there would have been some gradual diffidence, some sinful impatience.

Fourthly, That which was the greatest and most eminent in Christ's soul, while he suffered, was not the fear of death, but a want of that joy and comfort, or the sense and feeling of God's favor and help. This was the sting in his sufferings, as we shall prove anon. I am now only to explain it, because the Adversaries will not understand the sense of the Orthodox, but

take up the words of hell, and the torments of the damned, and a second death; as if hereby all blasphemy were uttered against Christ; but we say, That Christ's sufferings, and those extreme agonies in his soul did arise from a greater cause then mere death, it was because of our sins laid upon him; and so as in our stead did undergo our punishment so far as it implied no sin, and this was for a season to be destitute of all inward comfort, to want those comfortable apprehensions of God's favor and protection, which the Divine Nature did for a while deny, that so in his human Nature he might go through the work of our Redemption. To open this, you must know, That though Christ was God and man, yet the Divine Nature did not always put forth such glorious and resplendent effects, as it could do, but did as it pleased cohibit and restrain them, otherwise Christ could not have been in a state of humiliation and suffering for us; We read Matth. 17:2. That Christ was transfigured, his face did shine as the Sun, and his raiment was white as light. What was this but the Divine Nature communicating and diffusing such glory to the manhood? And had it not been for that economy or dispensation, that Christ must be in a despised, servile and ignominious condition, he would have been always in such glory. Therefore that was not a miracle, for Christ to be so transfigured, his humiliation and debasement was a miracle, for thereby was suspended that glory and luster, which according to the natural course, would have been derived from the Godhead to his human Nature. Therefore its no more contradiction for Christ at the same time to have faith in God, and yet to want the sense of comfort, then to know God was his Father that would support him, and deliver him, yet to be in such extreme fears and agonies, as they confess he was in, because of his death: So that by what means they can reconcile these two together, so can we his faith in God, and yet want of the sense of God's favor in these

temptations; And whereas it might be said, That the want of God's favor is a sin; that is wholly denied, for the mere want of the sense of God's love is not intrinsically a sin: Even in the people of God, mere and simple absence, or want of the favor of God, by some desertions which they are in, merely for trial and exploration, is not a sin. Indeed a godly man can very difficultly be in a spiritual temptation, complaining God hath left him, but there is sin accompanying such a complaint, because we for the most part procure such spiritual desertions by our own fault, and being weak in faith do many times offend against the promises of God, but it was not thus in Christ. Its true, as everything almost in Christ was a miracle, that he was God and man, that he should be born in such an extraordinary manner, so likewise that he should suffer in such a transcendent way. This Sun of righteousness suffered an Eclipse by the interposition of our sins, and though he was sensible of, and struggled with the anger of God due to us, in whose stead he appeared, yet in all this he was not overcome, or did he give place to any temptation for a moment.

Fifthly, Though this spiritual dereliction be not to be limited to an external forsaking and leaving of him into the hand of the Jews, yet we are not to enlarge it unto every kind of forsaking, as if Christ were forsaken of God in every respect, as the damned in hell are, but only so far that way might be given for Christ in soul and body, to accomplish our redemption by his sufferings. For as Christ would not call for a Legion of Angels externally to protect him in his necessity; so neither would he have at that time those inward joys and comfortable apprehensions, that so he might drink of that bitter cup which was prepared for him, because of our sins: Christ could not have been in those natural fears and afflictions, had not the Divine Nature

given place; So neither in this spiritual desertion; But this desertion was not universal, and in every respect. For,

1. There was not a dissolution of the hypostatical Union, no not in death itself; for although the soul was separated from the body, yet the Divinity all that while was neither divided from soul or body, he did not then cease to be God, though in such an abyss of grief. Nor,

2. Was it a dereliction in respect of graces, as if God did so leave his human Nature, that it was deprived thereby of faith and hope, or love of God: how low so ever he was debased, yet still the Scripture saith, his temptations were without sin in him; and this all those Divines do acknowledge, that yet use these expressions, That his soul suffered death, and that he endured the pains of the damned: he was not then forsaken of God in respect of any gracious qualification.

3. It was not a total desertion in respect of every part; for although Christ in respect of his sense and feeling, cried out of this forsaking, yet in respect of his mind and will, he had confidence in God, and knew that God would carry him through that great agony he was exercised with.

4. It was not a final dereliction; all this forsaking was but for a time, he had before and after more comfortable apprehensions; for formerly, when he had told his Disciples, That all would forsake him, and leave him alone, he corrects that speech, I am not alone, but my Father is with me, John 16:32. This he spake before the temptation, but in the temptation he had not that comfortable sense of his presence.

Sixthly, In this Controversy therefore we must necessarily consider Christ as sustaining two Persons, his own and ours. In his own Person he was altogether holy and innocent, free from all sin, and most beloved of his Father, from whom no show of anger could appear, if considered in his own

Person. But then, if he be considered as bearing our person, in which respect he is called our Surety, Heb. 7:2, and our sins laid upon him; So he apprehended the anger of God, and was to satisfy the Justice of God, by bearing that punishment which was due to us. Therefore that Argument is very weak, which would prove Christ not to bear God's wrath, because he was always beloved of his Father: For this is true in respect of his own Person: but then as covenanting for us, so he was to conflict with God's anger; for why was it, that though beloved of God, and most innocent, that he should suffer death, and that so painful, that the Adversaries acknowledge it to be the extremest suffering that could be in a way of grief and pain? But only for our sins, because he stood in our stead; and as the Javelin which was run at David missed him, and stuck fast in the wall; So the anger of God which was to have run on us with all violence, by Christ's interposing of himself, passed by us, and fell on him.

These Propositions thus cleared, you may by the help of their light answer all contrary Objections; I therefore proceed by positive Arguments to confirm this truth; for its very profitable in regard of the practical use which may be made thereof, to know that Christ suffered in his soul, and that the anger of God, as well as in his body. And,

The first Argument is founded on Gal. 3:13. Christ hath redeemed us from the curse of the Law, being made a curse for us, &c. Thus we form it, The curse of the Law did reach to the terrors of the soul, as well as to the pains of the body: But Christ was made the curse of the Law for us; he doth not say, Christ was made accursed, but, *καταρα*, a curse in the abstract, to show how greatly he was accursed in this death; Neither may you say, This execration was in respect of men, that men judged him execrable, for his enemies looked upon him as worse than Barabbas; but this curse is in

respect of God, as appeareth by the testimony alleged out of Deut. 21:23, for though the Apostle intending the sense, and not the words, omits the mention of God; yet in the foresaid place of Deuteronomy it is, He that is hanged is accursed of God. This is universally true, for though innocent and holy Martyrs have been hanged on the Tree, and so their persons were accepted of and beloved, yet the kind of death was made by God amongst the Jews an accursed death, partly in a civil and political sense, such a death being inflicted only for atrocious and heinous sins; partly in a typical sense, to prefigure Christ's death: So that as the lifting up of the brazen Serpent was a type of Christ crucified, so that kind of death amongst the Jews in a particular manner accursed by God, called in the Hebrew The curse of God likewise in the abstract, was typical and prefigurative of Christ's death.

If it be said, That this curse was only in his bodily suffering that manner of death.

I answer, That cannot be all, for its called the curse of the Law that Christ was made, and such as he redeemeth us from, and that is not only of the body. And again, its such a curse that is opposed to the blessing of Abraham, and that was spiritual in the soul as well as the body: So that unless they will say, The Law cursed the body only, they must not limit Christ's being made a curse for us to his bodily sufferings. Indeed the Scripture doth often instance in that, excluding his sufferings of his soul, but because his bodily suffering was most visible to the eye, though in other places it speaks in the general, not naming his blood, as when its said, It behooved Christ to suffer, and so to enter into glory, Luk. 9:22. & alibi.

A second Argument from the threatening, Gen. 2:17. In the day that thou eatest thereof thou shalt die. This place is brought by all the Orthodox against the Socinians, to prove the necessity of Christ's death by way of an

Atonement and Satisfaction to God's justice; for seeing how God threatened upon man's sin, that he should die, and the verity and the justice of God will not suffer this to be violated, therefore it behooved Christ to come and to be a Sacrifice for sin. Now by death is meant not only a mere bodily death, but all other spiritual punishments of the soul; Therefore by what reason the justice of God did require he should suffer in his body, the same did require he should suffer in his soul; for what reason can be given, why God should release one part of the debt more than the other? If it be said, that because Christ's death was the death of him who was God as well as man, it had an infinite value, and therefore the sufferings of his body were equivalent to those sufferings which we should have had in our souls.

I answer, The mere and absolute infinity of a price, is not enough to satisfy, unless it be commensurated to the sentence that is adjudged by him, who is to be satisfied: for why is it that with the Papists we dare not say, one drop of Christ's blood had been enough to satisfy for us, seeing it had an infinite dignity in it, but because it was not answerable to God's sentence which required death? So we may say, The infinite value in Christ's mere bodily suffering was not enough, because the sentence required more satisfaction. But if you say, The death of the soul implieth sin, despair, and all such impiety as cannot without blasphemy be attributed to Christ. I answer, The punishments of sin in the soul, are either such as are mere sin, such as unbelief, privation of the image of God. Or,

2. Such as are punishments and sins too: such are the despair and blasphemy of the damned in hell, with the gnawing worm of conscience in them. And,

Lastly, Such as are merely punishments, such are the mere want of God's favor for a time, sad conflicts and agonies arising in the soul hereupon.

Now these, though in us they would necessarily produce sin, yet in Christ they did not, because of his pure nature: Therefore though the threatening doth not infer Christ should die in his soul in a sinful manner, yet as far as the threatening could be accomplished in Christ's soul without sin, it did behoove him to endure, that so the justice of God may be satisfied.

A third Argument is taken from the relation Christ stood in, while he suffered, he died not simply in relation to his own person, he was our Surety, and he died for us in our stead; and thus the Prophet saith, All our sins were laid on him; It behooved therefore our Surety to suffer all that we should have suffered, as far as there was a consistency with his holy nature; And the Adversaries to Christ's sufferings in his soul, do upon this Argument reject his propitiatory death, because if so (say they) he must then suffer the pains of the damned. To which the Orthodox reply, That he suffered them equivalently, his holy nature would not suffer him to receive any sinful infirmities, but he was tempted in all things like us, only without sin; compare those places, Heb. 2:17,18, Heb 4:15, where Christ was to be tempted in all things like us, in spiritual temptations as well as temporal; not that he was to endure every individual temptation in his soul, no more than every individual pain in his body, only in the general it behooved him to be thus tempted, that so he might have compassion on his members in their temptations.

The last Argument is, from the remarkable description of those sufferings which were antecedent and concomitant to his death. The Evangelists expressions are so remarkable, that its a wonder any should think that it was only the fear of death, that should thus possess him, Matth. 26, Luk. 22. Before his death, the Evangelists record, that Christ said, His soul was heavy to death.

1. His soul, this sorrow it was in his will, as Maldonado and Melchiar Cano grant, though Papists. The greatest grief that could be did seize upon his will, and therefore it was his natural will that desired the Cup might pass away, though with submission to God's will, and then his soul was, περίλυπος, sorrowful round about, and that even to death, yea its said, he began, ἐκθαμβεῖσθαι, to be astonished and, ἀδημονεῖν, to faint away; insomuch that an Angel came to comfort him, yea for anguish great drops of blood fell from him to the ground, and in his time of suffering, he cried out, My God, Why hast thou forsaken? I do not say, No Martyr, but no man scarce ever showed such fear of death, and shall we think Christ was put into this anguish had there not been a greater cause then death only? Add to these Heb. 5:7. Neither can those of a contrary mind give a good reason, why the Martyrs should show such courage, and Christ manifest such extraordinary agonies, but that our sins were laid on him, but they felt the pardon of them.

This Doctrine hath a three-fold cord of practical matter, which should not be broken.

1. To take notice and be astonished at his love, who gave himself thus to suffer in his soul; all his bodily pains did not amount to the least of his souls grief.

2. To detest sin, and to see the heavy nature of it, that cannot be expiated without so much sorrow. And,

Lastly, Of gratitude and thankfulness to Christ: Oh what strong obligations are upon us, to part with everything for his sake, who was willing thus to be wounded and bruised for us! No wonder Paul crieth out, He desireth to know nothing but Christ crucified.

SERMON XXXIII.

Whether Christ while on earth, did truly and properly obey the will of God.

ROM. 5:19.

For as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

The Apostle at the close of ver. 14, doth begin an admirable comparison or collation, between the first Adam, and Christ the second. It was the wicked opinion of the Manichees, that they asserted two principles, one good, the fountain of all good, the other evil, the cause of all evil: But here in a good sense we see described two different or contrary originals to mankind; the one is of sin with all the evil consequents thereof: the other of grace, with the admirable effects thereof. Now Adams offense and Christ's obedience are compared in their nature, their force and efficacy, and lastly their ends: But the Apostle, as he showeth their agreement, so also he giveth their disparity and disagreement, making the righteousness of Christ to be more abounding to Justification, then Adams sin could be to condemnation. The Text I have pitched on, is a summary repetition of all that had been said, and a brief collection of their agreement together: In the former part

you have the, προτασις, As by one man's disobedience many were made sinners.

The Apostle calls Adams sin sometimes, παραπτῶμα, and that very properly, because it was such a fall that brought ruin to him and to all his posterity; in this verse its called, παρακοή, for disobedience was remarkable in that sin; yea whereas disobedience in a general sense is in every sin, some have thought, that the spiritual nature of this sin was disobedience; that as pride or uncleanness are specifical sins, thus Adams sin was disobedience. The Apodosis is, So by the obedience of one shall many be made righteous.

In the words you have the person compared, One, that is Christ: he doth not say one man, as before, though that be necessarily implied. 2. The matter in which the comparison is instituted, by one man's obedience, ὑπακοή; that which he called, δικαίωμα, before, is here called, ὑπακοή. 3. The effects or end of this, Many shall be made righteous. Many, this is opposed to that One, by whom obedience was performed; so that the Dispute about universality of Redemption or Grace, is wholly impertinent to this Text and those preceding, for many and all are not compared in respect of mankind, but in respect of the original or root, which is One, (shall be made righteous.) This is not to be understood of inherent righteousness, but imputed; and although it be in the future tense, that doth not signify the complete and perfect making of us righteous in heaven, as Pareus would have, but the continual and daily efficacy of Christ's obedience upon all the godly, who shall be in their successive generations to the end of the world, as Beza most solidly.

Now whether this obedience of Christ be to be limited only to that free and willing offering of himself to die for us, or to be taken largely for that

whole course of life which was spent in obeying of the law and will of God, is disputed by interpreters. Those that deny the imputation of Christ's active obedience, limit it only to that specifical and particular obedience of Christ in his death. But those of a contrary way take it largely, for all the obedience of Christ, which he accomplished both in doing and suffering. With these I join as conceiving they have the truth of God on their side: and from what Objections they bring, I shall fully vindicate this Text, when in order of method I am to establish my Arguments for the affirmative: Only for the present, That obedience is not to be limited to that which Divines call usually passive, may appear from these Reasons.

1. The sense of the Scripture when it speaks generally, is not to be limited unless necessity compel. If the Apostle say, obedience in the general, who may say, it was not all, but some?

2. The antithesis or opposition may evince it. Adams disobedience was an action dissonant, or contrary to the Law of God: Therefore Christ's obedience must be a conformity to the Law.

3. Because this obedience is called, v. 18. Christ's righteousness. Now the sufferings of Christ are never called in Scripture his righteousness: They are indeed our righteousness, but not his, whereas his obedience is his own righteousness as well as ours; and indeed the very word Obedience, doth properly denote a conformity to the Law.

4. Because by this obedience, v. 17, we are said to have the gift of righteousness, and thereby reign in life. Now Christ's suffering for us is but part of that righteousness, neither is eternal life promised merely to a man because his sin is pardoned, but because he hath that perfect holiness the Law requireth, as hath been and shall be (God willing) more at large proved.

5. Because the Apostle at other times speaking of Christ's obedience, doth make that of his death but one particular act or instance of it. Phil. 2:8. Christ is there said to become obedient unto death, his obedience was terminated in that which doth necessarily presuppose that it was demonstrated in other things before, from the matter or nature wherein this comparison is made, viz. obedience: Observe,

First, That Christ, while in the days of his flesh here on earth, did truly and properly obey God the Father. He was in a state of obedience; that as Adams sin was truly and properly disobedience, so was the conformity of Christ's actions unto the Law of God, truly and properly obedience.

Having already showed, that the sufferings of Christ are made our righteousness: Now we are arrived at that noble and famous Question, Whether that obedience of his he performed while on earth to God's Law, be part of our righteousness also: That as we are looked upon as satisfying the penalty of the Law in Christ suffering, so also as perfectly fulfilling the Law in Christ's obedience. And because this cannot be clearly determined, unless we first know the nature of Christ's obedience in the general, with the divisions thereof, therefore I have laid down this first Proposition, That Christ while on the earth, did truly and properly obey the will of God.

And to manifest the truth hereof, consider these ensuing Propositions.

First, It may seem very difficult to explain how it was possible that Christ should in a true and formal sense be said to obey, and that from two considerations: 1. His hypostatical union; and 2. That unction of God, which he did receive. For the former, seeing his human nature was united to the godhead in one person, so that there was but one *suppositum*, and that *divinum*, How could Christ be said to obey? For if we cannot say that God did obey, no more may we say Christ could obey, seeing he is the Person

God-man: But of this more is to be said in answering the Objection, and this Question will then be discussed, Whether the hypostatical union doth absolve Christ from any obligation to the Law: so that we may not say of him, as we do of all men, that they are bound to keep the Law of God. The second ground of this difficulty is, because of the unction Christ received, God is said to anoint him with oil above his fellows, and he did not receive the Spirit in measure. If then his inward habitual grace was so overflowing, how could he be said to obey, because obedience is properly where there is liberty? Now not only the Hypostatical union, but this spiritual Unction put him into a state of impeccability: if therefore Christ could do no otherwise then he did, for who may say he might have refused to take our condition upon him, or to have forsaken our Suretyship, when he had once undertaken it, if then he could not sin, how could he be said to obey?

Second Prop. This difficulty hath so extremely perplexed some, that they have run into gross and scandalous assertions, especially some Schoolmen, they have granted these Propositions as true, *Christus potuit peccare, and Christus potuit damnari*, (Durand. lib. 3. sent. distin. 12. quae. 2.) certainly every Christian must reject this as blasphemous. Others they run to a miracle in this case, (Molina. 1. par. quaes. 14. pag. 235.) That as it was a miracle in Christ, that though he enjoyed the favor and light of God's face beatifically, yet at the same time (which naturally is impossible) it should be so ordered by divine power, that he should have the highest degree of sorrow in his will; so its no less wonder, that Christ, by a facial vision and intuitive beholding of God in a comprehensive and blessed manner, was not so determined and absolutely necessitated, but that he did obey God freely. If you ask the reason why they run into such extravagancies, its because they receive this as an immovable axiom, standing as firm as heaven, That

there cannot be any obedience, but where there is liberty, and there cannot be any liberty, but where there is a power to do good or evil. But that which they account as a rock, is altogether sandy, for learned men make it clear, that such an indifferency is not necessary to liberty, yea *posse peccare* doth not arise from liberty, but mutability and vertibility; seeing therefore liberty is a perfection, we must necessarily attribute it to Christ, and it did arise from the perfection of his holiness, that he could not but obey; and whereas Adam had liberty; and therein a power to sin, this was because Adam was made mutable, so that his power to sin did not arise from his liberty, but his changeableness. Let it not then trouble us to say, How could Christ be said to obey, seeing he could do no otherwise? For to be able to sin is not constitutive of, or ingredient to liberty. Christ had a willing and ready dominion over his acts, and in this was his liberty. That Christ did not, or could not but obey, did not arise from a natural necessity determining him, as the fire doth burn or the sun shine, but from the glorious perfection of his holy Nature. This doctrine about Christ's obedience doth also trouble the Remonstrants, who plow with the same Heifer that the Jesuits do, and therefore they say, (Apolog. pro Confessi. pag. 188.) That Christ's obedience was of another nature then ours; Christ (say they) obeyed the will of his Father, not as we do, under the commination of eternal death, if we do not obey; God forbid: but as an Ambassador his King, or as a beloved son his father, when a King or a father commit any honorable employment or service to him, that he may perform it, adding a promise of a most munificent remuneration if he will undertake it freely and for his sake; therefore, they say, Christ might not have undertaken this office of a Surety, or when he had undertaken it, he might have relinquished it, or he might not have delighted in the reward promised. Thus they are forced into precipices,

that are driven by that enamored doctrine of indifferency and indeterminateness ingredient to all liberty. Its true indeed, Christ might have refused to have been our Surety, if it had been of necessity, it could not be by the Scripture so magnified to be of grace. It was a free and spontaneous offering of himself, Lo, I come to do thy will, O God; and although he had an infinite love to God's glory, yet that did not necessitate him to undertake to redeem mankind, more than the apostate Angels. But when Christ had once agreed with the Father, and accepted of this Office, then he could not subterfuge, nor did it stand with his faithfulness and holiness to relinquish it. They were then given by the Father to him, John 17, as his charge and as his trust, and therefore he could not be found unfaithful therein: Christ did obey the Father, though such was his perfection and immutable holiness, that he could not do otherwise.

Third Prop. Notwithstanding this position, that Christ did truly and properly obey, yet you must understand it in a right sense, for in some considerations Christ could not be said to obey: for in Christ we are to consider two Natures, his Divine and his human: in respect of his Divine Nature, he could not be subject to the Father, for so he was of the same equal Nature, and indeed its a contradiction to say, that God can be bound to obey, for that would imply he was not God, that there was a greater and more Supreme than He.

Again, Christ may be considered in respect of his personal subsistence, and that being Divine, in that respect he could not be said to be obedient or subject to any Law. The Arians were condemned for holding Christ in respect of his suppositum, to be subject to a Law, for they made this only a human subsistency. The Nestorians also, because they affirmed Christ had a twofold suppositality, Divine and Human, and in respect of his Human to be

subjected, were likewise condemned. If therefore Christ be considered in respect of his subsistency, this being wholly Divine, so that he is a Divine and not an Human suppositum or person subsisting, then he cannot be said properly to obey: And upon this account it is that Divines of great note, will not yield to the adversaries of Christ's active obedience, that he was bound to the Law of God for himself, but that he was above the Law, and therefore what he did, he did wholly for us, being no more bound to obey the Law, then to suffer: for seeing (they say) that Laws are properly given not to natures, but to persons subsisting, and Christ was Divine, as a person subsisting, therefore he could not be under a Law: But how far this hath truth, is in time to be discussed: and we proceed to a,

Fourth Prop. That Christ considered as a man, and in respect of his human nature, might, and did properly obey; and if we believe Christ to be a man it must needs be so: for seeing the human nature of Christ had not a supreme essential and infinite holiness, in which sense Christ said, Matth. 19:17. None is good but God, it was impossible that it should be above all rule of holiness, and though a creature, yet not subjected to the rule of all holiness, which is God's uncreated will, and therefore when Christ is called the servant of God, its a proper and not a metaphorical speech, as when he is called a vine and a door: and indeed to deny obedience to Christ, as he was man, is to overthrow our whole Redemption.

Neither may we look upon Christ in the state of a Mediator, as the Remonstrants say an Ambassador or a beloved son, as if there were only a mutual and friendly agreement between the Father and the Son, but there was a subordination and humiliation, in which sense Christ calls the Father Lord, and he calls him his servant.

But in the fifth place, Christ was in this obedient way to the Father, only while he was in the flesh, I say, while he was in the flesh, not as if Christ had now deposited his human nature, or were not still man, but alluding to the Apostle, Heb. 5:7, when he saith, Christ in the days of his flesh offered up prayers and supplications with tears; so that though a Son, yet he learned obedience by the things which he suffered. So that the human nature of Christ, while in the state of humiliation, did properly and truly obey the Law of God: And in this sense Christ saith, his Father is greater than he, John 14:28, not only in respect of his human nature, but also of that state of humiliation he was in; he was not yet exalted to that glory, to sit at the right hand of God, and to be in visible Majesty and glory equal to God the Father; and this may be part of the meaning of that place, 2 Cor. 5:16. Henceforth know we not Christ after the flesh, though we have known him so: That is, we look upon him now as risen again, as glorified, as becoming a new Christ, as it were, he is now exalted, and not subject to those frailties, nor in that state of humiliation as we once knew him to be in. The human nature therefore of Christ, while in the state of humiliation was subject to the Law of God, and so capable of obedience: This is to be observed, for Christ might have taken our nature upon him in a glorified way, and not in a servile: To be above the Law, and not made under the Law. As the human nature of Christ now is in heaven, it doth not cease to be a creature; yet we cannot say, Christ is there in a state of obedience; for although the human nature of Christ doth love God, and delight in him, yet it doth not this from subjection but from perfection. The holiness it puts forth in heaven, is not so much to be considered as a duty, but as part of that beatitude and glory it hath: Its obedience not formally but materially; to be sure its not such as to which a promise is made. Those that deny Christ's active obedience

imputed to us, because it was a debt which every creature oweth to God, and so he was obliged to this, may do well to consider, that the human nature of Christ, though glorified in heaven, is yet a creature, but the holy actions thereof are not by way of a duty so properly, but are parts of its blessedness. But of this more in its time.

Sixth Prop. It may not then be denied, that Christ in respect of his human nature, while in the state of humiliation, was truly subjected to the Law, and so under obedience: a twofold law he was subjected unto, one general, whereby he obeyed that Law which was common to all other men with him. In which sense, Matth. 5, he saith, he came to fulfill the Law, which was not only by doctrinal exposition of it, but by practical obedience to it, yea not only the Moral Law, but even the Ceremonial Law also, which although it was given to sinners, and denoted some kind of expiation, yet Christ subjected himself to it, not for himself, but for us, who were sinners, that so the, δικαίωμα τοῦ νομοῦ, the righteousness of all the Law of God might be fulfilled in us. The particular Law he was subject unto, was that peculiar precept of dying for us. Now that Christ was truly obedient unto the Father, and subjected thus to the Law, may appear partly by those texts wherein his obedience is spoken of, Phil. 2:8, and Heb. 5:7, and Isa. 53, where he is called God's righteous servant, partly and more principally in that God is said to command him, and he is said to keep his commands.

Hence Prop. 7. Christ's obedience was truly so, because it was done to his Fathers command, which was truly and really a command, Act. 7:37, compared with Deut. 18:18. So Christ doth often call his Fathers will, in the work of our Redemption, a command, John 12, John. 14, John 15:10. If you keep my Commandments ye shall abide in my love, as I keep my Fathers Command, and abide in his. Neither may these texts be expounded of a

permission and not a command, for if so, then Christ might as well not have been our Redeemer as our Redeemer, yea he might have deserted it, after he had begun it, without any sin at all: But this could not be, for had not a Law or command required this of Christ, his righteousness which he wrought for us could not be called, δικαιομα τοῦ νομοῦ; neither could Christ himself, or we in him, be said to be dead to the Law, if that had not been satisfied; yea then Christ could not have said that notable profession, Psal. 40:7-9. My ears hast thou opened; Behold I come to do thy will O God: Thy Law is within my heart. As then the commands Christ gave his Disciples were truly and properly commands, not permissions, or bare insinuations of a will, so was that which Christ had of the Father, for in that of John 15:18, he makes them of the same nature.

Prop. 8. Though Christ's obedience was properly to a command, yet this command was not imposed on him to the same ends as it is on men, for a command is given us for direction, to instruct the mind, and to quicken or stir up the heart; but Christ needed neither of these, for his mind was fully endowed with all knowledge, and his heart was full of all ready affections to do God's will; therefore he said it was his meat and drink to do his Fathers will. No hungry or thirsty man could more desire the relieving of those appetites, then he longed to do his Fathers command: If you ask whether this command had a threatening to it, for if not to obey would have been a sin, then eternal death would have followed, and so the commination of damnation would have been by way of addition to the command imposed on him, as it is on us, But that is not necessary, for the command was not given to him, to stir and quicken him up to his duty, as it is to us, but for other ends: Yea a learned Divine (Cloppen. syntag. pag. 469.) doth acknowledge, that Christ was under the commination of the Law, but yet

this did not strike any terror into Christ, because the threatening in itself doth only inform of God's hatred against sin, it doth not inflict terror but by accident, supposing a man to be fallen by sin. Therefore Adam in the state of integrity had a threatening joined to that explanatory command, which yet could not strike terror into him, till he had sinned. Indeed this did inform him, how much God hated such transgression, and so thereby might inflame him to hate sin the more: But of this more, when we consider how Christ was under the Law. And certainly, the more we consider that Christ was in an obediential way, and became like a servant subject to God: As it did more debase him, so it ought to stir us up to more thankfulness, and to make us say of every Law of Christ, which he did of that will of God to be our Redeemer, Behold, I come to do thy will, thy Law is within my heart.

SERMON XXXIV.

Divers Propositions tending to clear the Point of The Imputation of the Active Obedience of Christ. And the Point truly stated.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

We proceed to a second Observation from these words, viz.

That by Christ's Obedience all believers are made righteous. That Christ was in a true and proper state of Obedience hath been demonstrated.

The next thing to be considered is, The relation of it to us, and that is in those words, We are made righteous by it. A man may be made righteous two ways, either legally by imputation, that which our Surety hath done being accounted to us; or qualitatively and inherently, by having the inward principles of righteousness, and acting accordingly. Popish Interpreters, they expound it this later way, and some other that are Orthodox, but without cause. Stapleton [Antidot. in loc.] thinketh there is a great advantage for their opinion of inherent righteousness in the words, δικαιοι καταστη-σονται, which (saith he) implieth a true and real righteousness, not an imputed one; and wonders at Beza, that he should pass over the

signification of this expression, who otherwise is very curious about words: Therefore he addeth two places where this word is used for his purpose, Matth. 24:47. His master shall, καταστήσας, appoint or set over all his goods; So James 4:4. Whosoever will be a friend of the world, ἔχθρός καθίσταται, he is an enemy of God; that is (saith Stapleton) he is not by imputation, but really so. But this is easily answered, Though the Greek word be not, δικαιοῦσθαι, but, δικαίον καθιστάνειν, yet its the same sense; Even as with the Apostle John, who never useth the word, δικαιοῦν, to justify, yet hath an equivalent one, which is, not to come into judgment, what is that but Paul's to be justified? And thus to be made righteous is to be constituted, pronounced and dealt with as righteous; Therefore in the verse before its called Justification of life, and is opposed to, κατάκριμα, condemnation. Besides, this is the willful and gross mistake of Stapleton and his fellows, that they oppose true real righteousness, to imputed, which the Orthodox again and again disavow: Imputed righteousness and inherent differ not in their truth and reality, one is as true and as real a righteousness as another, but in the manner of communication or participation. We say, its as impossible to be made righteous without righteousness, as to be healthful without health, to be wise without wisdom; only we say, its not necessary this righteousness should be inherent, it may be by another's obedience procured for us, and so judged as if we had done it. Indeed there are some things that do necessarily import an inherency in the Subject, and such things cannot be imputed, as health doth imply a necessity in existency, but righteousness is of another nature; we may in Law be acquitted by another's satisfaction, or by the obedience of a Surety pronounced to have obeyed the Law, and here is no contradiction in this; and that this must necessarily be so interpreted here, appeareth by the opposition. By Adams disobedience

we were made sinners, not only by propagation, but by imputation; Adams sin was ours by imputation; It was not only the private personal sin of Adam, but the public transgression of all. Thus Christ's obedience was the obedience of all those he did undertake for. Its true, the imputed sin of Adam to all mankind, did cause inherent corruption in all; and thus we also grant, That the imputed righteousness of Christ doth work in us inherent righteousness, but this is not that by which we are freed from condemnation. And as for the use of the word, καθίσταμαι, the place he first instanceth in maketh against him, for to that we may add others of the like nature, Luk. 12:14, Act. 6:3, Tit. 1:5, where the word signifieth a legal constituting and appointing of a person to some office or employment: and thus it doth in this place signify a legal constituting and making of us just, that whereas before the Law did in everything accuse us, we are now acquitted and declared righteous.

Thus you see the Text vindicated, and this Proposition genuinely built thereon, That a believer is made righteous, not by his own, but by Christ's obedience, and it hath been cleared, by obedience is meant in a general sense, his conformity to the whole Law and will of God, not that particular obedience only manifested in his death on the Cross. And thus Calvin upon this place, We could not be made righteous, unless we bring the perfect obedience of the Law, and that we cannot, but Christ must do it for us: So that it is to be wondered he should be brought in the number of those who are against Christ's active obedience in this controversy, seeing he doth in so many places aver it.

Before we come to establish this truth, some Propositions must be laid down to clear it. As,

First, That the obedience of Christ hath in this later age (by reason of different opinions newly raised) been divided into active and passive, calling his active that which was in obedience to the command of the Law, and his passive that which was in satisfying the penalty of it. Now this distinction hath been rejected upon two grounds:

The first (for which well it might) was for the absurd impropriety of it, calling it passive obedience, as if we should say active passion, for passion *quâ* passion, or a mere suffering of punishment cannot be any satisfaction, or merit any reward. There must be an obediential resignation of a man's self, with readiness and cheerfulness to suffer, else it cannot be available; and therefore to speak properly, All obedience is active; even thus when it is in things to be suffered. Therefore more suitably to the Scripture we may say, The obedience of his Passion, then passive obedience: Yea, Divines say, That all the actions of Christ had passion in them, and all his passions actions in them, from the very beginning to the end his obedience was with suffering, and his suffering with obedience. Others reject this distinction, as being the Engine of the Remonstrants to divide and rent the Orthodox asunder. Thus Lubbertus [contra Bert. and contra Vorst.] doth several times disclaim it, attempting to be a Conciliator in the controversy, though inclining to the Doctrine of passive obedience only. But whether they were the authors or the fomenters of it, it lieth upon him to make good. Now although it be thus rejected, yet for distinction sake, and because these terms are now generally used, I shall give them the titles of active and passive obedience of Christ, although I think, it were better to avoid them, and instead thereof to say, the whole humiliation of Christ in all the particular acts thereof are made over to us for our righteousness.

Secondly, You may take notice, that this controversy at least under these terms, is but of late originals. Not but that the Doctrine of Christ's active obedience imputed unto us, was asserted in Antiquity, as learned men show, but the controversy was not then agitated. The Lutherans, Meisner, Brockman, Himelius, &c. make Piscator to be the first Author of this opinion, That Christ's passive obedience is only imputed to us for righteousness. But Lucius a learned Writer in this controversy, and appearing for the active obedience of Christ, saith [apud Gat. Animad. partis prioris. Sect. 1. p. 15.] That the controversy first began amongst the Lutherans between George Kargius (against whom Gomarus hath defended the truth) and his colleagues, which controversy was proposed to the Divines of Wittenburg to be discussed and decided, who gave in their judgment for the active obedience of Christ, yet amongst the Calvinists some did embrace it, as Olevian, from whom, as being his Master, Piscator sucked it, and afterwards with much animosity propugned it, and since some few have gone that way. So that for any to say, Vulgar unstudied Divines (except some few) do maintain the active obedience of Christ in the sense afterwards to be mentioned, is out of fear to vulgarity to run into singularity: For generally all the Lutheran Divines do make the active obedience of Christ with the passive, to be our complete righteousness; And for the Calvinists, Beza Annot. in cap. 5. ad Rom. v. 17; Junius Tom. 1. Thes. de Justif.; Polanus Symph. Cattol. cap. 12. Thes. 10; Grynaeus, Gomarus, Walaeus, Lucius, Andraeas Rivet, Cocceius, Cloppenhugius, Ames, &c. Insomuch that Vorstius said truly to Lubbertus, that it was the opinion of the chiefest Doctors of the Reformed Church [Vorst. 52. apud Sybrand.] Neither may those English Divines be called Vulgar, who have professedly avouched it, Perkins [Reformed Catholic,] Davenant, Downame

[of Justification,] and others. Its true, we are not in matter of Doctrine primarily to look to any men or confessions, this is to call some men masters on earth: And Durand saith well, *Omnis homo dimittens rationem propter auctoritatem humanam, incidit in insipientiam bestialem*. But yet when a Doctrine is decried either by the paucity or illiterateness of the patrons thereof, then its necessary to show who have not been ashamed to appear in public for it. Its true, some (though but few comparatively) have appeared against Christ's active obedience, and some of them acknowledged to be men of eminent worth. But as Augustine of old to the Manichees spake excellently well in controverted matters, *Nemo nostrum dicat, jam se invenisse veritatem, sic eam quaeramus quasi ab utrisque nesciatur*. Thus let all considerations of men and Antiquity be a while seposited, as if the truth were already found out to our hands; but let us by the Scripture and Arguments deducible from it, so search for it, as if hitherto neither party had attained unto it.

Only the third Proposition may be to advertise, That even amongst those who oppose the imputation of Christ's active obedience, in the sense to be mentioned, there is a difference. Piscator and those that rigidly follow him, limit our righteousness only to Christ's death, as the whole and complete matter of our satisfaction; and as for his active obedience, they make that only a qualification in him, who is the Mediator: They do not say, It was needless, or that in some sense it was not for our good, only they affirm the proper and immediate effect of it, was to fit and dispose him to be our Mediator, and this they understand of his habitual holiness, and not only so, but of his actual also, which seemeth to be very strange Doctrine; for by this it will follow (as is to be more largely showed) that Christ was not a qualified or fit Mediator for us, till he had accomplished the last act of his

obedience; for if it be only to qualify him to be our Mediator, then till he had fulfilled all his actual obedience, he could not have been our Mediator and Surety. Others they would have the controversy buried; and Ursin, Pareus, Lubbertus, though they be produced against Christ's active obedience, yet they take upon them to be Conciliators, rather than to join to either party. Pareus is said [Lubbert. contra Bertium. pag. 25] to call the Disputes about the active and passive obedience of Christ *inanes rixas*, but I cannot in my Edition find those expressions; indeed he limits the obedience in my Text to that of Christ's death (of which more afterwards.) Yet he grants, That Christ fulfilled the general Law, and that special Law also of a Redeemer. To be sure Pareus [Comment. in Heb. 5:8.] saith, Some dispute about the active and passive obedience of Christ, *Quidni utraque?* Why are we not justified by both? And very remarkable at the 9th verse of the 5th Chapter of the Hebrews, he addeth, That the effect of our salvation doth not flow from any part of his actions or passions, but from the whole work of Redemption most fully accomplished by him. Therefore we are not to divide Christ, or distract faith, seeking one part of our righteousness in his birth, another in habitual sanctity, another in integrity of life, another in obedience of death. To this last I fully subscribe, but how it will consist with their other Positions, I see not.

Others [M. Brad. of Justif. cap. 13, M. Gatak. Animad. pag. 2.] distinguish of Christ's obedience, his legal obedience, and his servile: His legal obedience was that which consisted in conformity to the Law, and flowing from his most pure nature: His servile obedience is that which was done by him as in a state of humiliation; for Christ, though he took our nature upon him might have been immediately received into heaven, and so not have subjected himself to the Law in that debased manner as he did. So

that these learned Authors do not make that actual obedience to be a qualification of him for to make an atonement for us by his death. But grant these particular acts of his obedience are imputed to us, and make up our complete righteousness with his sufferings.

Thus we see the dissent amongst those, that yet deny the imputation of Christ's active obedience to us for our righteousness. But yet because these Authors do grant the imputation of Christ's obedience in some sense, and deny in it other, Therefore,

A fourth Proposition is, That the full understanding of this truth, lieth in a right explication of the manner how we are made partakers of Christ's righteousness. We are in the dark, and cannot avoid confusion till we separate the light from the darkness, by declaring in what way we are advantaged by Christ's righteousness; for seeing an imputation of Christ's obedience in his doings, as well as his sufferings unto us, is acknowledged by all the Orthodox, yea and by Papists themselves; therefore here is the difficulty to know, how its imputed, and how its not. Now we may conceive this imputation possible two ways:

1. That which is called by some virtually in opposition to formally, that is, when the whole obedience of Christ is made ours, that is, say they, for our good, for our benefit and advantage, but not so as to be our righteousness itself. And thus some hold no other imputation of it, but in this sense, that all which Christ did, yea and all that he had, even his whole being was for our great advantage. Though the instance will not hold every way, yet it may well represent it, when Paul said, He suffered for the Churches sake, the meaning is not, as if Paul's sufferings were imputed to the Church, as Christ's were, only they did tend to the good of the Church many ways: So, say they, Christ's habitual and actual holiness did in many respects tend to

our spiritual good, to our Justification, but are not any part of our righteousness. Here is an imputation granted, but in a very remote way.

Others, and they are Popish writers, grant an imputation in this sense, that his merits and satisfaction are communicated and applied to us, so that thereby we are enabled to fulfill the Law perfectly, and to satisfy God: So that Christ's righteousness which he did, is not made our righteousness, but its the cause or merit of our righteousness, and therefore Christ is our righteousness with them, as David calls God often, his strength and his salvation, in a causal sense. Thus they grant an imputation in this sense, as if we should say, a man's money is accounted for his food and raiment, not that he feedeth on his money, or weareth his money, but because by this he can procure them: So say they, Christ's righteousness and obedience, its not that in which immediately we appear before God, and look to be justified by, but it procureth and obtaineth a righteousness for us.

Others, they say, There is an imputation of Christ's obedience, and its part of our righteousness, but then they will not yield, that it should be so particularly applied to us, as that it should be equivalent to our keeping of the Law, or we might be said to fulfill the Law in him. Here is an imputation likewise of Christ's active obedience, but none rise up to that fullness as the fourth and last explication doth, which positively determine, That Christ's active obedience is in the same way required as his passive: So that as in Christ suffering we were looked upon by God, as suffering in him: So by Christ's obeying of the Law we were beheld, as fulfilling the Law in him: Insomuch that the active obedience is in the same manner imputed to us, as the passive; and the foundation laid down by them, is this, That a passive righteousness is not all the righteousness we are bound to have: Its not enough to have satisfied the penalty of the Law. There is a perfect

obedience still expected from us: So that he who would appear in an universal complete righteousness before God, must bring not only a satisfaction to the punishment, but a conformity to the Law, and they judge it a great derogating from Christ, and making him but half a Savior, to affirm otherwise; and certainly if we do attend to what was our duty, and what the Office was Christ undertook for us, it seemeth to be very clear, that both the active and passive obedience of Christ, must concur to make up our complete righteousness. Though some Divines call it our formal righteousness, yet (as hath been said) because that expression is subject to logical disputes, we may call it our legal righteousness, or that matter whereby we stand justified, completely before God: the one is not enough without the other.

Fifthly, It must be considered, That even amongst those that hold our Justification by Christ's active righteousness, there are differences also. For there is a three-fold righteousness in Christ, 1. That which is essential, as he is God. 2. His habitual. 3. His actual. For his essential righteousness, as God; none have appeared to hold the imputation of that, but Osiander, and what followers he had, which opinion was almost like Jonah 's gourd, that did presently wither, and is by many Arguments confuted by Calvin, and therefore I shall not stand on that.

2. There is his habitual righteousness, and some affirm this to be imputed to us for our righteousness to cover our original and habitual corruption. But some deny this, as thinking that rather qualifying and constituting of him, and so no more imputable to us, then his natures are; for this innate holiness was only *praesuppositive* and *materialiter* in him, as the Schools use to express such things, and was of the same consideration with his being and subsistency. Therefore,

3. There is his actual obedience, whereby in an expressed manner he conformed himself to the Law of God, whatsoever it was either general and natural, which all men were obliged unto, or more special and positive, which the Jews and children of Abraham were bound unto; or yet more particular of a Redeemer and a Savior, which he himself only was obliged unto. This actual conformity unto the Law of God thus specified, is that righteousness (say others) which is made ours, and by his obedience unto it we are made righteous.

These Propositions thus stated, the first Argument for the imputation of Christ's righteousness, is to be established upon this Text; for its a pregnant place, and speaks directly and positively what is contended for, viz. That by Christ's obedience a believer is made righteous, whereas in other places Justification is attributed to his blood, here it is to his obedience, and that in a general unlimited sense. That this Argument may stand valid, its good to vindicate it from all exceptions; some have said that its meant of inherent righteousness, as if to be made righteous was to be inwardly sanctified: but that hath been refused. Others, they limit this obedience, to the particular obedience of Christ, which was demonstrated in dying for us: This hath also been removed by several reasons.

Let us therefore consider what Arguments they have to move them to this interpretation. And,

1. Its said, That which is here named in the Text, The obedience of one, is verse. 18, called one righteousness: Now if it was but one righteousness, that cannot be applied to the several acts of righteousness, which Christ performed in his life time.

To this we answer, That it is readily granted, that verse 17, and 18, it may be, if we regard the original, as well one offense, as the offense of one:

Therefore its so in the Margine of the Bible; and indeed as Beza well notes, If it were not so in verse. 17, there would seem to be a needless redundancy; for thus its translated, by one man's offense, δι' ἑνός παρα-πτώματος, Death reigned by one; the later, δι' ἑνός, seems to be tautological, unless you understand the former by one offense, not one man's offense. Therefore an emphatical expression is to be put upon those passages, by that offense of one, and by that righteousness of one. But though this be granted in those verses, yet this Text doth expressly name man, By one man's disobedience, and by the obedience of one (though man be not in the Original, yet a person is supposed) So that we must forsake the very letter of the Scripture if we expound it so.

In the next place, its further pleaded, That we must understand it only of Christ's obedience in his death, because of the opposition between Adams disobedience and Christ's obedience. Now (say they) as Adams disobedience, which did condemn us, was one sin; so Christ's obedience which must justify us, is but one act of obedience.

But first, There is not the same reason of Adams disobedience and Christ's obedience in everything; and certainly the Apostle maketh a great dissimilitude as well as agreement, and it may seem even in this very thing at verse. 17, for there the Apostle makes it one sin that brought death, but its the abundance of grace, and the gift of righteousness that brings life. The opposition lieth between Adams one sin, and Christ's abundance of righteousness.

Again, There is not the same reason, because one sin is enough to condemn; but more then one act of obedience is required to justify; hence we say, Though Adam condemned all, yea the greater part of man shall be actually damned, and Christ he justifieth and saveth but a few, yet Christ the

second Adam is more potent then the first, because there is required more efficacy to save one, then is to condemn many; as there is to restore one man to life, more then to kill many.

Furthermore, Christ's obedience may be called one, even as Adams disobedience; for as Divines say, His sin was not one single, simple sin, but many sins, were ingredient therein, which made it to be a very heinous transgression: Thus Christ's whole obedience, is but one entire and complete obedience consisting of many acts, even as the adversaries must acknowledge Christ's sufferings was one complete obedience integrated of many particular kinds of sufferings, for it was not one numerical suffering that procured our Redemption, he suffered from men and from God, in his body and in his soul, extreme grief and torment in his body, as also the sense of God's wrath in his soul, as Piscator doth acknowledge.

SERMON XXXV.

Arguments to prove the Imputation of Christ's active obedience to us for our Justification.

ROM. 5:19.

So by the Obedience of one shall many be made Righteous.

There are further assaults to get this strong hold out of our hands: But this we are to maintain, That by the whole obedience of Christ, we are made righteous. Let us therefore consider what further Answers are brought to this Argument. And in the next place, its said,

By obedience is meant only passive obedience, because the Scripture in other places doth always attribute our Justification and Redemption to Christ's death: Therefore it must be so understood here. This is judged a strong Answer and likely to prevail.

But 1. The Scripture doth not always attribute our Justification or Salvation to his death; for chap. 4, v. 25, its there given to his resurrection, He rose again for our Justification: and at the 18th verse of this Chapter, its said, By the righteousness of one, the free gift came upon all to Justification of life: yea Phil. 2:8, the work of our Redemption is wrought by Christ in the whole state of his humiliation, Being in the form of ae servant, and

obedient unto death, even the death of the cross: Where all that obedience he showed unto God, antecedently to his death is taken notice of; and what is it to be redeemed from the curse of the Law, but to be justified? Yet that Gal. 4:4, is attributed unto Christ's being under the Law; so that we see Christ's death is not everywhere expressed as the cause of our Justification and Redemption.

2. Its granted, that in very many places our Justification, and forgiveness of sins is attributed to the death of Christ, but not exclusively or negatively, so as to deny the other acts of his obedience, but because in this was demonstrated most eminently his obedience, as also his love to us: We are then by his death to understand, all that course of humiliation he did so willingly undergo, which was at last consummated in his death. And this may well satisfy the Piscatorians, for seeing they hold that it was not merely Christ's death that was an atonement, but as laid down by him who in his soul was fully apprehensive of the wrath of God against sin; so that those sufferings in his soul made the greatest part of a sacrifice for our sins, it must needs follow, that by death they cannot barely mean death, but something more. And as the strict adhering to the words death and blood, would exclude the sufferings of his soul, so all his other sufferings, which yet the Scripture takes great notice of, the reproaches and reviling's he endured, but especially those agonies and great conflicts he had, while in the garden with his Disciples, that were before his death. It is a good rule and of use in this case, *In Homogeneis connexis & subordinatis unius inclusio non est alterius exclusio*. But its good to follow the Scripture in the universal extent of it in describing all that is done for us by Christ: some remove his active obedience, restraining it to his passive; others they detruncate his passive obedience, taking away the greatest part of that, and

limit it to a bodily suffering: Then come others at the last, and they take away even his bodily suffering also, as to be any imputed righteousness to us by way of satisfaction to the justice of God, so that its dangerous to remove those Land marks the Scripture hath set us; when you once begin to take any part away of Christ's humiliation, as not imputed to us, its hard to say where you will stay: and its again and again to be considered, whether by the same reason you take away part, you do not remove all; certainly the Socinian thinketh by the same blow to beat down all.

The next Answer that is run unto as a sanctuary, is, That the opposition seemeth to necessitate us, that we restrain it to passive obedience only: for thus they observe, As the disobedience by Adam was not a transgression of the moral and general Law, which did bind him as a man, but it was a special command by way of trial, and obliging only in that case: so the obedience of Christ must be not to the moral and general Law, but to some special command, which was to be a Mediator, and so to die for us. But its well observed by the Antagonists, that the Apostle makes the opposition between Adams disobedience, and Christ's obedience, as the disease and the remedy, and so we must look for a contrariety, not an identity at least in the manner of curing, otherwise we must say it behooved Christ to have a command about the eating or not eating of the fruit of some tree, that so the obedience and disobedience might have agreed. Everyone seeth absurdity in this inference. In the second place, Adam in transgressing that positive special command, did at the same time sin against the general and moral Law, its impossible to break any positive precept, and not to break the general Law of God; for the moral Law of God requireth obedience unto him in whatsoever he shall require, only positive commands may specify or institute some matter or medium, which was not expressly commanded by

the moral Law. Thus all the ceremonial worship which was introduced by positive precepts, yet is reduced to the second Commandment.

As for those who say that Adam could not have transgressed the moral Law, because that was written in his heart, and he was made perfect.

Such argue so feebly, that no answer is necessary, yet *ex abundantia*, we may tell them, that though Adam was created perfect, yet mutable and changeable: Besides by this argument he could not break a positive Law neither, for to sin against any kind of Law, and especially in such a matter as Adam did, must needs argue he did degenerate and fall from his perfection. Furthermore, Adams sin was not only in the actual eating of the forbidden fruit, but it was in unbelief, and distrust in God's Word, and many other sins were either internally antecedent to the eating, or concomitant of it, which could not but be transgressions of the moral Law. And thus on the contrary it was with Christ's obedience, for he did not only obey that special Law of a Mediator, but the whole Law of God which we are obliged to, for the special was in some sense included in the general, and he who undertaketh to bring us to a perfect and plenary righteousness, must not only satisfy the Law, but obey it also: But of this more when we consider that text, Gal. 4, of Christ's being under the Law, and thereby redeeming us.

They bring a third Answer to enervate this Argument: for it is said, That we prove from a general expression of obtaining such a thing, a determinate manner of obtaining it, which cannot be any good way of reasoning. It doth not follow, that because Peter died, that therefore he died of such a disease, or was slain by the sword: so neither here doth it hold, that because we are made righteous by Christ's obedience, that therefore his active obedience is accounted as if we had done it: for we may be made righteous otherways.

But 1. Not only the general, but the determinate manner is contained in the argument, for we are made righteous by Christ's obedience, as we are sinners by Adams disobedience, and that is by imputation: believers in Christ are made righteous, as we in Adam are made sinners. Thus the Apostle doth not only declare the benefit, but the manner of communicating it to us; for its a great part of the Apostles scope to show how by Adam we come to die, and how by Christ we come to live.

2. If there were as many ways to be made righteous, as there are for men to die; here might be some pretense to escape the force of the Argument: but there are but two ways mentioned by the Scripture, Imputed and Inherent, or our righteousness, and the righteousness of God; a righteousness of faith and of works: so that if we are not constituted inherently righteous as to the matter of Justification by Christ's obedience, its necessary it must be by imputation. And although men imagine several senses and ways of imputation of righteousness, yet that is no more to be regarded in this point, then in other Doctrinal Controversies, when the Orthodox seeing those many texts of Scripture, which speak of Christ's dying for us, to prove a satisfactory atonement unto the justice of God, by this death, and that it is in our stead, as if we had suffered: If a Socinian caviler should say, that they argue from a general to a determinate manner, Christ might die for example and for doctrine, not for satisfaction, or there may be a metaphorical and improper redeeming, would this be admitted as of any validity? No certainly: For its not enough to put many senses and interpretations upon the place, and then to say, The Scripture doth not prove it, unless it specify such or such a sense: This is to make it impossible to prove anything almost in a determinate sense out of the Scripture, against an heretical interpretation.

Lastly, They seek to the shadow of that opinion, That Adams sin is not ours by imputation, and if this can be made good, then they think the foundation of the Argument is razed; for thus they affirm, that Adams actual sin of eating the forbidden fruit is not made ours by imputation, but Adam sinning, and thereby losing the Image of God, we descending of him, as the root, have by natural propagation, an unclean nature: For who can bring an unclean thing out of a clean? Thus we sinned in Adam, not by imputation, but because he being the original, and source of all mankind, the fountain was polluted and thereby all the streams.

To Answer this fully would require a large Tractate; It cannot be denied but the objection is very considerable, and of great consequence: for Austin said well, (lib. de peccato Origin. cap. 14.) That in the cause of those two men, Adam and Christ, whereof by the one we are sold under sin, and by the other we are redeemed from sin, the Christian faith doth properly consist. That we are made sinners by Adams disobedience, is so plainly and positively set down in this text, that none can deny it: But how we are, that is controverted. The Pelagians of old, understood it by imitation only: but because infants die, which yet could not imitate Adam, therefore that hath been easily refuted.

Others interpret to be a sinner, to be guilty; as sin is often put for guilt, and so they will not yield, that we have properly the sin of Adam made ours, only we are *sub reatu*, not *culpâ*, under guilt, not sin by him.

Others, they grant we are made sinners by him, but inherently, by natural propagation.

Lastly, Those that seem to have the truth on their sides, affirm, that we are not only made sinful by him, being born of him that was an unclean root, but that also his very actual transgression was made ours: That his sin was

not only Adams personal actual sin, but also by Covenant and imputation the sin of all mankind. Its true that custom and use in the Church of God, doth now call that only Original sin, which everyone hath as soon as he is born, but yet Adams first actual transgression may be called Original sin, in an active sin, as being the cause of that original passive sin in us; now if this be so, then as Adams actual disobedience was ours by imputation, so Christ's obedience is also ours in the like manner. Its true, some will hardly admit this, therefore Peltanus a Jesuit, (lib. de Origin. Peccato. pag. 110,111.) refuseth this opinion, which Catharinus and Piglius defended, for this reason amongst others, because, saith he, it doth plainly favor their error, who in this age urge the figment of imputed righteousness. But Adam is not to be considered only as a root and a natural principle, but as a public person, with whom God made a Covenant for himself and his posterity, that upon his persevering obedience, he and his posterity should be established in holiness and life, but upon his disobedience, he and all his should be deprived of both. Now Adam who was then a public Person, and a common Trustee, as it were, for all mankind disobeying, we became sinners, not only by natural propagation, but by imputation. The Covenant makes it to be our act as well as his, and this may appear to be true by these Reasons. First, Because the Apostle in this Chapter, ver. 12, saith, that in him all have sinned, whether it be in whom, or for that, all will come to one issue. All sinned in him, or because he sinned all sinned, which cannot be understood of any other, but Adams actual disobedience. Now to say, All sinned in him, is more than to say, All are made sinners by him: The one denoteth an act, the other an habitual qualification. If it were only said, We are made sinners by him, that might enforce no more then what the opponents affirm, viz that by descent from him we have inherent pollution, that doth really constitute

us sinners; but when we are so made sinners, that thereby we did sin in him, we were *peccantes*, as well as *peccatores*: This cannot be any other way but by imputation, or some compact. 2. If it were by natural propagation only that we are made sinners by Adam, then there is no reason to attribute all to Adam, to one man, and to that one offense, for we may as well charge it upon all other immediate parents, as well as he. If you look only to natural descent, and set aside the Covenant and Imputation, then there is no difference between Adam and other parents, it might be as well said, we sinned in many men, as in one; and we might as well say, by any other man's disobedience we are made sinners, as by Adams. Again, If it were not by imputation, but natural propagation, Why should that one disobedience of Adams be mentioned more than other sins? Why should not all those sins after his fall be pitched upon, as well as that offense only? Is not all this because in that particular command Adam was a public person, and so covenanted with, and what he did was the act of all mankind? As what the Master of a Society doth, if empowered thereunto, is the act of all the Society. Lastly, It must be by imputation, not natural descent, because if Adam had not fallen, all Divines agree that not only himself, but his posterity had been crowned with immortality and life. Indeed what kind of life and blessedness it would have been is controverted, but immortality and blessedness in the general is concluded on by all. Now Adams posterity could not be made partakers of righteousness and blessedness, by mere natural propagation, there must be a Covenant necessarily presupposed to make this good; and it was at the mere good pleasure of God, whether he would convey such glorious privileges or not: So that the Covenant God made with Adam, is that which takes all his posterity with him, and makes, as Austin said, *Omnes homines ill unus homo*, all men that one man: And

therefore its observed that Adam is used both for Eve and Adam also, as being collectively all mankind. Now if we come to speak of Christ, and our being made righteous by him, it will hold more strongly that his obedience must be ours by imputation, for he is not our natural root as Adam was to mankind; what Christ did for us cannot become ours but by a Covenant and agreement, therefore some are made righteous by it, and not others; so that as by his passive obedience we are made righteous by imputation, and by a Covenant, thus it is also by his active obedience. And thus I have at last vindicated this first Argument, taken from the collation and comparison with the first and second Adam, from the many Objections I have anywhere read or observed against it.

A second Argument to prove the imputation of Christ's active obedience unto us, shall be from those several texts, which say, Christ either came to fulfill the Law, or that by him the righteousness of the Law was fulfilled in us, that Christ is the end of the Law for righteousness: That he was made under the Law to redeem us. These texts will strongly evince, That Christ's active obedience and fulfilling the Law was for us, as well as the satisfying the penalty of it. Let us take the texts in order: The first is Matth. 5:17,18. I am come not to destroy the Law but to fulfill it, καταλύσαι, Beza makes it a metaphor from untying bonds and losing them, because the Law is a bond to duty. Piscator makes it a metaphor from a building, if you loosen the foundation, the whole fabric will fall.

Which ways soever you take it, this is plain that Christ came not to destroy or overthrow the Law, but to fulfill it: To see the force of this text, consider,

1. That its undeniable by the Law, is meant chiefly, if not solely, the moral Law. So that whereas in other places, the evasion commonly is, that Christ

fulfilled the ceremonial Law, because they were shadows, and he the body: This cannot be so here, for he doth plainly instance in the moral Law, at the 21st verse, and so along the Chapter: Its true, he saith, he came not to destroy the Prophets neither, but to fulfill them also, and that is, because whatsoever they had prophesied concerning him did come to pass: But this doth not weaken, yea it rather confirmeth, that as he fulfilled the Prophets every way they could be fulfilled; so he did also the Law every way that could be fulfilled.

2. There may be a twofold fulfilling of the Law, meant in this expression.

1. A doctrinal fulfilling of it, by giving the true and pure meaning of it, against those corrupt glosses that were put upon it by the Pharisees.
2. A practical and obediencial fulfilling of it, by a conformity to the command of it: Now Christ did fulfill the Law both ways, by a doctrinal interpretation of it, that is plain in the text; and by obedience, that is easily made good, as part of the sense, to fulfill the Law, as appeareth, verse. 19. For when our Savior had said he came to fulfill the Law, he confirmeth it by two arguments: First, The immutability and perpetuity of the Law. Secondly, The danger and punishment of him, who shall break it, and that is not by false doctrine only but by disobedience: Therefore he saith, Whosoever shall break one of these commands, and teach men so to do. So that disobedience is one way of breaking the Law, and corrupt interpretation of it another way. Therefore our Savior came to fulfill it by his true doctrine, and by his holy life; and this is acknowledged by Piscator, who upon this place saith, that Christ fulfilled the Law in himself and in us; in himself by the love of God, and in us, which he maketh true several ways. First, By working faith in us, whereby we lay hold upon Christ, who by his death removed the curse of the Law.

Secondly, By enabling us to obey the Law in some measure: and thirdly, By chastising and afflicting of us when we go astray. But this seemeth not much to the purpose, though there may be some truth in it, for here lieth the Question, Whether Christ did obedientially fulfill the Law for us or not, or for himself only; if for us, as the Scripture makes the salvation of his people, the ground of all that he did and suffered, then we have enough for our purpose out of the text. Its true, they distinguish between obeying *pro nobis*, in our stead, and *propter nos*, for our good. Even as the Socinians distinguish between Christ's dying for us, and in our stead; but the same reasons which persuade to understand (for us) in matter of his death, to be instead of us, will also concerning his obedience, as is more to be showed. Its said likewise, that Christ obeyed the Law for himself, his human nature being a creature, was by the obligation of the moral Law, bound to love God, and do those acts which are commanded therein, and so being due upon that ground, could not be imputed to us, as his sufferings could not have been made ours, if he had been bound to suffer for himself, but the discussing of this, will be most proper, when this Objection is brought in.

I therefore proceed to a second text, and that is Rom. 8:3. That the righteousness of the Law might be fulfilled in us. Here we see plainly the great end why Christ came into the world, it was to condemn sin; you have also the occasion of this, it was because the Law was impossible to us, we could not fulfill it, because of the adhering corruptions to us. Lastly, Here is the effect of this condemnation of sin through Christ, That the righteousness of the Law might be fulfilled in us. The, *δικαίωμα τοῦ νόμου*: Many thoughts there are about the sense or meaning of the word, *δικαίωμα*: I willingly go along with those that render it the Jus, the right and power of the Law, that which the Law might require at our hands. This is fulfilled in

us, so that whatsoever the Law could demand, that through Christ is accomplished in us. Now the right of the Law was in requiring two things: First, Satisfaction to the penalty of it, for that being broken there cannot be any hope till the justice of God be satisfied. But that is not all: Secondly, The right of the Law is to require perfect obedience, without which we cannot inherit life, and both these must be done for us in and by Christ; so that this, δικαίωμα, was fulfilled in us, by Christ's sufferings, and by his obedience. Its true some understand this of sanctification, because it followeth, Who walk not after the flesh but the spirit; but as the Apostle at the 5th verse brought this expression as a qualification of those who had no condemnation, so he seemeth in this verse to make it in those who have the righteousness of the Law fulfilled in them; and if it were to be understood of sanctification, it would not be so properly spoken in the passive sense, for so we do rather fulfill the Law actively, though imperfectly, rather than have it fulfilled passively in us: I wonder therefore at Gomarus, an eminent and learned Author, with great assurance and diligence propugning Christ's active obedience, that he should in his analytical Expositions on this place, quit this Interpretation, and understand it of sanctification: His reason is no ways cogent, Because (saith he) the text saith, this righteousness is fulfilled in us, and not in Christ; but it is acknowledged by the Opponents, that the satisfaction of the penalty of the Law, is part of this, δικαίωμα, which is also accomplished by Christ and in Christ for us; yet in the text its not said to be fulfilled in Christ. Therefore its enough that the Apostle had in the verse before, mentioned the end of Christ's coming into the flesh, and so in and through that we come to have the righteousness of the Law fulfilled in us: Certainly the patient and willing suffering of the punishment of the Law, cannot be said to be all the righteousness the Law requireth.

SERMON XXXVI.

More Reasons to prove the Imputation of Christ's Active Obedience to Believers.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

The third and fourth verses of the eighth Chapter of the Epistle to the Romans, have been brought in to establish this truth, That Christ's obedience to the whole Law of God is made righteousness to us. The righteousness of the Law by Christ, is fulfilled, though not by us, yet in us. I have not observed any considerable Replies to this Objection, but what I meet with shall be Animadverted upon. Two things are said to this Text:

First, That it would not be any rational inference, from Christ's condemning sin in the flesh, to conclude, that his perfect obedience is made ours, but rather the clean contrary, for if sin be taken away, what need we have a righteousness imputed unto us.

But this is no strong Answer, for we grant indeed that in the third verse, Christ is there said to condemn sin, and that by oblation of himself as a sacrifice, for so that, *περί ἁμαρτίας*, is to be rendered, as Ludovic. de Deiu doth excellently clear that place, which hath so tortured Interpreters; he well

showeth that the Septuagint use the phrase, περί ἁμαρτίας, for a distinct kind of sacrifice to the Holocausts, as appears, Lev. 5:7, and so it is used by the Apostle, Heb. 10:6,8. Burnt offerings, and, περί ἁμαρτίας, sacrifices for sin thou hast no pleasure in. Its true then that the Apostle speaketh of Christ's offering himself a sacrifice and an atonement for sin, and this admirable benefit doth hereby accrue to the Believer, that sin is condemned; he speaks of it as a person that now is disabled from accusing or laying anything to our charge, sin cannot accuse us any longer: Oh glorious privilege, sin that did condemn all others, is now condemned itself. We say a condemned person in Law cannot give in any witness, how wonderfully may faith improve this to quiet and comfort the conscience: Doth sin accuse thee, doth that threaten condemnation to thee? Say, Christ hath condemned it, that now it hath no more power to accuse: and as if this were not enough (as indeed it is not) there is a second benefit, that the righteousness of the Law is fulfilled in us by this means. Christ did not only by his sufferings remove the curse, but by his absolute conformity to the command of the Law, hath obtained for us a perfect obedience, so that the righteousness of the Law is fulfilled in us. This followeth most genuinely, yea and necessarily; for the righteousness of the Law could not be fulfilled in us, unless we had either by inherency or imputation, a perfect obedience made ours. Seeing therefore the Law cannot of itself allow or approve of anything, but what is perfect, that cannot be said to be fulfilled, unless there be an absolute and full conformity to it. So that by Christ, the Law which was our enemy, is now reconciled to us; and that which did once curse us, cannot but bless and approve of us, because it cannot reject, but approve the obedience of Christ.

A second Reply is made, That by fulfilling should be meant the accomplishment of such a righteousness, as the Law had foretold of, and so its paralleled with that place where the Law is said to give witness of this righteousness, Rom. 3, and so its said, this is the most proper use of the word, πληρωτή, in the Scripture for the accomplishment or full manifestation of anything that was under a promise or prediction.

But this will appear easily to be a mere evasion; for when the word is used to fulfill, in that sense there is added, αἱ γραφαὶ ἢ γραφή, το ρηθέν, τὰ γεγραμμένα, and the like; now here is no such thing here, but its like the expression Rom. 13:8. He that loveth, πεπλήρωκε, hath fulfilled the Law. And Gal. 5:14. The Law, πληροῦται, is fulfilled in one word: Even as Romans 13:10. Love is said to be, πλήρωμα, the fulfilling of the Law.

A third Text is, Rom. 10:3, where Christ is said to be the end of the Law for righteousness to him that believeth. Did not men obscure the Text with Interpretations, and so put a veil on it, the light of it would easily appear to this purpose; That whereas the Law had this for an end, to bring men to perfect obedience, and so to obtain Justification thereby, this through man's corruption being made impossible, yet through Christ the end of the Law is established, and so the Law is not destroyed, nor the intent of the Law-giver frustrated, for Christ is the end of it to him that believeth, and that for righteousness.

I shall not insist long on this, because I have somewhere else handled this. Its true, some understand this of the Ceremonial Law, and so make Christ the end abolishing not accomplishing, the *finis interficiens*, not *perficiens*, the *finis consumens*, not *consummans*; but seeing the Apostle argueth against the Jews, who sought to establish their own righteousness by the Law, we must take it in as large a sense as they did, and they thought by all

the works they did to any kind of Law God had commanded to be justified thereby: For although the dispute about Justification began at first by the ceremonial Rites, yet afterwards it extended to all the works of the Law, as plainly appeareth by Paul's arguments. Therefore the Apostle at the 5th verse describeth the righteousness of the Law, by doing those things, and so a man shall live; now they were not bound to do the things of the ceremonial Law only, but the moral Law also.

Again, If this were to be understood of the ceremonial Law only, that Christ came to abolish that Mosaical administration, and so was the end of righteousness in that respect, then it would follow, That Christ was only righteousness in this sense to the believing Jew, not to the Gentile; for the believing Gentile was not bound to that ceremonial Law, neither did Christ abolish it as to them, seeing they were never under it. Certainly by this means, all we that are believers of the Gentiles can have no comfort in Christ's being the end of the Law for righteousness. But see the Apostle speaking universally, Christ is the end of the Law for righteousness to him that believeth.

Some understand this of the moral Law, and say, Christ was the end of it, because the Law did convince of sin, and show us our impotency, and so drive us to seek unto Christ; but this is a secondary use of the Law, and by accident merely, otherwise the Law would have been the Ministry of life as well as the Gospel. The primary use of the Law, and that which is intended per se, is to bring unto a perfect and complete obedience. Look then on Christ, not only as the end of the ceremonial, but also the moral Law, and what obedience thereunto is defective in thee, see it completed in Christ.

The last Text under this second kind of Argument alleged for the imputation of Christ's active obedience, shall be that famous and notable

one, Galat. 4:4,5, where Christ is said to be made under the Law, that he might redeem us from the curse of the Law; He was made under the Law, both in respect of the mandatory part of it, and also the comminatory part of it. The Apostle doth there describe his being made of a woman, and made under the Law, to be the ground of our redemption from the curse of it.

If it be said, Christ was under the obediencial part of the Law for himself, and not for us.

That is to be discussed in answering that Objection wherein the Adversary puts so much confidence. Piscator would render, γενομενον, born under the Law, but if that be granted, it would not much avail him, for still he was under the Law; but that must not be granted, for his birth is expressed in, that, when he is said to be made of a woman. That which hath the greater color is, That to be under the Law, doth imply to be under the curse of it, not the obedience, as when the godly are said not to be under the Law, but under grace: So that by this interpretation, it will reach only to Christ's death, as Gal. 3:13, but the phrase is not to be thus straightened, for we must take it in the same sense, as the Jews urged it, against whom the Apostle manageth this Epistle. Now when they desired to be under the Law, none can say, they intended to be under the condemning power and curse of the Law only. Tell me (saith the Apostle at verse. 21) ye that desire to be under the Law; certainly they did not desire to be under the curse of the Law: Therefore the Apostle would take them off from seeking Justification by the works of any Law, and look wholly upon Christ, as both obeying and suffering for them. And thus we have ended those Texts that are brought under one head for a second Argument.

We proceed to a third, and that shall consist of such Texts as make us to be righteous in Christ, and not in ourselves, to be accepted of in him, to be

complete in him, and that we are to be found in him: All which do teach us thus much, That our righteousness is of and in Christ. It is what he hath done for us, and not what we ourselves do; and its good to adhere to these, because hereby Christ will be the more exalted.

The first Text is, 2 Cor. 5:21. He who knew no sin, is made sin for us, that we may be the righteousness of God in him. I have discussed this Text already, when I proved an imputed righteousness: Therefore briefly take notice of these three things in the verse.

1. We are made the righteousness of God, all believers are distributively made the righteousness of God, that is, not only the righteousness which God hath procured, or which is accepted of by God, but a righteousness that is not a mere man's, therefore its said in him, who was both God and man, otherwise it might have been a righteousness of God in us.

2. Its said, A righteousness of God in him, to denote, That though it be ours by imputation, yet its subjectively in him. Not that this righteousness, as it is in him, is made ours, so that we should have the righteousness of a Mediator, and an infinite righteousness, but so far as we stood in need of it; Of which more in the Objections: Its then our righteousness by imputation, but in Christ, not in ourselves. And,

3. Consider the comparison, We are made the righteousness of God in Christ, as he was made sin for us. Not indeed in every respect; for in several particulars there is a dissimilitude, but as to the matter intended by the Apostle, which is to show, that as our sins laid on him, made him die, and endure the wrath of God, when yet he had no sins of his own, so his righteousness is made ours, when we had not that of our own which could answer the Law. But because I have spoken of this already, I proceed to a second, and that is,

Ephes. 1:6. He hath made us accepted of in the beloved. To be accepted of, implieth the end for which, and that is to eternal life, yea and for the present our persons and duties are also accepted of, but it is still in him. Now, seeing God is so holy and righteous that nothing can be accepted of with him to such eternal glory, but what is completely holy, therefore that supposeth our acceptance to be grounded upon his obedience. And thus that known comparison of our appearance in Christ's righteousness, as Jacob did in his elder brothers clothes, doth suppose, that we are covered with Christ's righteousness, as with a garment. To have sin pardoned by the passive obedience of Christ, is but a limited and restrained acceptance, viz. *quoad hoc*, so far as not to incur eternal judgment; but this Text speaks of a universal acceptance, even so to be received into the favor of God, as thereby to partake of all the glorious privileges God hath promised in his Word. This Text will more confirm it, if you join Col. 2:10, where believers are said to be complete in him, as in Christ their head. Thus as in him we are risen, as in him we sit in heavenly places; so in him we satisfy the justice of God, and in him we fulfill the Law. By virtue of this mystical union all that Christ hath is made ours, and what he did we are accounted of as to do it. Therefore the Church is called Christ, because of the intimate communion with him, 1 Cor. 12:12. Christ and believers make one mystical person, as what the natural or political head doth in that relation, all the proportionable members are said to do. Therefore Aquinas said truly, *Opera Christi habent se ad membra, sicut opera hominis constituti in gratiâ ad seipsum*, If a man be holy, then his hands, his eyes, his mind, his will and affections are holy. Thus what Christ did as our head, is imputatively ours; for in these things he was a public person, and acted in our behalf, not that he repented for us, and believed with a justifying faith for us, as some have

fondly imagined; for these things, though graces in themselves, yet necessarily argue some imperfection in the subject where they are.

To these Texts we may add the practical, and experimental way which Paul took for comfort, when he would set himself before God's Tribunal, and that is Phil 3:9. To be found in him, not having his own righteousness, but the righteousness which is of God by faith. To be found in him, that doth notably imply, when the Law and Justice of God shall make enquiry after Paul, he would not, though so great an Apostle, and one who had labored more than them all, yet he would not be found in himself. And certainly thus it is, as Contarenius an ingenuous Papist in this controversy hath well observed, The more grace and holiness any man have attained unto, the more humble and modest they are in themselves, and the higher esteem they have of the imputed righteousness of Christ. Not but that they indeed grow more godly, only hereby they see their own failings more, and the greater necessity of Christ, they are pleased in themselves less, and are more contented and satisfied in Christ. It is he that lived for them, and he that died for them, Christ is all in all. Neither do they divide and separate Christ's life and his death, but by faith receive whole Christ in all that he undertook for them.

A fourth Argument is taken from such places where Christ is expressly called our righteousness, and is said to be made of our righteousness, Jer. 23:6, Jer. 33:16, 1 Cor. 1:30, and which is very remarkable, he is said to bring in an everlasting righteousness, Dan. 9:24. All these places are very emphatical, and not easily to be put by as some think they may.

For the first, Jer. 23:6, it is plain at the 5th verse, that he whose name shall be called the Lord our righteousness is Christ, and that he doth not speak of God the Father for us at the 5th verse, he describeth his human nature; so in

this 6th he declareth his Divine Nature, he is called Jehovah, which is never directly and properly attributed unto any creature, as the Orthodox prove against Socinians.

2. As his two Natures are described, so also his Mediatory Office in that attribute, our righteousness; this is the righteousness of the Gospel, and that which Christ is made to us.

3. There is the believer's thankful acknowledgement and profession of it, He shall be called. To be called doth signify not only the being of a thing, but the famous publishing and notifying of it: Every believer shall know where his strength lieth, where his comfort and righteousness is treasured up, and that is in Christ, who is both the Branch and the Jehovah; This is most genuine, if we do regard the scope of the Prophet, and is received by the current of Interpreters, yet Grotius upon the place, applieth it to Judah, and not to Christ, as if the sense were, The name that Judah shall be called by, &c. and by righteousness doth understand (as sometimes the word is) beneficence and mercy; but everyone may see this is to compel Scripture to go whether it would not.

The second Text is almost like this, if not the same, Jer. 33:16. This is the name whereby she shall be called, The Lord our righteousness. Grotius thinketh this will confirm his interpretation of the former, for here, saith he, the city shall be called thus, and there the people of Judah, there is the Masculine Gender, here is the Feminine; but suppose it should be granted, that the right interpretation is, She shall be called (as our Translators do) yet Lapede's observation upon the place would much confirm the truth we contend for, That such is the union between Christ and the Church, that there is a communion unto it of all the good things Christ hath; and in 1 Cor. 1:30. We are said (that is, the Church) to be the righteousness of God

in Christ: Even as Christ maketh the persecution of the Church to reach to him, Saul, Saul, Why persecutest thou me? Thus Paul on the other side, Gal. 2:20. I no longer live, but Christ in me. If then Christ be the Lord our righteousness, and this title is given her, for the near communion she hath with Christ who is her righteousness, then this doth greatly make for the imputation of Christ's righteousness unto us. But that translation which Junius gives seemeth to be more consonant to the former place, and so makes both this and that alike, which is thus, And he that shall call her, is the Lord our righteousness: So that Christ the righteousness of the Church is here said to call his people to him.

The third Text confirming this, is 1 Cor. 1:30. We are of Christ, who is made of God to us, righteousness; Here you see He is righteousness, He is made righteousness, and he is made righteousness of God, and that to us, his righteousness was not for himself, but for us, and he is made it to us. To these places the Adversaries of imputation in the sense stated, though differing amongst themselves, yet all agree to give this answer, That Christ is made our righteousness causally and effectively, that is, he is the Author and cause of our righteousness: Even as God is often called by David, his strength, and his hope, yea and so Christ likewise is called, there being nothing so ordinary (say they) as to denominate an efficient with that title, which is effected or wrought by him: and indeed its granted, That this answer might prevail, if the Scripture did not in other places manifest a nearer union between Christ and his people, then of a mere bare efficient; Christ is not only made the cause of believers graces, but they are said to be in him, and to be made one with him, and he is their Surety and Mediator, which doth imply a nearer union, then a mere outward cause. Therefore I subjoined these Texts to the former Argument of Christ's Union with his

people, that so the strength of them may be supported: And indeed the very phrase to be made righteousness being distinct from that of being made Sanctification, must needs have some other sense, then of causality, for that is implied, in being made Sanctification to us, that is, the Author of all inherent righteousness. Therefore to be made righteousness to us, must be of some other righteousness then is inherent in us.

I add only one Text more, which speaks very strongly to this matter, and that is Daniel 9:24, where it is prophesied, that by the Messiah shall be brought in this twofold benefit; First, An Expiation of sin. Secondly, An Everlasting Righteousness. I shall not spend time to confute Junius his Exposition, who understands these two things not as Benefits procured by Christ, but as duties imposed upon the Jews in their conversion, to expiate sin by repentance, and by faith to lay hold on this righteousness which is everlasting. Therefore to pass that by.

Here first we see, That remission of sin is not all the righteousness that Christ brings in.

Secondly, That the righteousness which a believer hath, is by Christ: So that as its not the believer's tears that wash away his sins, but Christ's blood; so neither is it the believers duties or graces, that make him in this sense righteous, but what Christ did for us. Therefore its a righteousness that Christ brings in. As there was no remission of sin, but that which Christ brought in; So no righteousness which he doth not also bring in, and this is called everlasting righteousness, because though imputed righteousness, shall cease in heaven, yet the praise and glory of all shall be in reference to that: Even as Christ, though he will perfectly sanctify us in Heaven, yet shall not lose the honor and glory of that Mediatorship, which once he accomplished on earth.

The fifth Argument, is taken from those places which represent Christ in the relation of a Mediator and a Surety for us, and that he did not come to make our peace with God *potentiâ*, but *Justitiâ*; by power, but righteousness; As Augustine often, for if it be disputed about God's power (you have heard some affirming, to whom yet I cannot give my consent) that God might have forgiven sin without any satisfaction at all; but suppose he would have sin pardoned in a way of Justice, and not sole and mere mercy, it was necessary that Christ should die. This we urge for his active obedience also, Heb. 7:22. Christ is there made a Surety. This seemeth to carry more in it then a Savior or Redeemer; for by this Suretyship he becometh in our stead, and so is to perform for us what we ought to do; Solomon giveth great caution against Suretyship amongst men, he that keepeth off from it is sure, and yet there the danger is only in being liable to pecuniary debts and outward misery: But oh the great love and condescension of Christ, who would become Surety for us, so as to die for us, to endure the wrath of God for us, and to fulfill all those acts of obedience in a servile and debased way, as he did! If then we would know whether Christ's active obedience be imputed to us, let us consider what we were bound to do, and yet could never be able to perform, and then what it did behoove our Surety to do for us.

SERMON XXXVII.

The fore-going Argument prosecuted, and some more added.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

The Argument in hand, to prove the imputation of Christ's active obedience, is taken from the Office and relation Christ hath put himself into for us, and that is, to be a Mediator and a Surety. Christ is called our Mediator often, 1 Tim. 2:5, Heb. 8:6, Heb. 9:15, Heb. 12:24, but he is called a Surety once only, Heb. 7:22. The Socinian cavilleth at the word Mediator, and would not understand thereby a Mediator of reconciliation by way of atonement, but an Interpreter, or a bare Messenger declaring the will of God; But the contexts where Christ is so called do evidence more then so, howsoever the word Surety that will constringe the Heretic that he cannot evade; For a Surety (properly so taken) is one that receiveth the obligation upon himself, when the principal or debtor is notable to pay (Silvest Sum. Tit. fideiussum) So that whatsoever the debt is, that the Surety engaged is bound to perform; Christ then being our Surety, all that obligation which lay upon us, is derived to him.

Now first, this is plain, That Christ would fulfill all that righteousness which did belong to him; otherwise he would have been an imperfect Surety; for as those who are arrested by God in their own persons, shall not go out of prison till they have paid the last farthing; so neither would the justice of God set Christ at liberty, till every farthing of our debt was discharged. Hence Matth. 3:15, when John Baptist refused to baptize Christ, he saith, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. It becometh us] that is, John in his office, and Christ in his office, it behooved Christ in his way to fulfill all that righteousness that did belong to a Christ to do, as it doth to any man in his particular relation: Now in the Text we see, that submitting himself to Baptism, it was part of the righteousness which he did fulfill, as also to be circumcised, to have an offering for him, as for others; here we may justly wonder, why Christ should be baptized, seeing that Baptism in the proper nature of it, signifieth remission of sins, the Seal of which could not belong unto Christ? Many give several reasons of it, which seem to be very remote; That which appeareth to be most genuine is, That Baptism, though it doth in particular seal the pardon of sin, yet in the general its only obsignative of the favor of God to us, and our communion with him, therefore ordinarily said to be the seal of the Covenant of Grace, and in this signification Christ might well submit to it. But why is it called righteousness in Christ to do it? I do not with Grotius take righteousness here for condecency and fitness; but truly and properly righteousness, as being the fulfilling of his duty, he being now made man, and so under the Law for us, for although it be, *το πρεπόν*, yet that doth many times signify a necessary duty, Ephes. 5:3, 1 Tim. 2:10, and it must be so here, because the Baptism of John was instituted by God, and as it was not a mere condecency, but a duty in John to administer; so also it

was in Christ, who subjected himself to be a member of the Church, and thereby was obliged to be baptized, as others were. Hence Luk. 7:31, the neglect of Johns Baptism is called The rejection of the council or command of God. From this particular then I gather, That whatsoever righteousness did lie upon Christ to fulfill, That it behooved him to do.

Therefore in the second place, Let us take notice of what righteousness he was obliged unto by being our Surety. And,

1. That he was bound to make an atonement by his death for us, is acknowledged by all the Orthodox. Indeed the Socinian makes it not only an absurd thing, but abhorrent from all reason, that an innocent man should suffer death for the nocent, and be provoketh to the light of nature, and Heathens in this point. Its true, this is a Question disputed in the civil Law, Whether an innocent man may suffer corporal punishment for another. Covarruvias a man of great learning and various reading, doth pithily but shortly handle it. [Covarr. Nariar. resolut. Tom. 2. lib. 2, cap. 8.] Its confessed by all, That a man though innocent may willingly give himself to suffer for another in pecuniary punishments, and such outward losses. Its also granted, That God may punish those that are innocent at least, not nocent, for the sins of those that are nocent. Not to speak of God's Law, commanding the beast to be killed that was instrumental to wickedness, though the beast was not guilty of sin. Thus that learned Author instanceth out of Budeus, who hath it out of Demosthenes, that even animate and inanimate creatures that had been instrumental to a man's death, were formerly by the Athenians indicted and condemned by Draco's Laws. Not to speak of this (I say) its plain by Scripture, that God threatens to visit the sins of Parents upon their children, even to the fourth generation. How this is consistent with Ezekiel 18:18,19, is not my work here to examine. Its

enough for my purpose, that God saith, he will punish parents sins upon their children; and we see he did it in Dathans and Abirams case, as also in the children of Sodom and Gomorrah, in Achan's case, and Saul's seven sons, who were hanged for their fathers wickedness. Neither can it be limited, as some would, that God punisheth parents sins upon the children, when they imitate their fathers in their wickedness, for the instances mentioned show the clean contrary. And besides, it would not then have been said for their fathers sins, but their own. Thus the people of whom David said, These sheep, what have they done? Were punished for David's sin. Now although even Infants and others that were thus punished, were not absolutely innocent, but had corruption in them, for which they deserved any punishment God should inflict on them; yet as to this particular of their fathers sins they were innocent. So that its granted by all, That God may inflict misery upon him that is innocent, and this must be granted by the Socinian, unless he will deny Scripture, That Christ, though innocent, yet was greatly afflicted, dying an ignominious and reproachful death; only they make Christ's sufferings for a less matter, then we do; We say, It was to satisfy the justice of God; they only to confirm his Doctrine, which miracles could have done as well: So that its not our Doctrine but theirs, that makes God put Christ to those bitter agonies, and that needlessly, or for little cause at all.

Being thus cleared by Scripture, what God may do, we need not care what man's reason can object; and indeed it must be granted, That by the civil Law, no man can lawfully that is innocent, submit himself to die in the stead of the nocent; he may suffer loss of money, and such kind of damages he may sustain, but not to be mutilated in members, or to lose life. Therefore though the stories of Heathens do speak much of such things, yet

its hard to justify them; no, not that of Zaleucus, in putting out one of his eyes, for the reason given by Casuists is, because no man is Lord or Master of his own life, or his own members, and therefore cannot by voluntary consent deprive himself of them for another; But this doth not hold in Christ's case, for John 10, he saith, He had, ἐξουσίαν, right and power to lay down his life; he was Lord of his life, and so could give it up as an expiatory atonement for us, and therefore being our Surety he was bound unto it. Thus its clear for his passive obedience. And,

In the second place, By the same principles and reasons, its no less clear for his active obedience. Therefore Grotius is compelled to acknowledge, That Christ's satisfaction was by the holy actions he did, as well as by his sufferings, and brings this Text, By the obedience of one many shall be made righteous. [De Satisfac. cap. 6. pag. 97.] And certainly its no more against reason, That the virtue or obedience of another should be imputed unto us, then his sufferings. Seeing therefore that we had an obligation upon us to bring perfect obedience to the Law, it behooved our Surety to perform it for us; neither can it be rationally imagined, why his impletive obedience of the commands of the Law should be more dispensed with then the solutive of the punishment of it. Now the debtor or principal failing, not only in satisfaction to the punishment, but perfect obedience to the Law, it behooveth our Surety, if he will fulfil all righteousness, to accomplish both for us, and as to suffer in our stead, so to obey in our stead: otherwise we take but an half Christ, and he loseth much of his honor, and we much of our comfort. Its therefore our duty to look upon Christ doing as well as suffering, not to oppose or separate these from one another: And certainly as Bonaventure said, about the controversy concerning free-will and grace, *Tutius erratur*, &c. Its safe to err (if we must err) by giving too much to

grace, then too little: So its less danger, seeing the Scripture propounds Christ to be such a rich and plentiful Savior to give too much to him, then too little. We had better be found maintaining this, that Christ did more for us then he did, then affirming him to do less for us then he did. Though indeed we are not willingly to run into any error, for the genuine effect of that cannot be to the praise and honor of God.

In the third place, To understand better how much Christ is obliged for us as a Surety, its good to take notice, That there passed a kind of Covenant and Agreement between the Father and the Son concerning our Redemption. I do not speak of the Covenant of Grace, which God made with man fallen, I cannot by any means subscribe to their opinion, who hold this was made with Christ, but of a particular Covenant with Christ to be the Mediator; for thus the Scripture represents the Father stipulating and agreeing with the Son, that if he will lay down his life for such, and will become their Surety, to make up all the breaches that their sins have made, then he shall see of the travail of his soul, and he shall be satisfied, Isa. 53:10,11, so Psalm. 40:7. Christ is there brought in as a Surety, offering himself for us, and readily accepting of God's will in this matter. We see then the Father enjoining or requiring, and the Son accepting of this work, and upon this he is called God's Servant, and his ears are said to be opened. Hence Isa. 42:1,6. Behold my servant, whom I uphold, my elect in whom my soul delighteth; I will give thee for a Covenant of the people, for a light of the Gentiles; yea this agreement seemeth to be confirmed with an oath, Heb. 7:28, and for this service Christ is required, Psal. 2:8. To ask of God, and he will give him the Heathen for his inheritance: So that the Church of God is given Christ, as a reward of that obedience, which he showed in accepting of the Office of a Surety for us. This stipulation is made by a

learned man to be that council of peace, Zec. 6:13, which is said to be between the Lord, and the man whose name is the Branch. Though others by both do understand Jew and Gentile. And for this agreement it is, that Christ is called the second Adam; for as with the first Adam God plighted a Covenant concerning him and his posterity, if he did not fall; So also did he indent with Christ and his seed concerning eternal life to be obtained by him. Its true, there are men that speak very contemptibly of both these Covenants, making the former at least, if not the later, to be ridiculous and absurd, as if it were no better than that *Stipulatio de Hippocentauro*, spoken of in the civil Law [Covar.] But I suppose such a Covenant hath sufficiently been demonstrated out of the Scriptures.

In the fourth place, Such an agreement and stipulation being made between the Father and the Son, our sins are laid upon him, and his obedience and sufferings are made ours; so that in this controversy we are to look upon Christ in the nearest, but spiritual union that can be. Its not enough to say, Christ is the cause of our righteousness, but he is made our righteousness, Christ received by faith is the matter of our Evangelical righteousness; so that Christ doth otherwise procure our righteousness whereby we are justified, then he doth the grace of our inward Vocation and Regeneration, for he is not the matter of that: we cannot say, Christ received by faith is the matter of our Vocation and Regeneration, as we may say he is of our Justification. The Father works holiness in us, the Spirit worketh holiness in us, yet we cannot say, These are made righteousness to us, whereby we are justified, because neither of them did interpose to be a Surety for us; Hence by reason of this Union, Christ calls the sins of those whom he is to redeem, his sins, Psalm 40:12. Its Christ that speaks there, though it was also true of David as the type in another sense, Mine

iniquities have taken hold on me; our iniquities are called Christ's iniquities; Therefore Heb. 9:28. Christ is there said to come a second time without sin, implying his first coming was with sin, not indeed inhering in him, but imputed to him, so that he was to bear them away. Thus his righteousness and obedience is made ours, and both his obedience and sufferings were not only for us, but in our stead he accomplished all, as undertaking our obligation upon him.

Yet in the fifth place, We must thus understand the communication of Christ's obedience to us in those things only wherein we were obliged. We cannot say, That many things Christ did, are our obedience, and are imputed to us. The miracles that Christ wrought, though they were for our good, yet they were not imputed to us as our righteousness; and the reason is, because we had no obligation upon us to these things, and therefore Christ acted as our Surety in those things only wherein we were obliged, whatsoever other things he might do as God, or occasionally as man, or as a Mediator; These things though they had their direct and proper benefit accruing to us, yet we cannot say, Christ did them as in our stead: Even as with Adam, it was not every personal action that he did, that was imputed to us, we did not eat or drink in Adam, as we sinned in him, but that only in which the Covenant consisted. And thus have we finished the fifth Argument: we were the larger upon it, because this is the foundation of all, and all the other Arguments are at last to be reduced to this, this giveth life and strength to all the rest.

The sixth Argument shall be taken from the perpetuity and immutability of the Law: God will not give eternal life, but upon a Do this. This righteousness will be forever required, as the condition of happiness, Lev. 18:5, Ezek. 20:11, Matth. 5:18, and whereas it might be thought by the Apostles Arguments, that he did overthrow the Law, he disclaimeth such

inferences, Rom. 3:31. Yea (saith he) we establish the Law, the righteousness of faith doth not dissolve that. These places prove the immutability of the Law, both in the preceptive part of it, it doth and will require perfect obedience, as also in regard of the promise of eternal life: Insomuch that learned and great Authors say, [Beza, Junius, Perkins.] That we may claim eternal life, *ex formulâ foederis, Hoc fac & vives*, Do this and live; but I see no necessity of granting that, because the Law required it in our persons, and so it is not our doing, but Christ's doing for us by which we live: Its the same righteousness we and Adam in his state of Integrity are justified by, in respect of the nature and substance of it, only the manner of communication of it is different, in Adam it was inherent, in us it is imputed: Therefore the Leyden Divines do well observe, [Synop. puri. Theol. de Justificat.] That the righteousness of faith, or the righteousness of the Gospel and the Law, are not absolutely and simply contrary one to another; we are not justified contrary to the Law, only in respect of us, there is such an opposition, that he who is justified by one cannot be by the other, not that they are two distinct righteousness's every way, but two opposite ways of communicating the same righteousness, that righteousness we formerly had in us, is now in Christ our Surety, and we by faith are made partakers of it; Therefore its wholly a mistake to think, that the Apostle argueth against Justification by works, or righteousness by the Law, as fulfilled by Christ for us, for his purpose is to establish it so, only he bends himself against those that sought for this righteousness of the Law in themselves, whether without the grace of God, or with it. The Apostle then doth not absolutely and universally argue against the righteousness of the Law, but the endeavoring to find this in ourselves, and not in Christ. And indeed this must be so, because the primary work of Christ our Surety was,

to perform that obedience of the Law we were obliged unto; and secondarily to remove our punishment, which was due to us by the transgression of the Law: So that if we consider the stipulation that Christ made with the Father to be our Surety, his active obedience was the main and principal: Even as all Law-givers regard more the obedience of their Laws, then Satisfaction to the penalty; and indeed if we duly consider it, God himself cannot take off the obligation from us, no more than he can cease to be our God and Creator; for obedience is founded necessarily in the subjection of a creature unto its Creator.

A seventh Argument may be from the typical prefigurations of their active obedience by Christ. Indeed there is a later Writer [Forbes] that useth this Argument the contrary way, We are not (saith he) justified by the Active obedience of Christ, but the Passive only, because all the legal Types were of that only. But I urge on the contrary, There were prefigurative Types of his Active obedience; Therefore that concurrerth to our Justification. Although there is no strength in that Argument, to say, Such things were not in Christ, because there was no Type of it; but we need not run to that in Exodus 28:36,38, we there read plainly of the pure gold that was to be on Aaron, with this engraven on it, HOLINESS TO THE LORD, and this was, That the children of Israel might be accepted of in all their holy things: the pure and excellent Garments of the High Priest, as also his Washings and Purifications did manifest this; yea in the Lamb that was sacrificed there was required, that it should be without spot and blemish, which integrity was considered as part of the Sacrifice; and this the Apostle considereth as part in Christ's Sacrifice, 1 Peter 1:19. The precious blood of Christ, as of a Lamb without blemish and without spot. [The precious blood of Christ] there is his Passive obedience; [Without spot or blemish] there is his Active.

This purity was not a qualification of the Sacrifice, but a constitutive ingredient into it. To be without blemish, ἄμωμος, that required no defect in the parts, and, ἄσπιλος, that required no spot or streaked color upon it. The Incense also that was offered on the Altar, denoted Christ's Active obedience, which makes the duties of all the godly accepted, as appeareth Rev. 8:3,4.

The eighth Argument shall be from the object of our justifying Faith, which is the Person of Christ, or whole Christ. Hence its so often called Faith in him, or in his Name, and believing in him; If then whole Christ be the object of our Faith justifying, we are not to look to his sufferings merely, to his blood or death, nor to his birth or works only, but to take whole Christ, as the adequate object of our Faith; and certainly, the limiting of our Justification to his Passive obedience, divides Christ, and takes off much from his whole Person as the Mediator, and rests on part of that righteousness which we have by him.

Lastly, The Doctrine which holds the imputation of both Obedience active and Passive, tends more to Christ's honor and our comfort. Its true, we must not honor Christ, or take comfort upon feigned opinions of our own; neither may we argue, This (we think) honors Christ, and will bring comfort: Therefore its true; But when we see the scope of the Scripture is to exalt Christ, not in his own Person so much, as our Mediator, and to commend his love, by how much the more he was debased for us; As also, to comfort us by the proper fullness that is in him, for every want and temptation we have, then finding many particular Texts subservient to that general scope, we may with the more confidence and comfort assert the latitude of all his obedience for us: For the Scripture doth not only speak of Grace, but riches of Grace, and superabounding Grace by him, and that he became poor that

we might be rich; so that they extenuate it, who limit it only to a Satisfaction of the penalty of the Law, and will not admit an obediencial righteousness to the commands of it. Certainly, the temptation of a godly man doth not only lie about the pardon of his sin, but the defect and imperfection of his obedience. Therefore Beza (in his *Confessio Fidei*. cap. 28.) amongst other strong temptations of Satan, whereby he assaults the godly, makes this one, That we have not in us the righteousness which God justly requireth of us. Its not enough to have satisfied for sin, but God also requireth perfect obedience. Now in this temptation, he directs the believer to the other treasure of Christ, beside Satisfaction, which is his most absolute and perfect righteousness, which by Faith applied, we are in Christ accepted of, as co-heirs with him. Hence also he saith, Pag. 63. The Law and the Gospel differ not in respect of that righteousness we are to be clothed with, if we would have eternal life, but only in the manner of participation of it.

SERMON XXXVIII.

Arguments against the Imputation of Christ's Active Obedience, answered.

ROM. 5:19.

So by the Obedience of one shall many be made Righteous.

Its Lactantius his Observation, That erroneous persons do usually set themselves *destruere aliena*, rather than *astruere propria*, to overthrow other men's opinions rather than establish their own. And thus indeed the Socinians are remarkable herein, whose greatest work in all their writings is to destroy and demolish what the Orthodox have built, little attending to establish their own Doctrines. Seeing therefore the more noble and worthy part hath been dispatched by us, viz. the argumentative asserting of Christ's Active Obedience, as well as his Passive, as to our Evangelical righteousness; Its our work in the next place, to consider and weigh the contrary Arguments, some of which seem to have great color of reason and strength with them. And the first shall be that which they judge palmarious, and the chiefest of their Scripture-Arguments, and that is,

The Scripture attributing our Justification everywhere to the blood of Christ, it makes our redemption to be by his death only. So Piscator argueth,

(2. Vol. Thes. de Justif.) The Scripture attributeth our remission of sin and salvation, only to Christ's death, therefore only by it are we justified. To this we may reduce Forbes his Argument, concerning the Sacraments of Baptism, and especially of the Lord's Supper, that they represent only the passive obedience of Christ, and these being in their Institution the seals of the righteousness of faith, must necessarily infer, that our righteousness is only by Christ's sufferings.

Now although we have formerly answered sufficiently to this, as it was an Argument brought to limit the obedience mentioned in the Text, only to passive obedience, yet something more is to be replied to it, because they put so much confidence in it. And,

First, They put the word *Sola* in the Argument, which the Scripture doth not; They say, by Christ's passive obedience alone, but the Scripture useth no such limiting or exclusive particle. If our Protestant Writers had not upon better ground said, *Solâ fide*, by faith alone we are justified, they would have been justly obnoxious to the Popish censure. When therefore the Scripture doth so often mention Christ's death, this is not to be understood exclusively to his antecedaneous obedience, but synecdochically, by a chief part of it intending the whole; for as we formerly showed, the Scripture attributes it sometimes to other things, especially Phil. 2, there is the whole course of his obedience from his birth to his death, mentioned as the ground of our salvation; and to these former places, I shall add all such Texts, as make the whole person, even Christ himself the ground of our reconciliation, not restraining the person to his sufferings, but making the whole person to be the matter or object of our acceptance with God, Rom. 3:25. Whom God set forth to be a propitiation. So 2 Cor. 5. God was in Christ reconciling the world to himself, and Christ was made sin for us.

John 1. As many as received him; and in many places, Christ speaks of himself in his whole person, that he is life, that he is the bread of life, That he who believeth in him shall never die: So that to speak properly, not the death of Christ, but Christ himself is the object of our Justification: Neither are we to seek it either in his active, or in his passive obedience by dividing or distinguishing of them, but in Christ himself.

Secondly, Even the Adversaries must acknowledge from their own principles, that by death we are to mean other things besides that, for otherwise his sufferings before in the Garden would be excluded, wherein Christ seemed to be more afflicted then in death itself, as also the sufferings of his soul under the sense of God's anger, which yet many of the opponents acknowledge; yea there are those that confess all the servile acts of Christ's obedience to be part of his satisfactory righteousness; and if death be not understood synecdochically, they must be all excluded; it is therefore of necessity that we must look upon Christ's death, not as oppositely to his former acts of obedience, but because this was the ultimate and most signal expression of it, therefore doth the Scripture so often mention it.

And as for the Sacraments, though they may visibly in a more peculiar manner represent Christ as suffering for us, yet most Divines say, That our communion sealed in them, is not properly with those actions of Christ, but Christ himself: So that in every Sacrament, its Christ himself we put on, and its Christ himself that we are more engrafted into: Hence John 3:14,15. Christ dying on the Cross is resembled to the Serpent lifted up, and whosoever believeth in him shall not perish, but have everlasting life. Thus the eating of his flesh and drinking of his blood sacramentally, is nothing but believing in him, and receiving whole Christ primarily, and all his benefits flowing from him by consequence. Its therefore a great mistake to

oppose Christ's death to his active obedience; for Christ's sufferings, merely as so, do not make an atonement for us, but as they were the effects of his obedience, and of his love to God and man; Therefore we are to look on Christ's death, as an obediencial act, which was the consummation of all his former obedience, yea if we thoroughly search to the root of the matter, it was not so much his external sufferings, as the inward promptitude of his will to die for us, that was meritorious, and this will he had as soon as he came into the world. Therefore that very place so much insisted on by the opponents, is a pregnant instance against them, Heb. 10:10. By the which will we are sanctified, through the offering of the body of Jesus once for all; because that [once] is not spoken determinatively, as if then, and only then our consummation of happiness was attained, but its expressed oppositely to the frequent repetition of the Sacrifices in the Old Testament: and that we are not to restrain this blessedness of ours to the time of his death, appeareth verse. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared for me— Lo I come to do thy will (O God.) By this its plain we are not to look so much to Christ's death, as his will to die, for that external act had no merit in it, simply as so, without Christ's will; and Christ's will is not to be considered as immediate before his death, but as soon as ever he came into the world. And although we are not curiously to inquire when began the time of Christ's meriting for us, yet we see by that expression (when he cometh into the world, even then it is, to do thy will, O God) that this must needs be very early, and by this will which he had as soon as he came into the world, we are said to be sanctified; and therefore as Suarez (though a Jesuit) yet speaks more soundly in this particular, then many others who pretend to greater Orthodoxy, when out of Aquinas he showeth, That by the Covenant

and appointment of God its brought about, that the whole life of Christ should be ordained for the obtaining of a full right, as it were of one merit to be consummated in his death. (Suarez De Christo Quaest. 19. Disp. 39.) So that our proper duty is not to divide his active or passive obedience, or to attribute his holiness to one end, and his sufferings to another, but to look upon his whole life and death, as that full and integral righteousness, whereby we stand justified before God. And thus much for the first Objection.

The second Argument brought against the imputation of Christ's active obedience in the sense controverted, is taken from the debt and obligation that lay upon Christ in respect of his human nature to obey the Moral Law of God. From whence they argue, That which Christ was bound to do for himself, that cannot be imputed to us for our righteousness, but Christ in respect of his human nature was bound to obey the Moral Law for himself: Therefore it cannot be imputed to us. Even (say they) as if Christ had been bound to suffer for himself, his sufferings could not have been a Propitiatory Atonement for us. This is one of the principal Arguments insisted on: Christ as a man, and as a member of the Jewish Church was obliged to an actual conformity in obedience to them, and therefore it was not for us, but himself, that he did so obey.

This Argument deserveth a large discussion, for a great part of the cause will be gained if this be cleared. And,

1. There are Divines of very great name, that do wholly deny that Christ was bound to the Moral Law, because though his human Nature was a creature, yet because the personal subsistence of it was Divine, and Laws being given not to Natures, but to Persons, therefore it was that he was not bound to obey any Law; and indeed it must be acknowledged, that the

whole order of nature was inverted in Christ: Everything in him was a miracle, he was a Lord of the Law, and yet obedient to it, he was both a Viator and a Comprehensor: so that its no wonder if those things which are easily granted of pure mere men be denied of Christ, who though man, yet had a Divine Subsistency. But whether this hypostatical Union did absolutely free him from an obligation to the Moral Law, I much doubt, for still his human nature did abide a creature, and the will of a creature cannot be the supreme Law, therefore it had an obligation upon it, and if this be not so, it will be hard to say, how Christ could obey, for *actiones* are *suppositorum* also, actions are of persons properly, and not of natures, and so by this means we shall make it impossible for Christ to be our Redeemer and Surety. We must therefore necessarily conclude that Christ was obliged to keep the Moral Law, not indeed as God, nor in respect of his personal Subsistence, but as man; For its an undeniable Rule, amongst the learned, that what doth belong to either of the Natures of Christ, is yet attributed to the whole person, by, *κοινωνία ιδιωμάτων*, the communication of properties: So that as Christ himself said of himself, while on earth, John 3:13. That the Son of man is in Heaven; and Acts 20:28. God is said to purchase the Church by his own blood, which expressions are true by the communication of properties: So also its true, when we say, Christ was bound to keep the Moral Law, that is, in respect of his human Nature: Neither is it necessary to put in that limitation always (as a man) in our speeches, for we see the Scripture speaking so often of Christ, without limiting either to his human or divine Nature, because common reason will make us apprehend, in respect of which nature it is, that such a thing is affirmed of him; Therefore let us grant, that Christ as man was bound to obey a Law.

In the next place, Let us consider what Law he was obliged unto. And,

1. There is that which is called by some, the Eternal Law, or Law of Nature, whereby things intrinsically good are commanded, and intrinsically evil are prohibited; such are, to love God, not to lie, &c. Now even to this Law say some eminent Divines, Christ was not bound, because the hypostatical Union did exempt him, for this they think as absurd, as if a man should say, Christ was subject to himself, or Christ was bound to obey himself. Therefore though they will grant, That Christ could not lie, could not but love God, yet this did not arise from an obligation of any Law he was under, but from the perfection of his Nature: Even as God himself cannot sin, not because he is under a Law, seeing his Will is the Rule of all goodness, but because of the infinite holiness which is in him. But I cannot subscribe to this, because (as was said before) the personal Union doth not exempt the human Nature of Christ from being a creature, neither doth he cease to be man; And therefore seeing his human Will was not the supreme Rule of holiness, its necessary it should be conformed to that which was supreme: Hence he said, Not my will, but thine be done; and although it be true, that its the person that is the principle of actions, and to whom Laws are made, yet mediately they extend to Natures also.

The person or suppositum is the *principium quod*, the principle that doth act, but the Natures in Christ, are the *principium quo*, the principle by which the person doth work. So that I shall not deny, but that Christ as a man was obliged to this Law, yet there is no consequence at all, that therefore this obedience of his may not be imputed to us.

In the next place, there is the civil or political Law, under which I comprehend the command of obedience to parents, though that also may be called natural, and so it is in respect of mere man, but I think it was positive

only in respect of Christ; and here the Question is, Whether Christ was bound to obey these Laws? Only take notice (as is more to be showed) that an obligation may arise two ways:

1. From the nature of the thing antecedently to a man's consent.
2. From supposition only, supposing a former consent to such and such a condition, then he having engaged thereunto, by that means he hath induced an obligation upon himself, as between man and man: Though a friend be not bound to be Surety for another, or to pay his debts, yet if once he hath undertaken it, then he is obliged, not from any intrinsical cause, but by an extrinsical supposition.

To apply this to our purpose, when we question, Whether Christ was bound to obey the mentioned Laws? We speak not of an obligation by supposition; for when he had once voluntarily made himself under such a Law, then he was bound thereby; but of an intrinsical obligation arising from the nature of the thing, Whether Christ was bound to obey his Parents, or the civil Magistrate, as other men are? Or, Whether the obedience he did show was only voluntary, and for our example, and concerning his subjection to his Mother Mary? Certainly, even in that Law of honoring Parents there was a great difference between Christ and a mere man; Therefore we read, when his Mother (John 3:3) told him, they had no wine, that Jesus said to her, Woman (not mother) What have I to do with thee? My hour is not yet come: So again, Luke 2:48, when his mother said, Son, Why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing: he said unto them, Wist ye not that I must be about my Fathers business? These expressions do argue some independency in Christ, more than in a mere natural son; for although Levi is commended for not knowing father and mother; yea in Christ's cause we are to hate father and

mother, yet our Savior seemeth to insinuate more in himself than this. Its true, its said at the 51st verse, that Christ went down with his parents to Nazareth, and was subject to them; but the ground is not set down whether it was a voluntary subjection, or necessary from a natural obligation. Certainly, it could not be a natural obligation, as to Joseph, who was his father only, (as it was supposed) or his legal father amongst men; and in respect of his mother, although he was born of her, and made of a woman, in respect of his bodily substance, yet seeing her conception was in a miraculous and extraordinary way, we cannot say, that she was his mother in such a manner as ordinarily mothers are to their children: This is to show, that though Christ was subject to his Parents, yet there was not such a natural obligation upon him, as is on mere men, but it was in a great measure, though I cannot say universally voluntary, I say universally, because so far as she was his true mother, and he her true real Son, so far the natural honoring Parents did extend to him. There is no less doubt about the civil Magistrate, Whether Christ as man was bound to obey him; for when they came to demand Tribute of him, our Savior's Argument seemeth to carry it, that he was free, Matth. 17:26, a difficult place it is, that hath occasioned much debate upon it. Its granted by all, That *quoad factum* and *usum* did subject himself to the Magistrate, did pay Tribute, did not refuse to appear before their Judgment, acknowledged Pilate had power over him: But the Question is, Whether there was an obligation upon him as he was man to do thus? Or, Was it a mere voluntary privation of the use of that right which he had? To this there are several Answers, which arise from several springs; for there are those that say, Christ as man by his lineal descent had the true and proper right to the Kingdom of Judea, that the Scepter did belong to him, as being the next successor, only he did

voluntarily abstain from the claim and exercise of this right; so that when he was taxed with others, and paid Tribute, this he did, not as bound to it, but relinquishing or suspending his right. But there must be many doubtful conjectures cleared ere this can be positively asserted. The Popish parasites upon a carnal design to advance the Pope above all civil power, say, That Christ as man had the direct and absolute dominion over all the Kingdoms and Nations of the world, and that by a three-fold title, 1. Of his personal Union. 2. By Merit. 3. By Redemption. So that by this right, Christ, if he would, might have deposed all the powers that then ruled, and have taken their privileges into his own hand; he had this dominion, they say, *in habitu*, though he did not put it forth in *actu secundo*. But this is contrary to Scripture; for Christ saith, John 20. His Kingdom is not of this world; neither was such a privilege any ways proper or accommodated to his Mediatory Office, howsoever by this opinion Christ was not obliged to obey any civil Magistrate, because all temporal Jurisdiction did belong to him, as a Superior. In the third place, Split (l. 6. de Repub. Eccl. cap. 1.) acknowledged to be a learned man, though in a large Discourse, he is very vehement against such fawning Positions of some Papists, yet affirmeth, That it cannot be said *sine blasphemia haereticali*, that Christ as man was subject to the civil power, or that Caesar and Pilate had any right over him even as man: The reason he proceedeth upon is, That the right of civil power doth not extend to humanities in the abstract, but to persons, and therefore Pilate did not only sin by unjust judgment condemning the innocent, but also by an usurped judgment, exercising jurisdiction over him, who was not over him. Its true, he will not grant Pilate's judgment was usurped, for he had right upon a lawful presumption, because Pilate was not bound to know that Christ was God, as well as man, or that his human

Nature did subsist in the Divine Person. But this is infirm, for Pilate being the Judge, as he was bound to know, Whether Christ was innocent or no, so having the opportunity and means of knowledge, he was bound to have believed in him as the Messias,

Not to be too long on this, we may conclude, That Christ did truly subject himself unto civil powers, and was obliged thereunto as man, taking such a servile form upon him, as he did; only this subjection and obedience was voluntary, in that he was not necessitated, but voluntarily took our nature upon him in such a subjected way for our everlasting good: Even as he voluntarily took a passable body, subject to thirst and weariness, yea pains and death itself for our sakes: So that although he might have been made man, and yet not put himself into such bodily infirmities, or moral subjection and debasement; yet when once he hath thus subjected himself, then there is an obligation upon him.

A further doubt may be made about the positive precepts, which God gave the people of the Jews, to be circumcised, and perform those ceremonial precepts God gave the people of Israel; for Piscator he saith, Christ was bound to these as being an Israelite, and so it was his duty to be circumcised, which accordingly he was in reference to his own obligation. Others that deny the active obedience of Christ in our sense, do grant, that he was not bound to these, but they were part of that Mediatory Law Christ had imposed on him.

SERMON XXXIX.

That Christ was truly and properly subject to the Law of God, both general and particular: And that he suffered in obedience both to the natural and positive Law.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

The Answering of this Question will be of the same affinity with the former. As Christ was not necessitated to be man, so neither to subject himself to that positive obedience; yea though as man he might not have submitted himself unto it: for if this subjection did necessarily follow his human nature, then still Christ would be bound to such an obedience, for he doth not cease to be a man though glorified in heaven. This obligation then of Christ in the days of his flesh to be circumcised, and to observe such positive precepts as were commanded the Jews, did arise because of that voluntary resignation of himself to be made under the Law, which God should give his people, though in respect of his Divine nature he was Lord of that Law. Hence it was that he did observe the Sabbath, and although he did those things which his adversaries judged to be a breach of the Sabbath,

yet he vindicated those passages, because they were the duties of charity and necessity: Its true he saith, The Son of man is Lord of the Sabbath, Matth. 12:8, but that may be understood because he who was the Son of man, was also God, and so there is the communication of properties; or else in a general way, that the Sabbath was made for man, and therefore in cases of necessity a man was not obliged to such duties, as ordinarily are required. And certainly, that our Savior was obliged by the Law, as others were, (though also with great dissimilitude) doth appear in that he challengeth his adversaries, Which of you can accuse me of sin, and what evil have I done? Implying, that if he had broken the Law, they might justly have accused him: He doth not at any time plead an exemption from the Law, or that it was made for mere men, but not for him who was God and man, but still acknowledgeth an obligation upon him; and although in paying of tribute he pleaded his freedom, that is, if absolutely considered, if it had pleased him, he might not so have debased himself; yet supposing he would become man in such a way for our redemption, then he did voluntarily take this obligation upon him, which appeareth in that expression to Peter, when he yieldeth to pay, that he may give no offense, Matth. 17:27, which supposeth that there was an obligation upon Christ as man, not to give just offense or scandal, otherwise if Christ had stood upon his absolute exemption from all Laws, there was no cause to regard the matter of offense. Thus our Savior, Matth. 4:10, when the devil tempted him to such things as were unlawful, he repels him by such arguments as are taken from those duties that belong to a man. Thus Christ made that command, Thou shalt not temp: the Lord thy God, to belong to him: So Thou shalt worship the Lord thy God, and him only shalt thou serve, Christ appropriates to himself; by which it appeareth that Christ looked upon it as

his duty to worship and serve God according to those ways that God had commanded others.

But against this there are Learned men that Object, Christ (say they) could not, no not in respect of his human nature, be obliged to the positive worship and ceremonial Law of the Jews, because he was not truly and properly a child of Abraham, because he was not in the loins of Abraham, as other Jews were, even as he was not in Adam; therefore though Adam was under a common Covenant for himself and his posterity, yet this Law did not bind Christ as it did all mankind, for then Christ should have sinned in Adam, as well as the rest of mankind. Thus it is also in respect of Abraham, seeing he was not contained in Abraham, properly, neither was of Adam, *quoad seminalem rationem*, but *corpulentam substantiam*: Therefore it could not be, that those positive precepts should reach to Christ. And further, such precepts are made to those that do imply imperfection in them, for the ceremonial Law did signify the expiation of sin.

Now though this be very specious, yet it will not hold:

For 1. its granted even by them that Christ did actually submit himself to the observation of those positive precepts. They grant the *Factum*, but not the *Jus*, the observation, not the obligation. But their Objection will fall on themselves, Why should Christ submit to that, which in the institution of it did denote imperfection and sin in the subject obliged?

2. Their Arguments prove, that Christ was not obliged to put himself in such a condition that required such subjection, but when once he had resigned himself unto it, then he was bound not indeed properly for himself, but for us, as he was not made man for himself, but for us. Christ being circumcised did thereby make himself a debtor to keep the whole Law, not for himself but for us; Its true those that deny this obligation of Christ, say,

that passage of Paul's, He that is circumcised becomes a debtor to keep the whole Law, is to be meant only of mere man, not of Christ, who was not seminally in Abraham. But first, The Scripture calls Christ, the seed of Abraham; he is that seed in whom all the Nations of the earth are to be blessed. And secondly, Being a true man, though not in that ordinary propagation, he was thereby a member of the Jewish Church; even as if God had raised up children to Abraham out of stones, they would have been Abraham's children in the Scriptures sense, though not by natural propagation from him. Christ then being true man, yea and *ejusdem speciei* with other men, in respect of his human nature, he was obliged to such a worship of God, as was then appointed for all men, who should serve him according to his will. Hence it is that John 4, he puts himself in the number of the Jewish members, when he saith to the woman of Samaria in the plural number, we worship what we know. So that it was his duty, as man, to worship God: And therefore we read so often of his praying unto God, and that with so much fervency; for although he could as God do whatsoever he pleased, as appeareth by his working of miracles, and so needed not to pray anymore then God himself, yet as man it was his duty to pray unto God; Prayer being by Divine ordination, the means by which God had decreed to bestow on him that glory he was to partake of: So that as its said, it behooved him to suffer, and then enter into glory, Luke 22, thus it behooved him to pray, and so receive that exaltation of his person. Hence Psal. 2, its said, Ask of me, and I will give thee the inheritance of the earth. He was bound to ask and seek for it by prayer at God's hands; and John 17, he doth there make a large prayer, which is for to accomplish and effect all those things either for himself or his Church, that he had merited at God's hands. By all this it appeareth, that Christ having once subjected himself in

this way as he did, there was an obligation upon him to conform himself unto those positive precepts, and that he did observe those commands not merely for example, but from obligation and duty as he was a man in that debased way.

3. The next and last thing to be debated about the Laws Christ was obedient unto, is, Whether there was a peculiar Law or Commandment laid upon him to be our redeemer and to die for us. And to this we have formerly answered, that Christ was truly and strictly under a command, and that what he did was properly and truly called obedience. We showed many places, wherein Christ himself called it a command, not a mere bare insinuation of God's will, but a strict command, and indeed otherwise it could not have been obedience, unless *materialiter*, as its said, the glorified Saints in heaven do, to whom properly no command is made; they being now no longer viatores, or travelers to heaven, but at their journeys end; and so *comprehensores* of that Crown of glory laid up for them: So that although they love God and delight in him, yet (say some) this is obedience *materialiter*, not *formaliter*. But that Christ's obedience was formally so, appeareth, in that otherwise he could not have merited, neither could he have been our Surety to take our obligation upon him.

This then being granted, there is a further and a more difficult Question arising from the former, viz. Whether Christ's obedience in dying for us, was to a natural or a positive command: That is, Whether Christ in undertaking our redemption, was bound by a mere voluntary positive precept, such as God made to Abraham to offer up his son Isaac: or whether it was from that moral Law, to love God with all his heart and soul, and his neighbor as himself. There are Learned men that say, Christ being once made man, he was bound as a man from love to God's glory, and to his

neighbor, to lay down his life for man's salvation: And this they think will hold the more firmly, if we suppose it revealed to the human nature by the Father, that he will not save man any other way. Then say they, as it is a man's duty in some cases to lay down his bodily life to save the spiritual life of another, and the Apostle saith, we are to lay down our life for the Brethren, 1 John 3:16, so it was Christ's duty as man, being no other could do it but he, and he was only qualified for it by his debasing of himself both in life and death to procure our salvation. Neither is that thought any considerable Objection, though it be a duty to a mere man, because the salvation of another's soul is a greater good then the bodily life of another; whereas Christ temporal life being the life of him who was God also, did serve to be more worth than the salvation of all men's souls. This (I say) is not considerable, because Christ's life was not absolutely lost, it was only for a little time that his soul and body was separated, though his Deity was not from either of them. Thus these Authors think, that as in some cases the moral Law doth bind to be Martyrs, and to lose our lives for the confession of faith, and edification of others; so it was also a command upon Christ, that God having decreed to save man no other way, but in mercy and justice joined together, and there being no other in the world but he that could do it so, but he who was God and man; therefore the love to God's glory and man's good, was requiring him to become a Surety for us. Neither will this take off from the free love and grace of Christ thus in living and dying for us, because it was wholly from his mere goodness to put himself in such a condition of suffering for us, in so much that absolutely he was free to do otherwise. This obligation ariseth only from the supposition, that he will become man for us; and certainly if Moses, but especially Paul could arise to such a measure of love, as to say, he could desire to be an Anathema for

the good of his brethren in the flesh, Rom. 9:3, no wonder if Christ did absolutely submit himself to be made a curse for us, out of love to God's glory, and the salvation of man.

But if we speak exactly and properly, we must say, That command imposed on Christ to die for us, was reducible partly to the moral Law, and partly to a positive and special command. It was a positive and special command in this sense, because this duty of dying for man's salvation, could not be enjoined any mere man, for that could not be his duty, which was intrinsically impossible for any man, though possessed with so much perfection as man's nature was capable of. And besides, it must in this sense also be positive, because it was in God's gracious good pleasure, whether he would open a way or no for the salvation of a sinner, and whether he would accept of a Surety or not. But whatsoever is commanded by the moral Law primarily and directly, its from its own nature intrinsically good and just; and therefore said not to be just because commanded, but commanded because just. And indeed if it were not so, all the grace of God would be evacuated that is seen in our Redemption: For then God should necessarily will, That Christ should be our Redeemer, and Christ also be necessitated to undertake this Office upon him; so that so far that here is a particular way commanded, whereby our salvation is to be accomplished, this is altogether positive.

But in the second place, If we do regard the root and fountain from whence Christ as man, was thus willing to be subjected to this command, that must needs arise from the moral Law; for seeing the Law doth require even of Christ as man, to love God and man perfectly; hence we may say that *eminenter* and *virtualiter*, though not *formaliter* it was required by the moral Law. It was by a special command that there should be such a way

enjoined to demonstrate Christ's love; yea it was a way ordained by the infinite wisdom and goodness of God: it was wholly supernatural both in the institution and revelation of it; yet when that way was made known to Christ as man and imposed on him, it was from the moral Law he submitted to it; the moral Law in the general commanding this, that whatsoever God shall require or appoint as an instance to demonstrate love to him, that we are bound to do: So that it is here in this respect, as in the Command, Thou shalt do no murder, &c. This Law did oblige Adam, though while in the state of integrity there could be no object about which such a prohibition could be conversant. But when through sin, such temptations are, then the moral Law is put forth into actual exercise: So that it is very great weakness to say, Christ was not bound to die for us, no nor any to be Martyrs by the moral Law, because that was given to man in integrity, for the command doth oblige, not only to what was then, but also to what new occasions or objects shall rise afterwards. Thus by the moral Law we are commanded to love our enemies, to believe in Jesus Christ; for though these objects were not in the state of Integrity, yet when they shall be propounded, they are commanded by virtue of that old Law. Hence our Divines do well demonstrate against the Socinians, that Christ enjoined no new moral duty, only did interpret the Law in a more spiritual and large extension, then the Pharisees had done. Thus we may say of that personal command to the young man, to sell all he had, though it was in respect of the matter, special and personal, yet in respect of the original and root, it was from the command of God, which requireth us to love God with all our strength. Its true, the Apostle John, 1 Joh. 3:16, doth press the duty of laying down our lives for the Brethren, because of Christ's doing so for us, which is a new motive that the moral Law strictly taken, did not know: but its ordinary in

Scripture to press an old duty, from some new and special consideration. Thus they are commanded to have one God for their God, because he brought them out of Egypt. This holds also in that exploratory command to Abraham about killing his son, it was special and positive in respect of the matter commanded, yet when once commanded, it was from the moral Law he should obey. Thus it is also in Christ's dying for us, the matter and the way was wholly of free grace; but when once determined and appointed by God, that this way and no other way he would have man saved, and it being supposed that Christ would become man for us, then that command of love did rule in Christ's heart: and therefore Psal. 40, he saith, Behold I come to do thy will. Thy Law is within my heart. Neither will it follow from hence that Christ as man was bound absolutely to will and procure the salvation of all men, because his human will was directed and circumscribed by the Divine. Thus we have at large discussed this noble point, that hath so much influence into this Controversy, concerning Christ's subjection to a Law, wherein I have closed with those that do hold Christ as man was subjected to a Law. And therefore do wonder at those, though great Pillars that will answer the Argument proposed, and put all upon this issue, That Christ was not bound to obey any Law, and therefore what he did way of obedience it was wholly for us, not that any obligation lay upon him.

Before we dismiss this Point, let us consider what is objected to this Doctrine: And first its said, Christ though he be a man, yet being one person, and that Divine, he could not be subjected to a Law anymore then God himself.

To this it is Answered, That its true that Christ, both in respect of his Divine nature, as also of his personality, is not bound by any Law, but in respect of his human nature: and its an acknowledged rule in Divinity, That

by reason of the communication of the properties, we may predicate that of Christ's Person in the concrete, which belongs to him only because of one of his Natures. Thus we say Christ died, Christ suffered; certainly this is more than to say, Christ was subject to a Law, and all is true, because of his human nature, which was the principium quo of these things.

If it be said, that Laws are given to persons, not to natures, to men, not to humanities in the abstract,

Its answered, First, This is not universally true, for the separated souls damned in hell, do yet sin against the Law of God in that they hate him, and rage at him, when yet they are not subsisting persons.

But secondly, Commands are given primarily to persons, but secondarily and remotely to natures, and therefore though the Law did not immediately, yet mediately it did extend to Christ's human nature.

It is further objected, That Christ needed not any command, because he had a perfect inclination within to what is good and holy. Besides to a command there is enjoined threatening, and so it would be thus, that if Christ did forsake or fail in his trust, he would be a sinner, and so guilty of condemnation.

But two things may be replied to this, 1. That commands were not given to Christ as they are to mere men, who need direction and quickening to their duty: Therefore such additaments of encouragement, or commination were not necessary to him.

2. It may be granted that even such comminations were added to the commands, yet they made no impression of terror upon Christ, who was not subject to any failing, and therefore were only to inform how much God did hate or dislike the contrary to what he commanded, not that they supposed

any necessity of such spurs to Christ for the performing of what was imposed.

SERMON XL.

Some Objections Answered, and Distinctions Examined, concerning the Obedience of Christ.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

Christ (we have heard) was truly and properly subject to a Law, and that both general, which concerneth every man, and also particular, which did relate to him as Mediator.

There is one Doubt more to be removed ere we proceed, and that is, How it could be called a command imposed on Christ to die for us, seeing that his death did depend upon the wicked and corrupt wills of other men, and he was not bound to kill himself: Therefore that seemeth not to be a command to him, the effecting whereof was to be by the wickedness of others.

But this is easily resolved, That the command upon Christ was to walk in such a way, and to do that work of God on earth, which he had commanded, not to shrink or fly from duty, in the accomplishing whereof the malice of his enemies would be stirred up to put him to death, and when that hour was come, Christ would not decline it.

Thus I have been large in discussing this Answer, which many learned men give; but upon the weighing of it, it seemeth to be too light. Though this deep searching into the particulars of it, is very profitable to give light in the controversy.

I proceed therefore to a second Answer to the grand Objection, which was, That Christ being obliged to the Law for himself, could not fulfill it for us, it was paying his own debt, and so could not thereby discharge ours.

A second Answer, which seemeth to carry more truth and solidity with it, is, That Christ, though when he assumed the human nature, he was thereby indispensably subjected to the Law of God, yet because he did freely and voluntarily become man, and so put himself of his own accord into a state of subjection, therefore we may absolutely and truly say, Christ was free from the Law, and this may fully satisfy the Objection. Its denied, that if we speak simply and absolutely Christ was obliged by the Law, because this obligation comes by supposition, and upon a mere voluntary dispensation; for as he was not made man for himself, so neither made under the Law for himself; he did not become man, that he might obey the Law for his own good, but all this was for us. Hence Isa. 9. To us a Son is born; and the Angel told the shepherds, Luke 1. To you is a Savior born, therefore he had his Name Jesus, not in reference to himself, but to save his people from their sins, Thus also Galat. 4. His being made of a woman, and made under the Law, are put together, with the final cause, why? Not for himself, but to redeem us from the curse of the Law: So that if we speak absolutely, we may say, Christ was not bound by the Law, because he did of his mere accord put himself into this subjection; and although while he is in this way of submission, he is bound to obey, yet that is but an hypotheticalal and conditional obligation: Even as being made man he was bound to suffer for

us; for although it was his mere goodness to undertake the Office of our Redeemer, yet when once he had taken up that will and resolution, Behold, I come to do thy will, O God, then it was necessary he should suffer for us. Therefore the Scripture puts a, $\delta\epsilon\tilde{\iota}$, an *oportet* upon it, It behooved him to suffer, and so to enter into glory, Luk. 22. Then its his duty to drink of this Cup, and it cannot pass away. Therefore Christ was no more obliged to obey the Law for us, then to suffer for us: for it was his voluntary giving up of himself to this work, only when it was once undertaken, it was necessary he should accomplish it, otherwise he would have been unfaithful in his trust. Therefore these are unclean and unsavory positions of the Arminians, who say, Christ might have relinquished this Office of Mediatorship, he might not have delighted in the glory set before him. No, such was his holy perfection, that he had an immutable necessity, though not a natural one, to fulfill his Fathers will. Its then in this case, as the Schoolmen say about the liberty of the will, when the will hath formally determined itself to will, and doth produce such a volition, it cannot do otherwise, for the old Rule is, *Quicquid est, quando est, necesse est esse*: yet, they say, That act of the will is free, and the will hath not lost its liberty, though determined. Thus seeing Christ was not originally necessitated to take our nature upon him, and the Scripture attributeth it always to his love, therefore it is that we may say with Calvin, he was *immunis*, exempt from the Law: So that although Christ was as man bound to the Law, yet there was a vast difference between him and us, because Christ became man voluntarily, we necessarily and antecedently to our wills, and which is the signal difference, Christ became man, not for himself, or to have eternal life and glory by any obedience, but for us: So that we cannot distinguish of a righteousness which Christ had

for himself merely, and another he had for us. And this brings in the examination of some distinctions. As,

First, Of a legal Obedience, and a servile Obedience. A legal obedience they call that which Christ as man was bound to put forth, even his conformity to the whole Moral Law. Servile obedience they call that which Christ demonstrated in respect of that special command of his Mediatorship: For (say they) though he was bound as a creature to obey the Moral Law of God, yet he was not obliged in such a low, debased manner, both by doing and suffering to procure our Salvation.

This distinction hath some truth in it, only its insufficient and imperfect, as it is managed by the learned Authors of it to serve their opinion. And,

1. Take notice, that this opinion doth not Piscatorize, For our Justification is not hereby limited to the mere death of Christ, but all that obedience he showed in his life time, subserviently to the Law of his Mediatorship, both active and passive, do make up our complete, satisfactory righteousness. So that all active obedience is not excluded, but what is supposed not to be an act of humiliation.

But first, This distinction is built upon a metaphysical abstraction or notional precision of respective formalities. Its true indeed, Christ might from his very birth have been in such a condition, as the glorified Saints shall be. Its the opinion of some Schoolmen and others, that Christ would have been incarnated, though Adam had not fallen, because it was such a glorious mystery, and desirable in itself, without any respect to sin: Only (they say) then Christ would not have come in a passable body, and then he would not have been in a meriting way, neither would his obedience have had any penalty or debasement in it. Whether this be true or no, its not material; only we grant, That Christ might have taken our nature in a

glorious and immortal manner; but de facto, Christ did not, yea the Scripture revealeth no other end of his coming into the world, but to be our Savior, and makes his very Incarnation, and all that he did to be in reference to us: So that howsoever in a man's understanding there may be made such precise respects, yet in reality, there was no legal act of Christ's obedience, but it was servile, Phil. 2. The Apostle expresseth the whole state of his humiliation, to be in the form of a servant. Its therefore in vain to dispute of an absolute power, when the ordinary power is in question. The controversy is not, Whether Christ might not have performed legal acts of obedience, that would not have been imputed unto us? But whether he actually did submit himself in that humbled manner to obey the Law for himself, or others? So that Christ's legal obedience, but not penal or servile, is an *Ens in intellectu*; Its *Rosa in hyeme*, as in respect of this controversy.

If with Piscator it be said, That this legal obedience did wholly belong to Christ himself.

I answer, That it did behoove him no more to be under the Law, then to be made of a woman, yet certainly he was not obliged to be made man for his own self.

And again, There is no repugnancy, as is to be showed, that the same obedience should be under one title due and required, and under another title or end to be wholly voluntary and undue.

2. This distinction then in a well-seasoned sense, may be approved of, that Christ's obedience as it was penal, was part of our righteousness (and de facto it was not otherwise) but not as legal; though the members of the distinction are not opposite; for legal obedience may be servile, and servile legal; servile is not here taken in the sense, as we call servile fear: Christ had no such obedience, he did not obey in a servile manner, merely out of

fear; but its called servile, because it was done by him, who was in the form and condition of a servant, and it being servile obedience in this denomination it was also legal: So that this division faileth in the known Rule of Logic; The same obedience is legal in respect of the Rule, and servile in respect of the person accomplishing it.

3. This distinction is not stood to, or any ways improved by the Authors, or at least very inconsiderably in the protract of the Dispute; for when such Texts are urged, That the righteousness of the Law may be fulfilled in us; Christ is the end of the Law for righteousness, or Christ was made under the Law; They run up not to the Sanctuary of this distinction, neither do they seem to acknowledge the impletive obedience of the Law by conformity unto it, though in an humbled manner, but mention altogether the Satisfaction of the penalty of it, by suffering the curse annexed to the transgression of it: So that all along the controversy, I can find little use made of it; The passive obedience is often mentioned, but the servile active to the Law of God is very seldom, if at all taken notice of.

4. This distinction will be overthrown by their own principles, and so breedeth that in its own bowels which will destroy itself: for thus we may argue *ad homines*, Christ by his offering up of himself satisfied the penalty of the Law; the Law hath no more to accuse, and where there is no accusation, there is an acquittance; then if so, what need was there of his active, servile obedience in the whole course of his life, What need that go to make up part of our satisfactory righteousness, when the other was enough, and took away the whole guilt of sin? If satisfying of the punishment of the Law be enough, what needeth the active obedience of Christ either to the Moral, or to the Positive Laws concur to our righteousness? So that this servile obedience being necessarily distributed

into active and passive, whatsoever Arguments are brought against the active obedience of Christ in the sense affirmed by us, will also militate against the sense affirmed by them: Insomuch that the truth we plead for, will quickly have the victory, if we set that opinion on one hand, which limits our righteousness only to the sufferings of Christ; and that opinion on the other hand which holds Christ's servile obedience to concur also to make our complete righteousness. These two will necessarily conflict so long together, that a third will go away with the victory.

Lastly, This distinction brought in by learned opponents, doth not at all contradict that truth we plead for, and therefore is wholly impertinently brought to the state of the Question; For those that plead for the imputation of Christ's active obedience to the Law of God, either general or special, do grant, That this obedience was wholly servile and debased, that Christ was in a state of humiliation, and not of glorification, while he thus submitted himself: Therefore it may be wondered, why its brought into this controversy, seeing its acknowledged by all, That Christ even while he did obey any Law of God was in the form of a servant, all his obedience was in a debased way, and the lower he submitted himself, the greater was his love to us. Therefore though once it was vehemently disputed [Vid. Suarez. in Thom. de Incar. Christi, Quaest. 20. Dis. 44.] Whether Christ be called the servant of God the Father? Yet we conclude, there was no just ground for the denial of it, seeing that the Scripture speaks so positively therein.

A second Distinction comes to be examined, that is framed by some who appear against the truth we plead for, and that is of some affinity with the former, though with some difference, They distinguish of Christ's legal Obedience, and his Mediatorial Obedience; His legal Obedience they call that which was given to the Law as he was man, in the same obligation as it

did reach to others; His Mediatory Obedience they call that which he did as God-man in accomplishing our Redemption for us. But this distinction splits at a Rock, as well as the former.

For first, It opposeth those things which are the same; legal Obedience and Mediatorial obedience, as to our controversy are the same, only denominated from several respects: The same obedience is Mediatory, because done by him, who is the Mediator, and the same is also legal, because conformable to the Law of God: Even as the same works which the regenerate do, may be called the works of the Spirit, and the works of the Law; of the Spirit, because he is the efficient and author of them, and of the Law, because they are commensurated to that as a Rule. So that this Distinction doth *opponere componenda*, It behooved our Mediator to fulfill the Law for us; and this Obedience is Mediatory, as it respects the Person from whom it floweth; and legal, as it relates to the Rule according to which it ought to be done.

Secondly, As it faileth in exact distinguishing; so it is also very ambiguous, and is such a distinction that itself needeth a distinction, *Tacere, negare, & obscure respondere idem sunt*, is a Rule in the Civil Law; for it may be called Mediatory obedience, formally as it comes from Christ the efficient thereof, or materially, as that which Christ did. Now its true, Christ's Mediatorial Obedience is not imputed unto us for righteousness, formally as coming from him, for so we should be Mediators and Savior's, but materially, that is, what Christ did that is imputed to us, as if we had done it: So that when we say, Christ's Mediatory Obedience is imputed unto us, its not the meaning, as if we were reputed of by God, as the efficient who did it, but as the subjects receiving of it, and applied to us.

Thirdly, This distinction proceedeth upon two false and rotten foundations, as if Christ in obeying the Law did act as a mere man, whereas Gal. 4. He was made under the Law, that he might redeem us from the curse of the Law, which could not be by his mere human Nature, yea this would be to overthrow that meritorious worth which was on those actions he did for us.

And the second rotten foundation is, that the Law Christ was under when working our salvation, was not the Moral Law, or Law of works, but a particular special Law imposed on him as Mediator: Now this is clearly confuted by that fore-mentioned Text, Christ was made under the Law, that he might redeem us from the curse of the Law; but it was the curse of the Moral Law he was to redeem us from, therefore it was the Moral Law he was made under. Besides, By what Law Christ was made a curse for us, that he was under: but he was only by the Moral Law, and not that special Law of a Mediator, made a curse for us: Therefore the Law he submitted to, was that Law which was in common with us and him. Its true, we have granted a special command to be imposed on him, viz. to be our Mediator, which did not belong to us, or oblige us; but we also have proved, that this Law did oblige him to fulfill all that we were bound to do, whereof obedience to the Moral Law was a very great part, and of which he said, It was written in his heart.

To conclude, the sum of this second Answer to that grand Objection is, That Christ absolutely and universally considered, was not obliged to be under the Law, no more than to be made of a woman, or to die for us. This obligation ariseth conditionally, upon his voluntary subjection to such a Condition. And this (I conceive) doth clearly and fully Answer the

Objection propounded, yet that the evidence may (if possibly) be more convincing, I shall,

In the third place Answer, by way of additional explication to the former, in this manner, That though Christ simply and absolutely, as man, might be obliged by the Law, yet as our Surety and undertaking for us in a *fidejussorial* manner, so his obligation was wholly voluntary and free; for we may conceive of Christ two ways:

1. As acting and obeying in his single Person.

2. As acting as our Surety and Undertaker. The former Condition is only in our understanding, and imagined as possible only; for Christ was not incarnated or made under the Law for himself, but for us: So that although we may conceive,

First, Christ's being made man, and thereby an absolute obligation to obey God for himself.

And then secondly, A voluntary stipulation, and an agreement with the Father, to become obedient for us, yet this Distinction will be only in our understanding; and we shall make two *signa rationis*, whereof one is *prius*, and the other *posterius*; But in reality and existency, Christ never had his human being, but it was under confederation for us. This is then that which we affirm, That suppose Christ to be made a man, and thereby absolutely obliged to fulfill the Law for himself, yet that he should enter into agreement with the Father, to obey it as a Surety, for such a term of years upon the earth, and thereby to procure Salvation for a sinner undone otherwise: This, I say, is wholly gracious and voluntary, and Christ was not obliged to it as a man. In this respect it is, that Christ is called the second Adam, because of the Covenant he is under for his people: So that as the first Adam, though he was bound in his own person to obey the Law of

God, yet was capable of a new obligation for his posterity upon a new title: So that at the same time, if he had continued, his obedience would have been accountable, both to himself and to his posterity. Thus it was with Christ, if we grant, That as man he was bound to obey the Law, yet as a Surety for us in such a way, he did take the same obligation upon him by another title and consideration: And this truth is made evident thus, If Christ because man was bound to obey the Law, as he did, while on earth, then he was still bound to do so, while he is in heaven, because he doth not cease to be man there; and if obedience do follow upon Christ's human Nature inseparably, as they say, then though in heaven he was obliged to do, as once upon the earth: Grant it therefore, That Christ as man was bound to fulfill the Law, yet to do it in such a manner, by way of a Covenant with the Father for such a space of time, this is that he was not obliged unto, and so this was wholly voluntary. The Apostle notably urgeth this, Heb. 2:7. Thou hast made him, βραχύ τι, for a little time (as the best Interpreters expound) lower than Angels. This, βραχύ τι, this short time of his inferiority and debasement under the Law for us, is that which Christ stipulated for, and to which he was not absolutely as man obliged unto. And thus have we finished the second Objection, wherein we have been very large, because herein did seem to lie the strength of Samson, and when that is discovered, the other Objections will the more easily yield themselves.

SERMON XLI.

A further dispute for the Imputation of Christ's active obedience.

ROM. 5:19.

So by the Obedience of one shall many be made Righteous.

We proceed to a third Argument against the imputation of Christ's active obedience; and its thus urged: If the active obedience be imputed, then the passive is made wholly useless: for seeing by that we are made perfectly righteous, and accounted of as those who have fulfilled the Law, what need any further righteousness? Thus (say they) Christ's death is made to be in vain.

But certainly the weakness and nakedness of this Argument is so visible, that with Adam, it may justly run to hide itself, for several things are to be answered. First, the consequence is wholly denied, for there is a necessity both of active and passive obedience. Christ's obedience to the Law, did not supply the virtue of his death, no more than his death did the efficacy of his obedience; so that both his active and passive obedience do concur to make up one integral complete legal righteousness; for the Law requiring both these, it behooved our Surety to fulfill them both: Insomuch that if we could

have had a perfect righteousness conformable to the Law, *de novo*, and not have satisfied the punishment, our debt would not have been discharged, we had still been in our sins.

But (its replied) that righteousness is perfect or not, if not perfect, this would be to dishonor Christ; if perfect, yea a righteousness of an infinite worth, then it might serve for all.

To this I answer, The whole righteousness Christ purchased for us, is a full and a perfect righteousness, to which nothing can be added to make it more perfect: yet this total righteousness consists of parts which complete it, which parts have their partial perfection, but not the perfection of the whole. Neither is this any dishonor to Christ to say, that part of his righteousness hath not the perfection of the whole, no more than to say, his human nature, though it was perfect in its way, had not the perfection of the whole person. Every righteous act of Christ was perfect with that respective partial perfection it needed, and altogether made a total and full perfection. This distinction the opponents must acknowledge even in their passive obedience, for why did not the sufferings of Christ's soul bring righteousness enough, why not any pain in his body, as well as death? Did not Christ suffer with perfection in these? Was there any deficiency in any respect? No certainly, but those partial sufferings were perfect with their respective limited perfection, though no single suffering did amount to that righteousness which his whole sufferings did. Therefore we cannot properly say, any particular work or suffering of Christ was imperfect, though it had not the total righteousness imputed to us, because that is properly said to be imperfect, which wants something its bound to have: A man is not called imperfect (unless negatively) because he is not like God or the Angels, because man is not bound to have those perfections. And thus it is here,

Christ's particular acts and sufferings singly and severally taken, were not bound to have that completeness and perfection, which when conjoined, they were possessed with. This is like the Popish argument against the perfection of the Scriptures, for (say they) they are either a perfect rule in the whole, or in the parts of them; if in the parts, then one Book of the Canonical Scripture is enough, and the other superfluous; if in the whole only, then the parts are imperfect, because they do not sufficiently and completely direct to salvation. To this the Learned reply, That the whole Canon is a perfect rule, perfection *totali*, and the several parts, perfection *partiali*: Every part hath its respective perfection, though not that of the whole Canon.

But it may be further said, Whatsoever Christ did had an infinite perfection, because of the dignity of the person, and so might be equivalent to any other things.

I answer, This will overthrow the greatest part of his passive obedience also; Why did not those drops of blood in the garden serve for death by way of equivalency, seeing there was infinite worth in them? And so that position be made good, That one drop of our Savior's blood was enough to redeem the whole world: Certainly the answer they must give to this, we also must make use of, viz. That infiniteness of worth simply as so, is not enough for satisfaction and merit, but it must be such as is according to the Covenant and contract that is made. Now the Covenant with man being perfect obedience, and if fallen, satisfaction by suffering: That only could be compensatory, which had these substantial's in it; so that although the infinite dignity of the person might be equivalent to many accidentals in the Covenant; yet the substantial's and essentials cannot be dispensed with, but must be as it were paid in kind.

2. We may retort on the opponents, If the passive obedience be all the satisfactory righteousness we needed, then his active obedience was wholly useless: why should they be more afraid to shut out his passive obedience, than his active? Certainly if we consider the thing seriously, as God in propounding the Law did intend active obedience, primarily, so that is most acceptable in itself: To satisfy the penalty of the Law is only occasional and accidental: Seeing therefore God did in the first place require this of us, and through the punishment be suffered, God's end was not obtained by the Law; therefore we should rather fear to make his active obedience useless than his passive; especially seeing that his passive obedience is indeed to be looked upon as no other, than the ultimate and consummate act of his obedience begun in his life time.

It may be said, That Christ's active obedience is not made useless, because hereby we have an excellent example and pattern of holiness to walk by.

Its answered, That cannot be thought rationally a sufficient ground for Christ being made man, to subject himself under a Law, merely to give example: Not to say that this would make Christ's life wholly useless to all the people of God that lived before him, for he could not be an example to them, no, nor properly to any but those that lived with him on the earth, that did hear and see all the wonderful words and works he did. Its true, he is propounded as an example; we are to be patient and full of love as he was, but yet it is a very low consideration to make this the only end of his holy life. The Socinians they will grant, that though Christ's death was not propitiatory, yet it was exemplary: But we reply, This is a very mean esteem they put upon Christ's sufferings, that he should submit himself to them for to be an example only, or to witness the truth merely. Besides, we may argue against this exemplary life only, as they do against the imputation of

Christ's righteousness: Christ (say they) had not the righteousness of a Magistrate, of a Husband, of a Wife, for he was not in those relations, therefore his obedience could not be imputed to such as were in those relations. This Objection is to be answered in its time; its weakly urged against the truth we plead for, but strongly urged against such, who make his holy life useful only, because exemplary, for seeing he left no example of his conversation in such a relation, how could he be a pattern to those that were placed therein?

If it be further said, that Christ's active obedience is not useless, nor do they reject it, because its for our good, though it be not imputed to us: Even his birth, and his natures were for our good, yet they were not imputed to us as ours, neither was he born in our stead, or made man and God in our room. And indeed this is a main altar they catch hold upon, thinking none dare draw them off from thence. They distinguish of Christ's obedience, *pro nobis*, and *vice nostri*; or *propter nos*, and *pro nobis*: They grant that Christ's obedience was for us, that is, for our good: It did qualify him to be our Redeemer, so that had we not had such a High Priest, as was holy, undefiled and separate from sinners, he could not have accomplished our salvation for us.

This is speciously spoken, and gives something to Christ as our Surety, but not enough: They make it only qualificative of his person, not constitutive of our righteousness. That this is not enough to a Surety, appeareth *a pari*, from Christ's passive obedience. The Socinians do all along readily grant, that Christ died for us: They say his death was *propter nos*, for our good, he would not have died but for us; and so they make man's benefit the final cause of his sufferings, only they will not yield, that he died in our room, that he did it instead of us, and so suffered what we

were obnoxious unto. And although they would elude those prepositions, ὑπέρ, περί, yea, ἄντί also, making them to signify only the final cause; yet the Orthodox press this, that he died as a Surety: Now he that dieth as a Surety, doth it not only for the good of another, but in the stead of another, taking the obligation of the debtor upon himself. As it is thus in his passive obedience, so also in his active. To obey the Law of God for our good only, is not enough; so one godly man may do it for another: Parents do obey God's commands for the good of their children, Magistrates for the good of their subjects; but Christ's obedience was more, it was a *fidejusticial* obedience, it was the obedience of an undertaker for us; and therefore it must not only be for our good, but in our stead. Thus when the Martyrs, especially Paul, suffered for the Elect, it was *toto genere* different from Christ's sufferings for them; the one was only for the good of the Church, the other was in the Churches stead; so Christ's obedience and the obedience of Christians, who are commanded to make their light to shine before others, do differ in their whole kind, for a Christians obedience is profitable unto others, but its not as Christ is vicarious and impletive of the Law instead of others: Therefore this distinction comes too short, and gives not that full glory to him, which belongs to him as our Surety.

This truth is further vexed, for its further urged by a late Writer, (Wendelin. Christi. Theol. lib. cap. 25.) That Christ must be only under the Law for our good, and not in our stead, because though made man for our good (saith he) yet afterwards when he was made man, then he was a man for himself, and so for himself he had need to eat and drink, because he took a body obnoxious to such infirmities as ours are.

To this again we Answer, that without doubt, such a distinction is to be acknowledged in Christ, that some things were in him only qualifying his

person, and some things were properly ingredient unto and constitutive of our righteousness. The former was to be considered only *praesuppositive* and *materialiter* (as we said the Schools speak) The later *formaliter*, and immediate; of the former sort are his two natures, his Godhead and his manhood, these two were conjoined in one person for our good, and they did qualify his person to be our Redeemer, he must be *medius* before he can be mediator, he was God for our good, but not God in our stead; he was man for our good, but not in our stead. As it is thus to be granted in respect of his natures, so also in those actions which he did upon other considerations, then as a Mediator, for many things it behooved a Mediator to do, which yet he did not as Mediator. Thus his eating and drinking to preserve his natural life, it behooved him to do thus; for Thou shalt not tempt the Lord, is urged by our Savior against the devils temptation for himself as well as for other men. Now his eating and drinking, though they were *actiones mediatoris*, yet not *actiones mediatoriae*: That is, though Christ the Mediator did all these things for our good, yet they were not part of that Mediatoriall righteousness for which he stood engaged, only were required of him remote and *materialiter*, as that without which he could not accomplish his mediatory righteousness. Therefore there is great difference to be made between such actions, which were requisite to keep him up in the being of a Mediator, and those that were part of his Mediatorship. Its reported of Paulinus, that he made himself a captive or servant to redeem another. Now although while he was in that slavery, his eating and drinking, thereby preserving his natural life, was for the good of that captive whom he redeemed; yet they were not imputed in the same manner, as those peculiar works of slavery and service, which he was bound to do every day: Or if one had undertaken to Pharaoh, that he would constantly perform an

Israelites task for him every day, and make such a number of bricks, though the person so undertaking must necessarily eat and drink, else he could not labor, yet his eating and drinking would not be imputed to the Israelite, as that peculiar accomplishing of such a task as the Israelite was bound unto. Thus it is in our case, our Lord and Savior became in a form of a servant for us, undertook to redeem us by performing that work we were bound unto: Now his eating and drinking, that was to preserve his bodily life, and although it was for our good, yet it was not for us in the same manner, as the obedience of the Law, in the duties whereof he accomplished that obligation which was upon us, let us then distinguish between those notions which were requisite to qualify him as a Mediator, and which were part of his Mediatorship; for though our salvation may be attributed to both of them, yet not in the same manner, for the former are required of him as conditions in his person, the later as ingredients to our righteousness: The former he did *pro se, & pro nobis*: The later *loco nostri*. We then do grant the necessity of this distinction, only we blame them for making his active obedience, to be no more than a condition requisite to his being, and so its concurrent to our righteousness no other ways, then his natural actions, or some miraculous actions, which he did indeed for our good, thereby demonstrating he was the true Messias, but he did them not as our Surety: neither could they be called Sponsorious obedience: So that we may speak of these things, as Divines do about the merit of Christ, Christ (we say) hath merited the sanctification of our human nature, but he merited not that we should be men, that comes not by Christ's death: Its only *materialiter*, and *per modum substracti*. This being supposed, Christ merited the sanctification of our natures, as also all other supernatural privileges.

2. We must not upon any terms grant that all the active obedience of Christ which he did as a man, was for himself, for this will necessarily overthrow Christ's merit for us in his life time. It will assert that Christ did not by his holy life merit salvation for us, but make it wholly in reference to himself: and therefore I cannot subscribe to that position I meet with (Buchol. Wegel. dispute. de obedientia &c. cum succinctis stricturis) in answer to a fifth reason propounded, viz. That it is not necessary that Christ by fulfilling the commands of the moral Law, should merit anything for himself or us, anymore then Angels, seeing every rational creature doth by virtue of creation owe unto God, whatsoever that Law requireth of anyone. This seemeth to take away all Christ's meritorious obedience for us, as in reference to the moral Law. But to discuss it more narrowly.

1. Its ambiguously spoken, that it was not necessary Christ by fulfilling the Law, should merit for us; for there is a twofold necessity, First, Absolute and simple, and thus indeed it was not necessary, no more than it was that he should be man, or being man, that he should converse with us in that manner he did upon the earth. But secondly, there is a hypothetical necessity, which ariseth from God's ordination and appointment of him to be our Mediator, or from the stipulation and agreement between the Father and the Son, to procure our Redemption, and thus it was necessary that he should merit by his obedience for us.

2. It doth impertinently confound Angels and Christ together in this matter, for Angels they are now in *termino*, they partake of heaven and happiness, and so are not capable of any reward for what they do, being instated in it already; whereas Christ, though he had right to eternal glory and happiness, yet he put himself into a condition wherein he might merit for us: And therefore,

3. This assertion is not clear, because it doth not distinguish of those two conditions, *viatores* and *comprehensores*. The Saints glorified in heaven, yea Christ now exalted in glory, doth still retain his human nature, and thereby is still a creature, and they do from that inward perfection obey the Law of God materially, though not formally. But there was another consideration both of them and Christ, while they were here on earth. Although it be acknowledged, that Christ, while bodily on the earth, was a comprehensor, yet it is as generally confessed likewise, he was a viator. I will not entangle the Reader with Scholastical intricacies, that are so industriously, but unprofitably vented in this matter. This seemeth to be clear, that though Christ had a right to all happiness, and that from his personal union, yet he put himself voluntarily in such a condition, that he might be under a promise with God, which was by that stipulation mentioned Isa. 53. If he did pour out his soul an offering for sin, he should see the travel of his soul and be satisfied: And by reason of this promise, upon the fulfilling of what he undertook, he was capable of merit, if not for himself, yet for us; so that Christ though in respect of his human nature even in heaven, he be obliged to love God, yet he is not there in a state of merit, as he was on earth, because no longer under a promise and stipulation; and thus the glorified Saints and Angels, though they love God and do his will, yet its but obedience only materially, because no more under a promise of reward, and is not so much looked upon as their duty, as it is their part of blessedness: even as to praise God, and rejoice in him is not so much considered as a duty required by the Law, but as part of that glorious blessedness they are made partakers of. Therefore that assertion is dark and cloudy, because it makes no distinction of a rational creature, whether it be in *viâ*, or in *patriâ*, whether under a promise or not.

Yea fourthly, It puts those two things together, which are of a very different consideration, and that is Christ meriting for himself or for us: For there are some Learned and sound Divines, Calvin especially, that deny Christ merited for himself, yet I know none, till of late, that question whether he merited for man or no.

SERMON XLII.

In Answering the last Objection, is discussed, Whether and how far Christ was bound to Obey and Suffer for himself: And showed that the same Arguments which are brought against the Active Obedience of Christ, make as much against his Passive.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

Although it seemeth far more probable that Christ merited that great Exaltation of himself, as Mediator, which the Scripture so much speaks of by his humiliation here on earth, and yet even that exalted glory he did not so much look upon as his good, as the Churches over which he was thus constituted to be a glorious Head. No doubt but while on the earth he was King and Head of his Church, as the Orthodox maintain against Socinians, yet after his Resurrection there was a further possession of glory then before, his body that formerly was passable, being now made glorious. As for the glory of his Divine Nature he doth not pray for the possessing of that, John 17, seeing he had it from the beginning with the Father, but only

for the manifestation of it. But his Mediatory glory, that he was fully invested into upon his Resurrection, and this seemeth more consonant to Scripture, especially that known place, Phil. 2:9. Wherefore God hath highly exalted him, &c. For although it is true, that the phrase may denote no more than a mere consequence, or the order that was appointed between his obedience and glory, yet the whole context doth rather favor that Exposition, which makes it as a reward merited by his obedience; and indeed, if we grant, that stipulation and agreement between the Father and the Son, concerning the redemption of man-kind; I cannot see how it can be denied, that Christ merited for himself, seeing the Father promised him not only a seed and inheritance, but his glorious Dominion and Majesty thereby, although (as was said) even this glory of Christ did tend to our good and comfort: Neither hath that Argument any strength to the contrary, That Christ by the personal union had right to all, and so no glory or blessedness could be denied him; for its no absurdity to say, That Christ might have right to this glory upon a twofold Title; 1. By personal Union. 2. By obedience: Even as the son of some great Monarch may have a right to his Kingdom both by inheritance or succession, and then further by conquest overcoming his subjects, who have risen up rebelliously against him: and this makes more for the glory and honor of Christ, that he would be lifted up to this glory by his humiliation, when it had been no robbery to have taken it other ways. It was not then out of indigency or necessity that Christ would partake of this glory in a meritorious way of obedience, but by voluntary condescension, the more to commend his love to us therein. Howsoever let Christ's meriting for himself be wholly laid aside, yet that he should not merit for us by his holy life, but only in his death, I think is such a Novelism that the Church of God, though under many declensions and

eclipses, scarce ever was infested with; for who can persuade himself that Christ should be made man, made under the Law, and he in such a state of humiliation about thirty years, and not all that while be meriting for us, but in that short time of his death? Is it not strange, that he who was made man to be our Mediator, yet should perform no Mediatorial act, till the time of his sufferings? Certainly the Scripture represents Christ our Mediator in all that he did, as well as in what he suffered; for although some things in his life were but accessory and adjuvant, yet the principal and main things of his life were constitutive of our righteousness; neither do we advance Christ as we ought, if we look upon his obedience, not as *fide-jussorial*, but singly and privately for himself. Hence Phil. 2:6,7, the Apostle takes notice of all that obedience of his, which he showed even from the beginning of his being in the form of a servant, until the death of the Cross; and Heb. 10:7. There that will of his, which he had upon his coming into the world, is made the foundation of all that after-obedience which he showed until the oblation of himself. And here in my Text, the Apostle attributed our righteousness to his obedience indefinitely and universally without limiting it to the time of his death. Hence also in Isa. 53, where there is so clear a Prophecy of his Mediatorship, mention is not only made of his sufferings, but his holy life, By his knowledge shall my righteous servant justify many, verse. 11, and verse. 9, he had done no violence, neither was any deceit in his mouth; And the Apostle Peter considers, That it was the Just who suffered for the unjust, 1 Pet. 3:18 I see is disputed by Divines, Whether Christ performed any Mediatorial acts before his incarnation? [Vide Rivet, in Hosea. cap. 12.] The Question is not, Whether the fruit of his Mediatorship did not extend to all before Christ's birth? For all the Orthodox confess that: But, Whether he could perform any acts of his

Mediatory Office, till he was made man, seeing he was Mediator in both his Natures, and its acknowledged that in respect of his Priestly Office he could not do any Mediatorial acts, but in his Prophetical he did? But now we see it disputed, Whether Christ when made man did execute Mediatorial acts till the time of his oblation? And not only disputed but concluded, That the holiness of his life was not meritorious for us. Certainly, that place John 17:4, might be enough to convince, where Christ saith, I have finished the work thou gavest me to do, relating to the whole obedience of his life, as well as respecting his death, and therefore having discharged his whole work, he prayeth for his glorification.

I shall add one thing more worthy of consideration, if this be admitted as true, That Christ did not merit for us by his active obedience to the Moral Law, because he was subject thereunto for himself as a creature, Whether this once yielded unto will not also overthrow the merit of his Passive Obedience? For Durand. [lib. 3. Distinct. 21. Quaest. 2.] a Schoolman of no mean note, doth upon this account affirm, That Christ did not satisfy the Justice of God by his death, properly and exactly, because his human Nature having received so many mercies from God being a creature, that it could never recompense God enough for itself in respect of those favors received. He proceedeth upon this Rule, That there is the same reason of obligation, for satisfaction in respect of sin committed, and of recompense in respect of benefit received. He that cannot exactly and rigidly do the later, cannot rigidly do the former. Now Christ as man received those inestimable mercies and favors both of Nature and Grace, as the personal Union, habitual Holiness, &c. that he could not requite this goodness of God to him: Thereupon he maketh a distinction of satisfaction, answerable to that which the Schools have of merit. A Satisfaction *de condigno*, when

there is a just and equal proportion between the fault committed, and the satisfaction proffered; or a satisfaction *de congruo*, which is, when there is no just proportion in this case of offense, only the friendship and love of the party injured, doth accept of that which of itself is not equivalent.

This distinction is much like that of Vorstius his Divine acceptation which he speaks of in this case. Now observe the ground why he makes Christ's satisfaction by his passive obedience to be no more than a satisfaction *de congruo*, or a merciful acceptation of that as equivalent, which is not so indeed. It is upon this ground, because Christ as a man received such benefits from God, that let him do or suffer never so great things, yet he could not compensate for the benefits he himself received. According to that of Aristotle, which he alledgeth [8^o Ethic.] That no man can render equivalent to the gods and his parents. I do not examine the truth and solidity of this Argument, only I desire the opponents to answer it by their principles, and this will appear still the more effectual against them, if that Position be acknowledged, which some Divines of great note affirm, That God by reason of the supreme dominion and power he hath over any creature, may impose exquisite and unspeakable torments on a rational creature *per modum simplicis cruciatus*, though not *per modum poenae*, which doth necessarily presuppose sin. To be sure, we see God from his dominion he had over Job, exercising of him with wonderful sorrows and anguishes; and although Job was not without sin, yet they were not inflicted for sin, but upon trial; If then God may without any wrong lay any trouble upon the creature, as a creature, and that is bound patiently to bear it, yea and all those sufferings cannot be equivalent to that goodness and love of God which the creature partaketh of; Would not the refractory man say, That whatsoever Christ as man suffered, yet because in those sufferings he

was supported and corroborated by God, he could not merit, because what he had was received from above, and so he was by way of thankfulness obliged to return it to God again.

Again, There is another Position by the same Schoolmen, which will much press the adversary, and makes against the passive obedience, as well as the active, and that is from the necessity of Christ's death; for this he affirmeth [Lib. 3. Distinct. 17. Quaest. 1.] That Christ would naturally have grown old and died, as other men, if so be that he had not been violently put to death; He grounds this upon that acknowledgement, that Christ took man's nature upon him in a passable way, and so all those defects which do necessarily and indeclinably concomitate man's nature in such a way. Now then I thus argue, If Christ taking our passable nature upon him, was obnoxious to death, as well as to be hungry and thirsty, and to be weary, then there was the same obligation upon him in respect of death, as of obedience to the Law, and as his being a rational creature did necessarily oblige him to obey the Law; so being made man like unto us in all infirmities (sin only excepted) he was also obnoxious to a necessity of dying.

If to all this it be said, That though it be granted, Christ was obnoxious to death, yet not in such a manner, and so circumstantiated, and in that respect it might be satisfactory.

It is as easily answered, That though Christ as man was obliged to the duty of the Moral Law, yet that he should submit himself to it in such a manner, for such a determinate space of time upon the earth; this was wholly free and voluntary, and so in this respect might be meritorious for us. I entreat the Reader to take notice, that I do no ways approve of this Discourse of Durands, only its brought ad hominem, to have them seriously

weigh, Whether the same principles that deny the meritoriousness of Christ's active obedience, do not also tend to the overthrow of the Satisfactory Nature of his passive, for the falsehood of this Schoolmans position lieth in this, as if Christ's Satisfaction in the virtue of it was merely of man, and not of him who was God as well as man; and therefore though a pure mere man suffering, could not satisfy God, among other reasons, for that of Durands, because all his support and strength he had from God; yet he that is God as well as man is by that infinite worth redounding from the person to the actions he did, fully enabled to make exact and complete Satisfaction This false supposition maketh others also deny the imputation of Christ's active obedience, as appearech by the Author of that Book, called, The Price of Mans Redemption, where he distinguisheth Christ's legal obedience from his Mediatorial, and makes that to be done by him as a man, as if Christ's actions did not come from him as he was a person, God-man, though the formal principles by which they were effected, were either his Divine or human Nature. Although therefore it be granted, That Christ as man was obliged to the Moral Law, yet what action he did in reference thereunto, being the action of him that was God as well as man, it was of infinite worth for us, especially it being intended and applied by our Savior for that end.

Before I finish this particular, it will not be altogether impertinent to consider, What is the true Doctrine about Christ's death, whether it was natural, or merely miraculous?

Some (you have heard) affirm, That Christ because he took our passable Nature upon him, would have died, though he had not been violently put to death. For (say they) as the Personal Union did not prohibit a violent death,

no more would it a natural; and as it was no reproach or dishonor to Christ to die a violent death, no more would it have been to die a natural one.

Another late Writer, [Pynchon, Price of Redemption] among other new and wonderful opinions, asserts this also, That Christ's death was wholly miraculous, that all the Romans and Jews could not put him to death, but he did voluntary dissolve that union of the soul and body himself; so that he did not by those pains die as other men from the principles of nature, but by his own voluntary concurrence. But this is directly contrary to Scripture, Acts 3:15, 1 Thess. 2:15, where they are charged expressly to have killed Christ, and that as they did the other Prophets. Its true, there were many wonders about Christ's death, and in some sense it might be said to be miraculous, but not so as therefore it should be denied to be also in some sense natural: Therefore the truth lieth between these two extremes; for though Christ took our Nature upon him with the principles of death, yet it may not be said, he would have died naturally, if they had not crucified him; for that is said to be future, not which is to be so according to the second and inferior causes, but what is according to the singular Will and appointment of God:

Now God had appointed his death for no other end but to be by way of a voluntary oblation for us, which it could not be if it had been the tribute of Nature: Neither do the principles of dying argue death necessarily, for Enoch and Elias were in mortal natures, yet they did not actually die, and at the last day many shall not die, but have an equivalent change: Even as we may say, The body of Christ in the grave could not putrefy or corrupt, because of God's singular will about the speedy Resurrection of it; for its said, He would not suffer his holy One to see corruption: So that its unjustifiable to say, Christ would have died naturally, if he had not been put

to that violent death; and though Christ was hungry and weary, yet we never read that he was sick. Nay, Divines say, he could not be any ways capable of any bodily sickness. But yet on the other side, its an error to say, Christ's death was wholly miraculous, that by the punishment of the Cross, with the pains thereof, there was not a natural death. Neither could his enemies kill him; for although this be true in respect of his Divine Nature, so that he could have hindered all the men of the world from killing of him: So that in respect of his Divine Will, he said, He had power to lay down his life, and to raise it again; yet seeing his Divine Nature did leave the human Nature in its operations to its self, without which our Redemption could not be accomplished; in this dereliction his death did proceed from natural principles, even as his hunger and weariness. Its true, Christ did not die against his human will, for with that he willingly accepted of the death imposed on him; yet for all that we may not say he killed himself, or was his own executioner. And thus much occasionally.

That which I chiefly intended, is to examine, Whether some Arguments that militate against the Active Obedience, do not also rise up against the Passive. And we may take notice, That Bernard (Epist. 190.) writing against Abilardus, the first that ever appeared to deny the Satisfactory Propitiation by Christ's death, making it only exemplary, doth oppose him, not only by asserting the redeeming power in Christ's death, but the imputation also of his righteous obedience: Hence are those expressions, *Assignata est ei aliena justitia qui caruit suâ*, Another's righteousness is assigned to him, who wanted one of his own. Again, *Justum me dixerim sed illius Justitiâ; quaenam ipsa? Finis legis Christus ad Justitiam omni credenti*, I will call myself righteous, but by his righteousness; And what is that? Christ is the end of the Law for righteousness to him that believeth. Lastly, That it is

very clear, *Si mea traducta culpa, cur non & mea indulta Justitia? & sane mihi tutior donata, quam si inherens*, If Adams sin can by traduction be made mine, why not righteousness be also indulged and imputed to me? Certainly righteousness thus given is more safe then what is inherent. This righteousness is not only to be limited to his death, but to his whole conversation in the world for us.

Its time to hasten to a fourth Argument, and that is thus managed, If Christ obeyed the Law in our stead, then we are not bound to obey it, for a twofold obedience to the same Law is superfluous.

But this will not hold the respondent long; for its readily granted, That obedience is not required of us to the same end, and for the same purpose that it was of Christ: Christ obeyed the Law for our Justification, but we by way of gratitude, and to testify our thankfulness: Even as in the Passive Obedience of Christ, Christ suffered pains and death to atone and reconcile God, nevertheless we die, and are exercised with many afflictions, but not to the same end for which Christ suffered: his sufferings were propitiatory, but so are not ours.

This Answer is true and solid, yet there is endeavor to demolish it; For (say they) We are not bound to the obedience of gratitude, if Christ hath fulfilled all obedience for us; For the Moral Law requiring gratitude, and Christ fulfilling that for us, we cannot be obliged to Obedience either in respect of Justification or Gratitude.

To fully satisfy this, Its not so safe to acknowledge Obedience a duty only by way of Gratitude, but that simply its required by the Law still as Obedience, Love as Love, Zeal as Zeal, &c. Only these are not required as ingredients to our Justification, but as the means and way wherein only we can be partakers of the benefit of Christ's active Obedience. For although

Christ did fulfill the Law for such who are his, yet this is not imputed and accounted immediately unto everyone, but its applied in that way and order, which God hath appointed; and that order is to communicate the benefit of his active Obedience to none but such, who shall by faith receive him, and obedientially walk in his commands; For Christ did nothing for us to encourage sin, or nourish security. And thus it is in his passive Obedience, Christ laid down his life as a ransom and price for his, yet not so as they are thereby immediately acquitted from all guilt, but the efficacy of it is communicated unto such as take the way he hath prescribed; so that neither active or passive Obedience of Christ, do any good but to such who apply it in that way God hath commanded: The effects of Christ's death being not immediately accomplished upon any, but mediately according to those instituted means he hath required.

SERMON XLIII.

More Objections Answered, and the Doctrine cleared from Antinomianism.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

I hasten to a fifth Argument, which indeed is not so much an Objection as a calumny: for this innocent truth of the imputation of Christ's active obedience is arraigned for manifest confederacy with that Antinomian dotage, and poisonous doctrine, that God seeth no sin in Believers. Yea its positively asserted to be as genuine issue of the doctrine we plead for, as Ishmael was of Hagar: And it is not an enemy that doth our Doctrine this wrong, one of the Jesuitish profession; but even a familiar friend: Though its a wonder men should be in earnest, when they object thus; for certainly they must with the Adder, stop their ears that they may not hear what the Orthodox say in this matter.

They discourse thus, If Christ's perfect righteousness be made ours, so that we be as righteous as Christ is, then God seeth sin no more in us, then he doth in Christ.

To this several things are responsible. 1. There is a calumniating mistake interposed in the Argument, as if it were asserted. That a man by imputed righteousness, is as righteous as Christ. This is the frequent reviling of our Doctrine, by Popish Writers. The Orthodox renounce any such consequence, and will not suffer such a Viper to fasten on them. Its one thing to say, that the righteousness of Christ is imputed to a believer, and another thing that he is as righteous as Christ. For 1. Christ's righteousness is not imputed to us, according to that latitude and infinite worth it is in Christ, but according to our necessity and want. 2. Christ's righteousness is in Christ personally and inherently, and so denominateth him from an intrinsical ground, but it is in us only by imputation and account, and that according as we receive it by faith, which is imperfect and full of wavering. 3. Its in Christ efficiently, so that he is the Author and procurer of it. It is in us only as the subjects who do receive it. This and much more is to be said to manifest the weakness of that position (We are as righteous as Christ.) But more of this in answering the Popish Argument.

2. In answer to this charge, we say, that the Socinian doth in like manner argue against satisfaction by the passive obedience of Christ in his death; for thus they argue, Where the whole debt is paid, there remaineth no more debt, but Christ by his death hath paid the whole debt, therefore there remaineth no more. What is this, but that God can see no sin in that for whom Christ hath satisfied? For sin is the debt and all that is discharged; God will not require the payment of the same debt twice. Thus (say they) the doctrine of Christ's satisfaction opens a door to all impiety, and makes all holiness needless. Now what is answered to this in behalf of the passive obedience, may as truly and fully be improved likewise for active obedience.

But 3. We may say to the opponents, Why do they not pull this beam out of their own eye first; for this if it be a chain of Iron, will bind them as well as any. They themselves do acknowledge a satisfactory righteousness by Christ's death; and upon this account they plead against the active obedience, because when the penalty of the Law is removed, and all sin of omission and commission satisfied for, there remaineth no more accusation of the Law; the Law is perfectly satisfied, and therefore can no more condemn. Then certainly, where the Law cannot accuse, there sin cannot be imputed: So that the two opinions about active and passive obedience differ not in this, Whether the Law be perfectly satisfied, and an infinite atonement made, but only Whether the passive doth solely concur, or active and passive both.

Therefore in the fourth place, the true and solid Answer, to vindicate the Doctrine of active and passive obedience from such uncharitable consequences, is, That the imputation of Christ's doing and suffering for us, is not absolute and immediately taking place, without any order or means, but God hath so ordained the communication of this rich and infinite treasure, that whosoever believeth and walketh holily is made partaker hereof; and therefore this righteousness is received *ad modum recipientis*: now the faith of the best believer is subject to paralytical shakings, everyone may cry out, Lord I believe, help my unbelief. The cruise we bring is not large enough to hold all the oil, for as Divines say, even of the blessed and glorified Saints in heaven, though made perfect, yet that they do not know, love, or rejoice in God, comprehensively, as much as God enjoyeth himself: How much more is it true, that no godly man in this life, who hath imperfections mingled with all his graces, can truly and fully receive Christ, *quoad ultimum quod sic*, so that no more of Christ is to be

received? Though therefore the righteousness imputed be perfect, yet the receiving and participation of it is imperfect; and as we say in sanctification against Papists, Though good works in respect of the Spirit of God or grace from which they flow are perfect, yet in respect of us, who do subordinately act, they receive imperfection; so though the obedience of Christ, as it is accomplished by him be every way perfect, and hath no sin in it, yet as we receive it there is much imperfection in us, and so God must needs see sin in us, while we do stretch out our hands to lay hold on it; Though by the imputation of Christ's righteousness, then this weakness is so covered, that its not imputed to us. Therefore when the Antinomian would illustrate their dangerous opinion, as flowing from Christ's imputed obedience, from a similitude of a red glass, by which everything in the glass is represented to be red, and nothing then can appear otherwise then red, so God seeth nothing but the righteousness of Christ in his people, and therefore no sin, but they are as righteous as Christ. This halteth down right, and is not to the purpose, for therefore doth the matter contained in a red glass seem red, because the medium is *indispositum*, there is not a fit medium to convey the species of the object, so that in such seeing, the visive faculty is deceived, and apprehends things otherwise then they are: But we cannot without blasphemy attribute such imperfections to God, for God seeth all things as they are with an intuitive knowledge; there cannot be any indisposed medium to his eye; to him darkness and light are all one, therefore he cannot but see the imperfect graces, and other sins of his people which are in them, notwithstanding this imputation: only he doth not so see them, as to punish them being already satisfied for in Christ. But the Antinomian doth not only deny a judicial seeing of them, but even an intuitive: Of which error I have elsewhere spoken more largely, (Vindic. Legis.)

2. Though Christ's perfect obedience be imputed, God doth see sin in Believers, because this righteousness is not inherent in them. Therefore they confound imputation and inherency, who would gather thorns of this Vine, and turn this fish into a serpent; If so be that imputation did take away the inherent filth of our natures, then God would no more see sin in us, then he doth in the glorified Saints of heaven. But with this imputation is consistent these relics of corruption, which sometimes also are very active, and which God takes notice of in his people, and for which he doth in this life chastise them: Though therefore the imputed righteousness of Christ be as truly ours, as if it were inherent, yet it is not inherent, and so what corruption doth abide in us, God cannot but see it. And that this may be the more transparent, let us call in the Sixth Argument, which is an arrow out of the Popish quiver, although seconded by others, If Christ's righteousness be made ours formally, as if we had his righteousness, then are we as righteous as Christ, then are we Mediators and Redeemers. Yea this is seconded by those who do not Romanize. Christ's righteousness is Mediatory (so its pleaded) fitted, and proper only for him, who is God and man, so that it is incommunicable to any man; its high presumption for any mortal man, to conceit he appeareth in Christ's Robes: This is transcendent robbery to make ourselves equal with Christ, &c.

Thus at large Popish Writers and others expatiate in the decrying of this imputed righteousness, grossly mistaking all the while the sense in which this imputed obedience is maintained, and therefore let us Answer the Objection united together, though from different Authors, with different principles.

First, To be made formally righteous with Christ's righteousness is an ambiguous and deceitful expression; and certainly the opponents seem to

take formally in a Physical sense, as a form inwardly denominating a man, as a man is said to be wise by wisdom, to be healthful by health. Thus they attribute to us, as if we asserted a man absolutely just in ourselves by such an imputed righteousness. Whereas this sense is wholly renounced by Protestant Writers, as a contradiction, therefore many Learned Authors refuse the word formal, and say, Christ's righteousness is the matter of our Evangelical righteousness, which received by faith, we are thereby made righteous: Although there are very worthy and pious Writers that do grant the word *formaliter*, for they say, this formality is not in us, but in *reputatione divina*, so that we are not to conceive of it as a Physical, but Civil or Legal formality; as when it is said a prisoner is acquitted, the formality of this lieth not in anything inherent in the prisoner, but in the Judges absolution: so when a believer is constituted, First, It is not by anything infused in him, but what is accounted by Covenant through Christ unto him. And if men were not captious in this sense, we might safely and roundly affirm, that by Christ's obedience imputed to us, we are formally made righteous; for even amongst the Papists themselves there are acknowledged extrinsical forms that do give a denomination to the object, as when such a thing is said to be known or seen, here is a denomination from an extrinsical form, yea its the general opinion of many Schoolmen, that a man might be accepted of by God, graciously, though there be no inward change or infusion of holiness in him: Now in such cases supposed, a man would have been said to be accepted of and beloved by God from a mere extrinsical respect; So that the foundation of this mistake lieth herein, that they will not distinguish between an absolute physical form, informing its subject, and a moral, relative, state in a man, which receiveth its denominations from some extrinsical causes. It may then, if the phrase be

understood *civiliter* and *legaliter*, not *physice*, be granted that we are made formally righteous by Christ's obedience imputed unto us; although to avoid needless contentions, which men are so prone to make, for peace sake, its called rather the matter of our righteousness. Secondly, And though this be granted, yet it doth not follow, that we are as righteous as Christ, for the reasons briefly mentioned before, and now more properly to be insisted on.

For first, This is not imputed to every believer, according to the dignity and worth that it hath, as formally abiding in Christ, but according to the necessity and exigence of sinful man; so that it is to be conceived in the manner of an universal and infinite Treasure, which makes rich every poor man interested therein, though not one of them hath all the Treasure communicated to him, but respectively and distributively for his use: Or as the Sun filleth every star with its proper respective light, yet is not thereby made as glorious as the Sun: So that Christ's righteousness, as in Christ, and as imputed, differ; for it is in Christ as the subject naturally recipient of it; it is in us according to our necessity, that partake of it by faith.

Secondly, Its in Christ as the efficient, and he that doth work it; it is in us as the passive subject for whom its prepared, insomuch that its abhorrent from all reason, to say, that because Christ's obedience is imputed to us, therefore we are Redeemers and Savior's; but in a passive sense, therefore we are redeemed and saved: Insomuch that none say Christ's obedience is imputed unto us, in such a sense as that we should be said to be the efficient of that righteousness, but that we should be the passive subjects receiving the benefit of it. And indeed if there be not some kind of imputation of what Christ suffered for us, how can it be said, that Christ died for us, that he was a Surety for us. This is so evident and clear, that Bellarmine himself confesseth that Christ's merits are imputed unto us,

because they are given to us, and we may offer them up to God the Father for our sins, because Christ took upon him the burden of satisfying God for us, and reconciling of us to the Father: In this sense (saith he) the Protestants opinion would be right; though he addeth, *Quamvis modus loquendi in Scriptures, & Patribus, aut nunquam, aut rarissime inveniatur*: Which later clause makes the whole saying like new wine in the old bottle, it breaketh and marreth all. Only thus far we have a confession, that Christ's satisfactory righteousness is so given to us, that we may offer it to the Father for ourselves. Now will it follow that because its given to us, therefore we are as righteous as Christ, and we are Redeemers?

In the third place, consider, That there is a distinction between the obedience itself, and the manner of application of it: though the obedience imputed, be of infinite worth and dignity, yet the application of it is in a finite and limited manner. If a Jewel of rich price be laid down for many captives, there is a great difference between the price of the Jewel and the application of it: The application of it is particular and respective, not according to the whole worth of the Jewel, for one man, especially this application being made with much imperfection and weakness. But to lay the axe to the root of the tree, that it may never grow more,

Lastly take notice, That this whole Argument is built upon the sand, for in Christ there is his Office, and the righteousness acquired or purchased by his Office: Now we do not say, his Office is imputed to us, nor so is his Mediatory obedience, as its the execution of his Office imputed to us, but the righteousness he merits and obtains by this; so that though Christ be our Surety, yet we are not thereby made Sureties:

That is ridiculous to say, the debtor is made a Surety, because the Surety undertakes for him. Christ's Office of Mediatorship is incommunicable, but

the righteousness acquired by it is to be communicated to every member of his. Therefore we grant it would be blasphemy for any to conceit he appeareth in Christ's robes: In this sense, we justly blame the Papists for making Angels and Saints Mediators: They hold Christ merited and satisfied, that we might merit and satisfy: This is to hold the imputation of Christ's Mediatorial Office, unto a creature, which no doubt Christ is jealous of; but the truth we plead for is as distant from this as light from darkness. Its not the Office, nor the executory acts thereof that are imputed to us, but that righteousness which is the effect and fruit of these. And this may more than suffice for this Objection.

In the sixth place, its objected, That the active obedience of Christ cannot be imputed to every believer for their legal righteousness, because Christ did not perform such a righteousness as was fitted for every person and every relation. Christ would not act as a Magistrate, how then shall a Magistrate have righteousness imputed? Christ did not perform the duties of many relations, such as a Wife, a Servant, &c. and therefore how shall they stand justified by the legal obedience of Christ, when that righteousness of his was not conformable to that part of the moral Law which concerned them in their relations? To this also I may add a further Objection, though of the same affinity, Infants dying need not the imputation of the active obedience of Christ, for seeing no actual obedience was required of them, therefore they needed not the imputation of such a righteousness.

To Answer this, first take notice also, that the Socinian doth thus argue against the passive satisfactory obedience of Christ, which yet the Learned opponents do cordially abominate; and what Answer they would shape to their Objection, will serve for this. The Socinian argueth, Christ did not die as a Surety in our stead, for then he must have suffered all that we ought to

do; but he did not suffer eternal torments: and as for a temporal death (saith he) then he was bound to suffer as many individual deaths, as every man was to die. Therefore in the second place its truly Answered, That as Christ in suffering death for us, was not thereby bound to suffer every kind of death or sickness, which yet is the curse of the Law for sin, but death in the substance of it, so neither was Christ bound to obey for every relation, but its enough that he fulfilled the Law by loving of God, and his neighbor, which is made the sum and substance of the Moral. If a Surety pay the debtors sum of money he oweth (suppose an 100lb) in gold, and not in so many several shillings or other pieces of silver, he is by the Civil Law discharged of his debt. As therefore it would be ridiculous to say, that a man afflicted with the gout, or troubled with any other infirmity, could take no comfort from Christ, in respect of sin the cause of it, because Christ never had any such distemper or pain; for its enough that by his death he overcame sin in all the particular effects of it. Thus every Christian in his several relations may support himself from that obedience which Christ did perform to the substance of the Law: for as in his sufferings, the dignity of his person made up the accidentals by equivalency, especially in such things as were inconsistent with his person, as despair, &c. so in the accidentals of obedience, the dignity of Christ's substantial obedience did make compensation, especially in such things as were incompatible to his Mediatorship: As to be a woman, or wife, to be a temporal Magistrate, these things were not consistent with that Office of a Mediator, he had undertaken: and seeing by the adversaries themselves it is acknowledged, that love is virtually and eminently the fulfilling of the Law, what need any further dispute? If it be said, that the Law holds no, ἀναλεγόν τί, it must have eye for eye, &c. will not this overthrow his passive obedience as well?

For what he suffered was not every way idem, or the same which the Law required: But the weakness of this will be discovered in the next Objection, only what hath been said for several relations, the duties whereof Christ never performed, will also answer the doubt about infants, Christ obedience being communicated to every subject, according to the necessity of it.

SERMON XLIV.

More Objections Answered.

ROM. 5:19.

So by the Obedience of one shall many be made Righteous.

I meet with a seventh Objection against the Imputation of Christ's active Obedience in the sense contended for, which is managed in this manner, This Doctrine (its said) supposeth us to have been in Christ, at least in a legal title, before we did believe, or were born, and that not only in a general and conditional sense, as all men, but in a special, as the Justified. And to this purpose it is again urged, That this opinion seemeth to ascribe to God a mistaking judgment, or to esteem us to have been in Christ when we were not, and to have done and suffered in him, what we did not.

To Answer this, First, by the way, I fear a snake is in this grass, else I cannot understand that passage; All men are in Christ in a general and conditional sense; I doubt if this be opened, some viperous brood may be discovered: Will not this make Christ a conditional Head, and his death a conditional death? And so if closely pursued assert at last, That though Christ died, yet not one man might be justified. Besides, Is there any

condition required in the person to be justified, that is not the fruit and effect of Christ's death? Did not Christ die to sanctify us, as John 17:18, as well as to justify us? Are not faith and repentance purchased by Christ's death as well as Gospel-privileges? Did Christ die for believers, if they did believe; for true penitents, if they did repent? I might enlarge myself in this, to show how useless and helpless this Assertion is, either doctrinally to evade any difficulty (for which yet it seemeth at first it was invented) or practically to give any true solid comfort, doubting about the particularity of the benefit by Christ's death: But this would be to err from my scope.

In the second place therefore I come to the Argument, as relating to my work in hand; and here I must freely acknowledge, that I see not the least shadow of any such consequence, viz. That the Imputation of Christ's actual obedience doth suppose us to be actually justified in him before we had a being. Its true, the Antinomians they use to make such non sequiturs, but not so much, as I remember, from Christ's actual obedience, as his passive. Therefore some of them urge, That because its said, God laid on him the iniquities of us all, and he bore our sins upon the Cross, from that time every believer was actually justified (though others of that way carry it as high as to eternity itself:) So that this is no more a genuine issue of the Doctrine of the imputation of Christ's active obedience, then of his passive; and indeed if it could be fastened upon either, it would more consonantly follow from his passive obedience. Hence the Socinian argueth from the Doctrine of Christ's death as a ransom and price, that all men shall be saved; For (say they) when the price is paid, and accepted of, its injustice to afflict the Debtor anymore.

But thirdly, There are eminently learned men, that are deservedly reckoned in the number of the Orthodox, that do positively hold, That the

members of Christ were formally justified in him, before they had a being; as we say, All were formally made sinners in Adam, before they had a natural being. Though I have elsewhere modestly given in reasons for my dissent herein, and as yet am not convinced to approve of it, or subscribe to it.

Therefore in the last place, the true and proper Answer is, That though Christ's active obedience be imputed to us, yet it is in such a way and manner as God hath appointed: Even as although Christ died for the remission of our sins, yet this is not actually applied to any, but in the Method God hath ordained, so it is with his active obedience, for these effects of his death do not flow from it by way of a natural resultancy, for then all would be justified, all would be saved, but according to that ordered way which is appointed in Scripture: So that in this particular the passive obedience and active are all one; neither doth this Argument oppose one more than the other: Neither can any mistake be attributed to God by the opinion of active obedience, more than passive; for God doth not account these things as ours, but when they are ours; when God looks upon us as fulfilling the Law in Christ, its a truth, and we do so; only its by a civil and legal account, or rather its by that gracious Covenant which the Father made with Christ our Surety, by which means we may in *ordine gratiae*, say of Christ, which Christ said in *ordine naturae*, of his Father, All mine are thine, and thine are mine, though with much disproportion and dissimilitude.

The eighth Objection deserveth more serious consideration, viz. That the opinion of imputation of the active obedience of Christ, supposeth Christ to have paid the *Idem*, and not the *Tantundem*, whereas its thought, that Christ only paid the value, and not the same debt that was due.

But first, I cannot see the naturalness of this consequence, yea its thought by the Opponents the clean contrary; for we heard one Argument objected against this active obedience, was, because Christ did not perform the duties of all several relations, not of a wife, or a servant, or a Magistrate; and therefore such an imputation could not justify those who were so related; for the Law requireth that of them, which Christ never did. Thus you see this Doctrine of Christ's active obedience is assaulted, because it doth not make Christ pay the Idem, and yet how it is arraigned, for making Christ to pay the same, and not the value.

2. I conceive it is very dangerous to assert, That Christ paid the same rigidly every way, as also to affirm, that he did no ways pay the same, but what was equivalent: That Christ did not rigidly pay the same in every respect is plain, because he died but one death, whereas every sinner was bound to die his particular death, so that Christ was to have died as many deaths, as they in particular, had not his own served for all, and so his death was but for a season, not eternal, whereas that which the sinner should have suffered would have been eternal. Now eternal duration was equivalently made up by the dignity of the person. Thus it was also for Christ's active obedience, those particular duties which were required in several relations, were equivalently made up by his summary obedience in his love to God and man, it being impossible that this love should be diversified in all respects; for Christ could not be a man and a woman, a servant and a Magistrate at the same time: So that as he was tempted like us in all things, sin only excepted, thus he did obey like us in all things, only such things excepted, that did suppose such an imperfection as was incompatible with his Mediatorship, or else did include an impediment or hindrance of it. It is then granted, That in circumstantial or accidentals, as also in such things

which would have argued either sin or some impediment to his mediatory Office, there was not the *Idem* paid, but the *Tantundem*, and necessity compels to this, for he could not in such a condition have accomplished our redemption. But if we speak of the Substantial's and Essentials, which the Law required or threatened, then we must take heed of a *Tantundem*, lest it prove no satisfaction at all at last; for grant that the Law in the threatening part, and in the preceptive part, was not substantially completed by Christ, then what need any Satisfaction at all? Justice was to be satisfied, because the Law was to be satisfied: if then the Law be abrogated or changed, so that the penalty required is not necessarily to be born, nor the duty it commanded necessarily to be fulfilled, I see not thus why Christ's death should be called a Satisfaction: Therefore it is we speak of the Substantial's of the preceptive and comminative part of the Law, we must hold that Christ paid the *Idem*, I do not mean *numero*, but *specie*, the same in kind that the Law required of us; and therefore it was, that though Christ in his Agonies did sweat drops of blood, yet this was not Satisfaction, because the Law required death; and thus though Christ died, yet his death could not be equivalent, or in the room of active obedience to the Law, because that required actual righteousness, as well as bearing the penalty. Again, If Christ did not pay the same in kind, but *Tantundem*, then the verity of the Law, and the veracity of the Law-giver falls to the ground; Why is it that the Law is said to be established, that no iota or tittle of it shall pass away, unless because though it be not fulfilled in us, yet it is in our Surety? Why is it said, That none can be justified by the Law, but because the Law still requireth perfect and complete holiness? We must not then think that the Law either in the preceptive or threatening part is changed and altered from what it was once. Furthermore its of necessity, that Christ must pay the

Idem in the Substantial's of the Law, because the learned Opponents do grant, That God did not abrogate or repeal that Law, In the day thou eatest thereof, thou shalt die the death; If then it was neither abrogated nor repealed, but admitted of a relaxation, then certainly the *Idem in specie* was paid by Christ; and if this be granted in the penalty of it, in respect of Christ's passive obedience, I confess I cannot yet see why it should not also be yielded in respect of the active obedience; For why should that Law stand immovable, Cursed is everyone that continueth not in all things the Law required, and therefore Christ must be made a curse, and not that Law also, Do this and live, and therefore Christ must do this as well as suffer this for us, if we would live: And this will be still the more undeniable, if we consider, that Christ came into the world as a Surety for us: So that what he did, though it was out of grace and favor to us, yet he was pleased to make it his obligation and debt for us, ere he would discharge it. As for that *crambe* so often boiled, That if Christ paid the *Idem*, then he must despair and suffer the worm of conscience, &c. We have answered enough already; only we may add, that if it be thoroughly considered, despair as it is a sin, is not in the damned in hell, neither can it be: for if we take it privatively, as opposite to the grace of hope, in which sense it is a sin, so the damned do not despair, for there is no promise of grace to them, and so its not their duty to hope, being they are now no longer under the day of Salvation; so that their despair is not a sin. Indeed if we take despair negatively for being without all hope, so they do despair, but that is not their sin, seeing God hath manifested there is no more hope for them, but part of that eternal misery which is in hell. Therefore it is not necessary, that if Christ suffered the threatening for us he should despair.

But in the second place, It was necessary Christ should suffer the threatening for us, so far as it could be without sin, for otherwise he could not be our Mediator, but he himself would have needed a Mediator: Now to despair privatively is a sin, and Christ could never be in a Condition wherein he could say there was no hope for him, because as he had power to lay down his life, so also to take it up again; and as for the spiritual death of sin, which was in the threatening, it could not stand with the holiness and perfection of Christ to bear that; neither was it necessary, seeing that we did bear that in our own persons, being by nature dead in sins. The sum is this, That there was a mitigation in that threatening, though the Law said, Thou shalt die, yet it did not exclude another, it was not thou, and no other in thy room: therefore the wisdom of God found a way, whereby the Law for the matter of it might be preserved, and the mitigation was in respect of the person; so that *alius solvit not aliud solvitur*, its another that dischargeth the debt, but it is not another debt if we speak of substantial's.

To clear this, one doubt may be moved, If Christ did thus satisfy the Law, and so the Justice of God, then it was necessary that he should do or suffer no more than the Law required, but Christ's satisfaction was superabundant, and able to save more then it doth save, and was more pleasing to God in the way of obedience, then all our sins did displease God in the way of disobedience.

The Answer to this is, That if we respect the substance of Christ's obedience and sufferings, he did no more than the Law required; The love of the Father would not suffer that more sufferings should be imposed on him then Justice required: but if we regard circumstantials, as the dignity of his Person, and the cause of his sufferings, or servile obedience, so he did more than the Law required; for the Law did not require that the man who

died should be God also, or that he should be without sin, who thus suffered. Its true, The Law of a Mediator required so, but that was not incumbent on him as Mediator, which did not belong to us, and therefore the Apostle showeth, Romans 5, that the grace of God by Christ, in respect of Justification is far more than the sin of Adam in respect of condemnation.

In the ninth place, Against this imputation of Christ's active obedience, is objected two things, First, That by the same reason our sins should be imputed to Christ, and so he constituted a sinner, as we are righteous. And then secondly, This would make two formal causes of our Justification, viz. Remission of sin, and Imputation of righteousness.

But we need not insist long on these; for the first is frequently agitated in the controversy between Papists and Protestants, and is already sufficiently discussed, so that there needs not much after-disquisition. For,

First, Though our sins be imputed to Christ, yet he cannot properly be called a sinner, because to be a sinner in the common ordinary use of the word, doth denote some inherent pravity and pollution. Thus when sin is defined to be a transgression of the Law, it supposeth the subject in whom it is to err from the Rule: Some denominations are from extrinsical respects; some from intrinsical motives; and thus for the most part the word sinner connoteth some inherency of defilement: Even as learned men observe, when they speak of the penal infirmities of Christ's Nature, they say not *contraxit, sed assumpsit*, he assumed them, not contracted them, because to contract an infirmity, doth properly and rigidly denote so to take a thing, as to take the curse of it, and the natural inherent connection of sin, and such penalties. But to assume human infirmities, that denoteth only he did partake of them in what manner and measure he pleased: Therefore because the word sins doth commonly sound in our ears, as one that hath some

pollution in-existent: Hence the consequence of denomination to be a sinner, may justly be denied to imputation of sin, for this would confound imputation and inhesion, making them the same thing.

But secondly, If we will not manifestly confront plain and direct places of Scripture, we must needs grant, That our sins were imputed to him; for though Isa. 53, 2 Cor. 5, ult. 1 Peter 2:24, speak not of the word Imputation, yet they speak plainly the sense of that we mean by it in this controversy, Our sins are laid upon him, he bore our sins, He was made sin; and if this were not so, Why, or, How could Christ die, and that in such an accursed manner by the Law? Death and curses are the wages of sin; now these fell not upon Christ for his own sin, therefore it must be for imputed sin; And thus though that exposition be granted, he was made sin for us, that is, a Sacrifice for sin, yet it will evince this truth, for he could not be a Sacrifice for sin, or be a Surety to expiate it, if it were not laid upon him, and he reputed of as so in his sufferings, though in himself holy and unspotted: So that as it is with us, though we have the imputation of Christ's righteousness, yet inherently we have filth, and the remainders of corruption; so though our sins were imputed unto Christ, yet inwardly and inherently he was absolutely holy and innocent.

Thirdly, Whereas its said, That with us imputation and inherency do not differ in reality, but only *quoad modum*, he that is by imputation righteous, is as truly and as really righteous, as he that is inherently so; and therefore Christ must be as truly and really a sinner by imputation, as if it were by inhesion, its readily answered, That there is not the same reason of imputation of sin to Christ, as there is of his righteousness to us; for sin was imputed to him, only according to his will, as a Surety to destroy and overcome it; Therefore he bore them, not so as to abide on him, but as to

take them away: Even as he touched the unclean person (not as others, who thereby would be made unclean) but to remove and take away the leprosy: But the righteousness of Christ is communicated unto us, so as to abide on us, and to constitute us righteous thereby, Christ then being our Surety, and so undertaking the debt of our sin, to discharge and cancel it, he cannot be thereby reputed a sinner, but a vanquisher and conqueror of sin; and by this we see the weakness of that additional and auxiliary Argument, We are by Adams sin imputed, made formally and truly sinners, Why then should not Christ by our sins imputed? For every eye may see a vast difference between the imputation of Adams sin to us, and ours to Christ: To Christ it was imputed, so that by this imputation he was to remove it; and he assumed this imputation voluntarily, thereby to destroy it; whereas Adams sin is not only imputed to us by a natural necessity, supposing God's antecedaneous appointment, but it is also so imputed to us, as to abide on us, to continue upon us. The sum is, That though our sins be imputed to Christ, yet he is not thereby constituted a sinner, as if for himself he suffered, or had offended God by this imputation.

SERMON XLV.

More Objections answered, with Antidotes against Prejudice.

ROM. 5:19.

So by the Obedience of one shall many be made righteous.

As for the second branch of the Objection propounded, viz. That this is to make a twofold formal cause of our Justification, I have already sufficiently answered to the pretended absurdity thereof, yet that there may be full and heaped measure, I shall superadd; so that (as they say) *Mantissae loco*, I farther answer,

First, That from the Doctrine of the imputation of Christ's active obedience, it doth not necessarily follow, that there must be a twofold formal cause of our Justification; for there are eminent and learned men, who do clearly and fully assert the imputation of Christ's active obedience, and withal affirm, That remission of sin is the effect and fruit of this imputation, adding withal that our whole Justification consists in our remission of sin, the fruit of imputation, and that imputation of Christ's righteousness, is not a part, but cause of our Justification; So that with these, this Argument is as easily rejected, as it is obtruded.

That solid and learned Author Wallaeus (Epistol. ad Dupinum.) being asked his judgment about Piscators opinion, as also the imputation of Christ's active obedience, makes a threefold opinion amongst Writers in this point.

First, Of those who hold the imputation of Christ's passive righteousness, and the effect thereof, remission of sin, the first part of Justification; and the imputation of Christ's active righteousness, the effect whereof is acceptance to eternal life, and this is made the second part of Justification, and this opinion he saith is Beza 's.

The second opinion holds the imputation of Christ's active and passive righteousness: The effect whereof is said to be remission of sins, which is our whole Justification. This he ascribeth to Calvin.

The third opinion affirmeth, the imputation of Christ's passive righteousness only, the effect whereof is said to be the remission of sins, which with them also is our whole Justification. And this is Piscators.

Now Wallaeus, though he thinketh the first and the second do not oppose one another, yet he adhereth to the second, as that which he judgeth most simple, and not too subtly distinguishing causes and effects about Christ's death. So that we see by this, that learned men may hold the imputation of Christ's active obedience, and yet not make Justification to have a twofold formal cause: For (say they) our Justification consists only in remission of sins, which is the effect of the said imputation. And by the way, you may take notice of the weakness of that Argument so much insisted on by many, That Calvin did not hold the imputation of Christ's active obedience, because he made Justification to consist wholly in remission of sins: For it may be granted, That Calvin held both, and yet did not contradict himself, making the imputation of Christ's active obedience to be the cause; and

remission of sin, which he affirmeth to be our whole Justification, to be the effect thereof. Although (as I have showed formerly) I cannot see any absurdity in asserting a twofold formal cause of our Justification, provided that they be not of a different nature and consideration.

To conclude this matter, We do not say, That Christ's active obedience and passive, are the formal cause of our Justification; but the matter that is imputed to us thereunto, and indeed to speak properly, if we call them the formal cause, yet we cannot exactly say, of our Justification, but of our Evangelical righteousness; for Justification that is an action of God, which requireth a righteousness. This righteousness being Evangelical, consists of the active and passive obedience of Christ, which by the Covenant of grace is made ours, and God dealeth with us accordingly.

That I may at last come to an end, I shall encounter with the greatest, and most difficult of all their Objections; and if this may receive a true and solid Answer, all the rest will fall in that.

Its this, The Law bindeth either in respect of obedience, or in respect of penalty, If then there be not obedience to the Law, yet if the penalty be satisfied, then the Law can no more accuse, then we must needs stand justified: So that they will grant, Christ is our righteousness, they acknowledge the Law must be satisfied, and that is (say they) by Christ's passive obedience; for if Christ's death hath taken away the guilt, and yet we not accepted to eternal life, then there must be a medium between a man just and unjust, and that when the subject is properly capable of one of the contrary qualities, which is said to be as absurd, as if one thing were required to make a stick strait, and another thing not crooked.

Two considerable points are in this Objection, and therefore made two distinct Arguments by some.

The first is concerning the latitude or extension of the obligation of the Law, whether it bind to obedience and punishment disjunctively or copulatively.

The second is, when all the penalty is removed by a satisfactory righteousness through Christ's death, Whether thereby ipso facto, without any imputation of a further righteousness, there be not an immediate right to eternal life.

For the former part Echart the Lutheran, who wrote a peculiar book against Piscator in this controversy, doth therein (Resp. ad decim. Arg.) show, That Piscator did disclaim that Argument (though most of his fellows fervently propugne it) and grants, That the Law doth require both of us; obedience, as being our Lord and Master; and punishment, as being our Judge, who is to punish transgressors.

The true and solid Answer indeed to the former part is, That if we speak of man abiding in the state of integrity, so the Law did require only obedience; for punishment it could not demand any, seeing there was no transgression, but if we consider man fallen, so the Law requireth both obedience and punishment; obedience properly and immediately, but punishment occasionally and indirectly: whereas then its said, That if the Law be satisfied in respect of the penal part, that then it requireth no more, and hath all the righteousness it expresseth, that is not upon any terms to be admitted: For Christ while he satisfied the Law in dying for us, did not answer the primary and principal end of the Law, which was To do this and live; but by his exact and perfect conformity unto it. So that this Argument proceedeth upon a mistake, as if it were all one to the Law, whether the debt of obedience, or the debt of punishment were paid; for certainly its the debt of obedience the Law doth principally aim at, and when the debt of

punishment is paid, the debt of obedience is not thereby abrogated; for if it were so, then a man could not be said still to sin, because Christ hath satisfied the punishment: But its so clear, that none ever yet denied it, that we do sin, and whence is that? But because of that debt of obedience, which the Law still requireth. Neither is a man just by a bare suffering of the punishment of the Law, as is to be showed.

Come we then to that which seemeth to be so hard a knot, that cannot be untied, and that is, If Christ's blood doth cleanse us from all sin, then there needeth no imputation of a further righteousness, for seeing man's nature is a subject immediately susceptible, either of righteousness or unrighteousness, as the air is of darkness or light; if so be all his sins be so washed away, that his unrighteousness is removed, then it must necessarily follow, he is accounted of by God as righteous.

This hath exercised the Orthodox, so that they have given different Answers.

Some distinguish of sins, There are sins of omission and sins of commission: Now (say they) by Christ's death we are freed from the sins of commission, but not omission; the sins of omission are covered by the active obedience of Christ. But I shall not adhere to this, partly, because the Scripture speaks universally, when it saith, our sins are purged away by the blood of Christ; and partly, because in every sin of commission, there is something of omission. I shall not here discuss that opinion of Cajetan, and some other Schoolmen, affirming, That the formal nature of a sin of commission, is some real and positive thing: Only I shall at this time take it for granted, That in every sin of commission, let it be conceived never so positive, yet there must be a, ἀνομία, a privative omission of some rectitude that ought to be in it.

Others they distinguish of the guilt of sin, they make it twofold, the one is *poena damni*, as we deserve by it to be excluded from heaven; the other *poena sensus*, as by it we deserve all misery to be inflicted upon us: Now (say they) by Christ's passive obedience the guilt of sin, *quoad poenam sensus*, is taken away, and by his active obedience the guilt of sin, *quoad poenam damni* is removed: Neither, they say, is this Objection to the contrary, That in every rational creature this twofold respect of guilt is always conjoined together, for this is from God's Decree without, and so they are thereby inseparable, yet for all that distinct. As a Captive that is freed out of prison, and restored to his former honors; or a child offending his father, upon reconciliation hath his punishment removed, and his right to the inheritance bestowed on him.

In the third place, there is a distinction made concerning Christ's death. It is (say they) to be considered either *quâ poena*, as a punishment, or *quâ actio*, as an action proceeding from the love of God: Now if we consider it in the former respect, so its said to purge away sins of commission, and the punishment of sense; if in the later, so it takes away the sins of omission, and removeth the punishment of loss. But although there is truth in these distinctions, yet because the Scripture speaks absolutely and plainly in this matter, I think it not convenient to entangle the truth with these perplexities, nor to make so many distinctions and parcels in what Christ did for us; but look upon the whole course of his obedience, the last act whereof is eminently demonstrated in his death, as that which is the matter of our righteousness: So that its not necessary to adapt deliverance from sin and hell to his death, or interest to eternal life and glory to his obedience: For although its plain, that those are two distinct mercies in themselves, as hath been showed, and might have been separated one from another; yet now

supposing the appointment, and blessed order which God hath established, they can never be disjoined, and so no wonder if one be put often for the other. Although (I say) this be plain, yet the Scripture speaking of things as they are, and not what they might have been, and so not distinguishing, where yet in intellectual abstractions we may make a difference (as appeareth in expressions about God's providence respectively to evil actions, attributing them unto God indefinitely, when yet in our understanding, we must necessarily distinguish between the action and the obliquity of the action) its more consonant, to the Scripture custom, to say, that by Christ all sins under every differential respect, and all guilt under any notion is fully washed away by the Lord Christ, Neither may we limit this either to his obedience in his life, or to his sufferings at his death, but unto the whole course of his subjection unto the Law of God; so that the full and satisfying Answer to this Objection is, That its granted, all sins of omission and commission, as also all punishment, whether *damni* or *sensus* is removed by Christ blood; But we say, That by Christ's blood, or his death, is not excluded, but necessarily included all his other parts of active obedience. This Interpretation we have already vindicated sufficiently; and certainly that place, Philip. 2, where Christ's obedience is mentioned even unto the death of the Cross, doth compel a man to acknowledge that not only obedience in his death, but all his former antecedaneous obedience even unto death, is part of that satisfactory righteousness which Christ obtained for us: So that this doth still deceive the learned opponents, that they look upon Christ's death as oppositely to his active obedience, whereas the Scripture takes notice of it as the last and most signal act of his obedience conjunctly with all his former expressions thereof: So that we are not from thence to compute this Mediatory obedience, as if hitherto he had

been obeying for himself, but to behold the ultimate consummating thereof in his death. The Sum of all this is, That Christ's active obedience disjoined from his passive, is but part of that righteousness the Law requireth of man fallen; and also his passive obedience separated from his active is still but part: Therefore that we may have a complete and full righteousness, it behooved us to have such a Surety who did perform both the debt of obedience, and also the debt of punishment for us.

So that from the Answer thus delivered, there is no necessity of falling upon that debate, Whether there be a middle estate between *Justus* and *Injustus*, (*viz.*) *non Justus*, yet because its so vehemently urged, I have already said enough to that matter; only let me add, That the removing of sin, and bestowing righteousness, is not like the taking away the crookedness of the line, and making it straight; for its plain, that is done by the same physical motion; whereas I have showed, That God might have pardoned sin to a man, and yet not bestowed upon him such eternal Glory as he hath promised; So that eternal Glory followeth upon the pardon of sin, not by a natural causality, or resultancy, but by the gracious appointment and order of God, or if there should be some natural concomitancy, yet that instance would not fitly resemble it, but this, When a man opens the window, and lets in light, the opening of the window, and the introduction of light proceed from two different principles, though the one followeth necessarily upon the other: So that let it be granted, That if sin be removed, righteousness must necessarily come in, yet that doth not follow, that its by the same motion: No, there may be one principle to remove sin as the *obex* and impediment, another to introduce and communicate the righteousness itself.

If still it be urged, That a solution of the punishment of the Law is righteousness enough,

I Answer, First, Let us not be afraid, lest we be made too rich, too righteous in Christ, Why should we be so industrious to straighten the righteousness Christ hath obtained for us, when the scope of the Scripture is to lengthen and heighten it as much as may be?

Secondly, Even amongst men, none do account a mere suffering of the punishment of the Law, the righteousness of it; especially, when there are many superadded favors and privileges of Grace promised to him, that doth not offend; Christ died not only to redeem us out of prison, but to invest us with all glorious dignity and honor. Now the taking of the punishment doth not by a natural consequence entitle to all that honor and dignity that the Scripture promiseth.

Lastly, This is not wholly inconsiderable, that if the payment of the punishment of the Law, be all the righteousness Christ hath purchased for us, then we had a more noble and perfect righteousness in Adam, then Christ hath recovered for us, when yet Romans 5, the Apostle makes the Grace and Gift by the second Adam far transcending the sin and guilt which came by the first Adam. The consequence is clear, because Adams righteousness was a positive, and full conformity to the Law of God: But the righteousness Christ hath purchased for us, according to the sense of the Opponents, is only a penal righteousness; The punishment is thereby removed, but obedience is not introduced.

Thus we have examined wherein the strength of those that dissent in this Point doth lie: Did I apprehend anything else material, I would not wave the discussion of it, for its truth and the glory of Christ that we should aim at in these conflicts.

Now because not Arguments, but prejudices do sometimes obstruct the truth, I shall conclude all with some few Antidotes against them. As first, In the deciding of this controversy attend not the specious, and fair pretenses of human reason, for everything of Christ is paradoxal to that; His Natures, his Offices, and his Passive Obedience in a satisfactory way to God's Justice; and as the Socinians decry it as a thing against reason, for an innocent man to suffer instead of a nocent; so they do not less exclaim against a righteousness, because of another's righteousness. This both Papists and Socinians rise up against, whereas we do not say, That a believer is righteous, because Christ is righteous, but because his righteousness, being our Surety, is made ours by God's accounting of it to us; neither is it against presidents either in Scripture or human Authors, to have virtuous and laudable actions of some men, meritorious unto others that relate unto them.

Secondly, Consider whether this Doctrine doth not indeed give more Glory and Honor to Christ; For seeing he came into the world as a Surety for us, and so not under his own personal obligation, but a voluntary assumed one, The more he did for us, the greater was his Glory: and as it would not be honor enough to him to say, He died for our good, unless we affirm, in our stead: So neither that he obeyed the Law for our good, unless also we affirm, in our room.

Thirdly, Let this be seriously weighed, as hath been often hinted, Whether the same Arguments that destroy the active obedience of Christ, would not, if managed in a further way seem to overthrow the passive. Its far from me to charge such consequences upon many of the learned Antagonists, only its seriously to be considered, Whether that necessity which is pleaded for by the Orthodox in respect of Christ's satisfactory passive obedience, will not

also as strongly interpose for his active: Doth not the Law of God, the justice of God equally relate to one as well as the other? And,

Lastly, Doth not this provide more for the full consolation of a believer? Are a godly man's temptations only about the punishment of the Law, who shall satisfy that, and not for the pure and holy obligation of the Law, who shall answer that? Let us be afraid to take off in the least manner, either from Christ's glory, or the believers comfort.

FINIS.