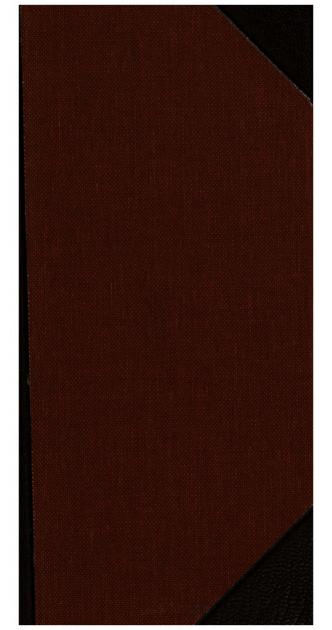
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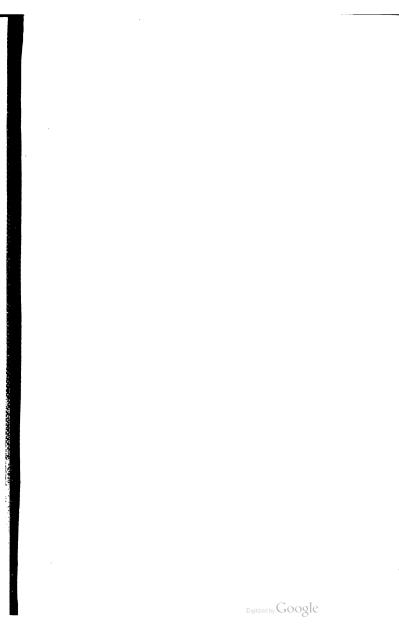


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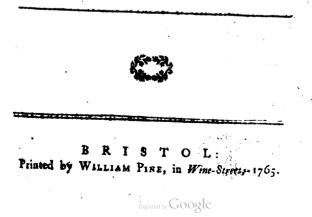
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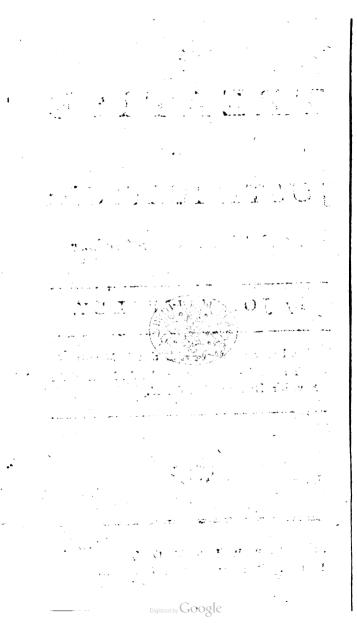
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Extracted from Mr. John Goodwin,

By JOHN WESLEY.

With a PREFACE, wherein all that is Material, in LETTERS just published, under the Name of the Rev. Mr. HERVEY, is answered.





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PREFACE.

ERHAPS I should not have submitted, at least not fo foon, to the Importunity of my Friends, who have long been folliciting me to abridge and publish the ensuing Treatife, had not some warm People published a Tract intitled, " The Scripture Doctrine of imputed Righteoufnefs defended." I then judged it abfolutely incumbent upon me, to publish the real Scripture-Destrine. And this I believed I could not either draw up or defend, better than I found it done to my Hands, by one who at the Time he wrote this Book, was a firm and zealous Calvinift. This enabled him to confirm what he advanced by fuch Authorities, as well from Mr. Calvin himfelf, as from his most eminent Followers, as I could not have done, nor any who had not been long and critically verfed in their Writings.

2. A GREATER Difficulty was, to know what Notice I ought to take of Mr. Hervey's Treatile, wrote (as the Leeds-Publisher fays, with a "becoming and well-tempered Tartnels." The Cafe was peculiar. My Acquaintance with Mr. Hervey commenced about thirty Years ago, when I was a Fellow, and be was a Commoner, of Lincolna 2 College, College, in Oxford. At my Request he was perinitted ins was Mr. Whitefield some Time after) to make One of a little Company, who used to spend the Evenings together, in reading the Holy Scriptures. And I rejoiced in having many Opportunities of affifting him both in his Studies and in his Christian Warfare: Which he acknowledged in very strong Terms, by a Letter now in my Hands, wrote not long after the Publication of his "Meditations among the Tombs." In my Anfwer to this, I told him frankly, " There were one or two Paffages in that Book, which if I had feen. before it was printed, I thould have advited him not to infert." He replied, " If he printed any Thing more, he would beg of me to correct it nrft." Accordingly he fent me not long after the Manufcript of his three first Dialogues. I fent them back after some Days, with a few inconfiderable Corrections. But upon his complaining, "You are not my Friend, if you do not take more Liberty with me," I promifed, I would : So he font them again, and I made fome more important Alterations. I was not furprized at feeing no more of the Copy, 'till I faw it in print. When I had read it. I wrote him my Thoughts freely, but received no Answer. On October the 15th, 1756, I fent him a Second Letter : Which I here infert, that every impartial Perfor may understand the real Merits of the Caufe. I need only premife, that at the Time I wrote, I had not the least Thought of making it public. I only spoke my private Thoughts in a free, open Manner, to a Friend dear as a Brother. I had almost faid to a Pupil, to a Son: For fo near I ftill accounted him. It is no wonder therefore that " feveral of my Objections," as Mr. Hervey himfelf obferves,* " appear more like Notes and Memo-

• Page 80.

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Memorandums, than a just Plea to the Public." It is true. They appear like what they are, like what they were originally intended for., I had no Thought of *a Plea to the Public* when I wrote, but of "Notes and Memorandums to a private Man."

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A Confiderable Time fince, I fent you a few hafty Thoughts which occur'd to me on reading the Dialogues between *Theron* and *Afpafio*. I have not been favour'd with any Anfwer. Yet upon another and a more careful Perufal of them, I could not but fet down fome obvious Reflections, which I would rather have communicated, before those Dialogues were publish'd.

In the First Dialogue there are feveral just and ftrong Observations, which may be of Use to every ferious Reader. In the Second, is not the Defoription often too labour'd, the Language, too ftiff, and affected? Yet the Reflections on the Creation (in the 31st and following Pages) make abundant Amends for this. (I cite the Pages according to the Dublin Edition, having wrote the rough Draught of what follows, in Ireland.)

P. 39. Is Julification more or lefs, than God's pardoning and accepting a Sinner three'the Merits of Chriff? That God herein "reckows the Righteoninets and Obedience which Chriff perform'd as our own," I allow; if by that ambiguous Exprefilon, you mean only as you here explain it yourfelf, "They are as effectual for obtaining our Salvation, as if they were our own perional Qualifications." P. 443

P. 43. "WE are not folicitous, as to any pure ticular. Set of Phrases. Only let Men be humbled, a 3

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Oct. 15, 1756.

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as repenting Criminals at Chrif's Feet. let them rely as devoted Penfioners on his Merits, and they are undoubtedly in the Way to a blifsful Immortality." Then for Chrift's Sake, and for the Sake of the immortal Souls which He has purchased with his Blood, do not difpute for that particular Pbrale. The imparted Righteoufnels of Christ. It is not Scriptural; It is not necessary. Men who feruple to ufe, Men who never heard the Expreffion, may yet " be humbled, as repenting Griminals at his Feet; and rely as devoted Pensioners on his Merits." But it has done immense Hurt. I have had abundant Proof, that the frequent Ufe of this unnecessary Phrase, instead of "furthering. Men's Progress in vital Holiness," has made them fatisfied without any Holinefs at all ; yea and encouraged them to work all Uncleanness with Greedinefs.

P. 45. "To alcribe Pardon to Chrift's paffive, Eternal Life to his affive Righteoufnels, is fanciful rather than judicious. His universal Obedience from his Birth to his Death, is the one Foundation of my Hope."

THIS is unquefliorably right. But if it bo, there is no manner of Need, to make the Impuration of his attive Rightcoulnels, a feparate and labout'd Head of Discourse. O that you had been coatent with this plain Scriptural Account, and spared fome of the Dialogues and Latters that follow !

THE Third and Fourth Dialogues contain an admirable Illustration and Confirmation of the great Doctring of *Gbriff's* Satisfaction. Yet even here I observe a few Pallages, which are liable to fome Exception.

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P. 54. "SATISFACTION was made to the Dixine Law." I do not remember any fuch Expression in Scripture. This Way of speaking of the Law as a *Perfon injured* and to be *fatisfied*, from hardly defensible.

P. 74. " THE Death of Christ procured the Pardon and Acceptance of Believers, even before He came in the Flefh." Yea, and ever fince. In this we all agree. And why fhould we contend for any Thing more?

P. 120. "ALL the Benefits of the New Covenant, are the Purchase of bis Blood." Surely they are. And after this has been fully proved, where is the Need, where is the Uie, of contending fo Arenwouldy, for the Imputation of bis Rightsoufness, as is done in the Fifth and Sixth Dialogues?

P. 135. " Ir He was our Substitute as to Penal Sufferings, why not, as to Justifying Obedience ?"

THE former is expressly allerted in Scripture. The latter is not expressly afferted there.

P. 145. "As Sin and Milery have abounded theo' the first Adam, Mercy and Grace have much aver abounded thro' the Second. So that some can have any Reafon to complain." No, not if the fecond Adam died for all. Otherwise all for whom he did not die, have great Reafon to complain. For they inevicably fall by the first Adam, without any Help from the Second.

P. 148. "THE whole World of Believers" is an Expression which never occurs in Scripture: Nor has it any Constantance there: The World in the inspired Writings being constantly taken wither in an Universal or in a bad Senfe : Bither for the whole of Mankind, or for that Part of them who know not Geb.

P. 149.

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P. 149. "IN the LORD shall all the House of Israel be justified." It ought unquestionably to be render'd, "By or thro' the LORD:" This Argument therefore proves nothing. "Ye are complete in Him." The Words literally rendered are, ie are filled with Him. And the whole Passage, as any unprejudiced Reader may observe, relates to Sanctification, not Justification.

P. 150, "THEY are accepted for Christ's Sake; this is Juffification thro' *imputed Righteoufnefs.*". That remains to be proved. Many allow the former, who cannot allow the latter.

P. 151. "THE Righteousnels which justifies us, is already wrought out."—A crude, unfcriptural Expression ! "It was fer on Foot, carried on, compleated."—O vain Philosophy! The plain Truth is, Chrift lived and tassed Death for every Man. And thro' the Merits of his Life and Death, every Believer is justified.

P. 152. "WHOEVER perverts to glorious a Doctrine, thems he never believed." Not fo. They who turn back as a Dag to the Vanit, had once escaped the Pollutions of the World by the Morulada of Christ.

P. 153. " THE Goodnefs of God leadeth to Repentance." This is unqueflionably true. But the nices. metaphylical Dockrine of imputed Righteoufnefs, leads not to Repensance, but a Licentiouthels.

P. 154. "THE Believer cannot but add to his Faith Works of Righteoulness." During his first Love, this is often true. But it is not true afterwards, as we know and fail by melancholy Experiences at 20 , had add to have a

P. 155. "WE no longer obry in print to lay the Foundation for our final Acceptance." No: 211 4 That That Foundation is already laid in the Manies of Chrift. Yet we obey, in order to our final Acceptance thro' his Merits. And in this Senfe, by obeying we lay a good Foundation, that we may attain thernal Life.

P. 156. "WE establish the Law: We provide for its Honour, by the perfect Obedience of Christ." Can you possibly think St. Paul meant this? That fuch a Thought ever entered into his Mind? The plain Meaning is, We establish both the true Sense, and the effectual Practice of it: We provide for its being both understood and practised in its full Extent.

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P. 157. "On those who reject the Atonement, juft Severity." Was it ever possible for them, not to reject it ? If not, how is it juft, To cash them into a Lake of Fire, for not doing what it was impossible they should do ? Would it be just (make it your own Case) to cash you into Hell, for not touching Heaven with your Hand ?

P. 159. "JUSTIFICATION is complete the first Moment we believe, and is incapable of Augmentation."

Not fo: There may be as many Degrees in the Favour as in the Image of GoD.

}:r P. 190. "Sr. Paul often mentions a Righteenfacts imputed: (Not A Righteoufnefs, never once; but tr fimply Righteeu/hefs.) "What can this be, but ٦ŀ the Righteousness of Christ ?" He tells you himfelfs Rom. iv. 6. To him that believeth on Him that justifieth his the Ungodly, Faith is imputed for Righteoufnefs :t " Why is Christ stiled Jehovab our Right confuels ?" eſ Becaufe we are both justified and fanctified thro' ŀ Him.

P. 191. "Mr Death, the Caule of their Forgivenels, My Righteoufnels, the Ground of their Acceptance."

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How does this agree with P. 45, "To alcribe Pardon to Chrift's Paffive, Eternal Life to his Attive Righteourineis, is fanciful rather than judicions?"

P. 195. " HE commends fuch Kinds of Beneficence only, as were exercised to a Disciple as such." Is not this a Slip of the Pen? Will not our LORD then commend, and reward eternally, all Kinds of Beneficence, provided they flow'd from a Principle of loving Faith? Yea, that which was exercised to a Samaritan, a Jew, a Turk or an Heathen? Even these I would not term "transfient Bubbles," tho' they do not procure our Justification.

P. 197. "How must our Righteoufness exceed that of the Scribes and Pharifees! Not only in being fincere, but in poffessing a complete Righteteoufnets; even that of Chrift." Did our LORD mean this ! Nothing lefs. He frecisies in the following Parts of his. Sermon, the very Inftances wherein the Righteoufness of a Christian exceeds that of the Scribes and Pharifees.

P. 198. "HE brings this fpecious Hypocrite to the Teft." How does it appear that he was an Hypocrite? Our LORD gives not the leaft I timation of it. Surely He loved him, not for his Hypocrify, but his Sincerity!

YET he loved the World, and therefore could not keep any of the Commandments in their fpiritual Meaning. And the keeping of thefe is undoubtedly the Way to, tho' not the Caufe of, Eternal Life.

* P. 200. ** B* Works his Faithiruss made perfect : appeared to be true." No: The natural Senfe of the Words is, By the Grace Superadded while

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he wrought those Works, bis Faith was literally made perfect.

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bid. "Hu that dath Righteoufness is righteonsmanifeste the Truth of his Conversion." Nay; the plain Meaning is, He alone is truly righteous, whole Faith worketh by Love.

P. 201. "ST. JAMES speaks of the Justification of our Faith." Not unless you mean by that odd Expression, our Faith being made perfect a For 60 the Apostle explains his own Meaning. Perhaps the Word justified is once used by Sto Paul for manifested.—But that does not prove, it is to be fo understood here.

P. 202. "WHOSO doeth these Things shall never fall into total Apostafy." How pleasing is this to Flesh and Blood! But David fays no such Things. His Meaning is, Whosh doeth these Things to the End shall never fall into Hell.

THE Seventh Dialogue is full of important Truths. Yet fome Expressions in it I can't commend.

P. 216. "ONE Thing they lacked, the imputed Righteoufnels of Chrift." You cannot think this is the Meaning of the Text. Certainly the mar Thing our LORD meant was, The Love of GoD. This was the Thing he lacked. A state of the total

P. 222. " Is the Obvience of Chrift infufficient to accomplife our Justification?" Rather I would alk, Is the Death of Chrift infufficient. to purchafe it?

P. 226. "THE Saints in Glory aferihe, the subole of their Salvation to the Blood of the Lamb?" So do I: Andyet Ibelieve "He obtained for all a **Pofficility of Salvation**."

P. 227: 4 THE Terms of Acceptance for falles Man were 2 full Satisfaction to the Divine Juffice, and [12]

and a complete Confermity to the Divine Law." This you take for granted; but I cannot ellow.

Test Terms of Acceptance for fallen Man are, Repensance and Faith. Repent ye and believe the Gefrel.

Ibid. "THERE are but Two Methods whereby any can be justified, either by a perfect Obedience to the Law, or because Christ hash kept the Law in our flead." You should say, "Or by Faith in Christ." I then answer, This is trans. And fallen Man is justified, not by perfect Obedience but by Eaith. What Christ has done is the Foundation of our Justification, not the Tarm or Camdition of it.

In the Eighth Dialogue likewife there are many great Truths, and yet fome Things liable to Exception.

P. 253. "DAVID G O D Himfelf dignifies with the moff extilated of all Charachers." Fan, very far from it. We have more exalted Charachers than David's, both in the Old Teffament and the New. Such are those of Samuel, Daviel, yea, and Job, in the former, of St. Batel and St. John in the hatter.

"Bur GoDifiles him a Man after his own Heart." This is the Text which has caufed many to millake :: For want of confidering, First, That this is faid of David in a particular Refpect; not with Regard to his suble Gharafter : Secondly, The Time, at which it was spoken. When was David a Man after GoD's own Heart ? When GOD found him following the Russ great with Yang, when He took hips from the Sheep-Folds, Pf. laxix. 71. It was on the 2d or 3d Year of Saul's Reign, that Samuch fäld to him, The LORD hath fought Him a Man after his soun Heart, and hath

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Bath | commanuted him to be Capsain over bid Prople, 1 Sam. xiii. 14. But was he a Man after Gon's Meart all'his Life ? Or in all Particulars ? So ٤ Far from it, that we have few more exceptionable 17 Characters, among all the Men of God recorded An Scripture. 2 P. 261. "THERE is not a just Man upon Earth .that finneth not." Solomon might truly fay to, before 11 k Chrift came. And St. John might after He came fay as truly, Whofoever is born of God finneth not. 3 "" But in many Things we offend all." That St. 1 James does not speak this of himself, or of real 1 Chriftians, will clearly appear, to all who imparti-6 ally confider the Context. THE Ninth Dialogue proves excellently well, That we cannot be juffified by our Works. :1 BUT have you throughly confidered the Words which occur in the 270th Page? 1 " " O CHILDREN of Adam, you are no longer obliged, to love God with all your Strength, nor your Neighbour as yourfelves. Once indeed I in-15 Ì 3 fifted on absolute Purity of Heart .: Now I can dif-Ľ. penfe with fome Degrees of evil Defire. Since 11 Chrift"-has fulfilled the Law for you, "You need . not fulfil it. I will connive at, yea accommodate 'my Demands to your Weaknefs." ø Ŕ I AGREE with you, That " this Doctrine makes the Holy One of GOD a Minister of Sin." And is ģ it not your own? Is not this the very Doctrine which you efpouse throughout your Book ? ĩ I CANNOT but except to feveral Paffages also in ß the Tenth Dialogue. 1 afk First, 1 P. 291. "Does the Righteousness of God ever ł. mean" (as you affirm) " The Merits of Christ?" I believe, not once in all the Scripture. It often 1 means and particularly in the Epifile to the Ri-4 man!,

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mans; GoD's Method of justifying Sumers. When therefore you fay,

P. 292. "THE Rightcoufness of GOD means, fuch a Rightcoufness as may justly challenge his Acceptance," I cannot allow it at all: And this capital Missake must needs lead you into many others. But I follow you Step by Step.

Ibid. "In order to intitle us to a Reward, there must be an Imputation of Righteousfnefs." There must be an Interest in *Christ.* And then every Man shall receive bis own Reward, according to bis own Labour.

P. 293. "A REBEL may be forgiven, without being reftored to the Dignity of a Son." A Rebel against an earthly King may; but not a Rebel against GOD. In the very fame Moment that GOD forgives, we are the Sons of GOD. Therefore this is an idle Difpute. For Pardon and Acceptance, though they may be diftinguifbed, cannot be divided. The Words of Jab which you cite are wide of the Question. Those of Selamon prove no more than this, (and who denies it ?) That Justification implies both Pardon and Acceptance.

P. 295. "GRACE reigneth thro' Righteoufnefs unto eternal Life,—that is, The free Love of GOD brings us thro' Juftification and Sanctification to Glory. Ibid. "That they may receive Forgiveness and a Lot among the Sanctified." That is, that they may receive Pardon, Holinefs, Heaven.

Ibid. " Is not the Satisfaction made by the Death of *Chrift*, fufficient to obtain both our full Pardon and final Happiness?" Unqueffionably it is, and neither of the Texts you cite proves the contrary.

P. 296. " IF it was requisite for *Cbrift* to be baptized, much more to fulfil the Moral Law".

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I CANNOT prove that either one of the officer was requisite in order to his purchasing Redemption for us:

P. 297. " By Chrift's Sufferings alone, the Law 2 was not fatisfied." Yes it was; for it required only the Akernative, Obgy or Die. It required £ no Man to obey and die too. If any Man had perfectly obey'd, he would not have died. Ibid. ** Where the Scripture afcribes the whole of our Sal-Ė vation to the Death of Chrift, a Part of his Hu-1 miliation is put for the whole." I cannot allow ţ, this without some Proof. He was obedient unter Death is no Proof at all; as it does not necesfarily X imply any more, than that He died in Obedience to 1 the Father. In fome Texts there is a Necessary of taking a Part for the whole. But in these there is no fuch Neceffuty.

P. 300. "CHRIST undertook to do every Thing meceffary for our Redemption:" Namely, In a Covenant made with the Father. 'Tis fure, He did every Thing neceffary: But how does it agpear, that He undertook this, before the Foundation of the World, and that by a politive Covenant between Him and the Father ?

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You think this appears from four Texts, I. From that, Thou goven them to Me. Nay, when any believe, the Father gives them to Christ. But this proves no fuch previous Contract. 2. Gop hath laid upon Him the Iniquities of us all. Neither does this prove any fuch Thing. 3. That Expression, The Counsel of Peace shall be between them, does not necessfarily imply any more, than that both the Father and the Son would concur in the Redemption of Man. 4. According to the Counsel of his Will,—that is, In the Way or Method he had chosen. Therefore neither any of these Texts, nor b a all all of them, prove, what they were brought to prove. They do by no Means prove, That there ever was any fuch Covenant made between the Father, and the Son.

P. 301. "THE Conditions of the Covenant are, recorded. Lo, I come to do thy Will." Nay, here is no Mention of any Covenant, nor any Thing from which it can be inferte'd. "The Recompence flipulated in this glorious Treaty"—But I feenot one Word of the Treaty itfelf. Nor can I poffibly allow the Existence of it without far other Proof than this. Ibid. "Another Copy of this grand Treaty is recorded Ifaigh xlix. from the first to the fixth Verfe." I have read them, but cannot find a Word about it, in all those Verses. They contain neither more nor lefs than a Prediction, of the Salvation of the Gentiles.

P. 302. "By the Covenant of Works, Man was bound to obey in his own Perfon." And to he. is under the Covenant of Grace, though not in order to his Juftification. "The Obedience of our Surety is accepted instead of our own." This is, neither a safe nor a Scriptural Way of speaking. I would simply say, We are accepted thro' the Beleved. We have Redemption thro' his Blood.

P. 303. "THE Second Covenant was not made, with Adam, or any of his Pofterity, but with Chrift in those Words, The Seed of the Woman fhall bruife the Serpent's Head." For any Authority you have from these Words, you might as well have faid, It was made with the Holy Ghost. These Words were not spoken to Chrift, but of Him, and give not the least Intimation of any such Covenant as you plead for. I hey manifestly contain, if not a Covenant made with, a Promise made to Adam and all his Posterity.

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P. 303. "CHRIST, we fee, undertook to execute the Conditions." We fee no fuch Thing in this Text. We fee here only a Promife of a Saviour, made by GOD to Man.

Ibid. " Tis true, I cannot fulfil the Conditions." 'Tis not true. The Conditions of the New Covenant are repent and believe. And thefe you can fulfil, thro' Christ strengthening you. "' 'Tis equally true, this is not required at my Hands." It is equally true, that is, absolutely falfe. And most dangeroully falle. If we allow this, Antinomianism comes in with a full Tide. " Chrift has perform'd all that was conditionary for me." Has He repented and believed for you? You endeavour to evade this by faying, "He perform'd all that was conditionary in the Covenant of Works." This is nothing to the Purpole; for we are not talking of that, but of the Covenant of Grace. Now He did not perform all that was conditionary in this Covenant, unlefs He repented and believed. "But He did unspeakably more." It may be fo. But He did not do this.

P. 308. " Bur if Chriff's perfect Obedience be Our's, we have no more Need of Pardon than Chrif Himfelf." The Confequence is good. You have flarted an Objection which you cannot answer. You fay indeed, "Yes, we do need Pardon ; for in many Things we offend all." What then ? If his Obedience be Our's, we still perfectly obey in Him.

P. 300. "BOTH the Branches of the Law, the Preceptive and the Penal, in the Cafe of Guilt contracted, must be fatisfied," Not fo. " Chrift by his Death alone, (fo our Church teaches' fully fatished for the Sins of the whole World." The fame great Truth is manifelly taught in the 31ft Article. Is it therefore fair, is is honeft, for any one to plead the Articles of our Church in Defence of .

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of abfolute Predefination? Seeing the 17th Article barely defines the Term, without either affirming or denying the Thing: Whereas the 31ft totally overthrows and razes it from the Foundation.

Ibid. "BELIEVERS who are notorious Tranfgreffors in themfelves, have a finlefs Obedience in Chrift." O Siren Song! Pleafing Sound, to James. Wheatley! Thomas Williams! James Reiley!

I KNOW not one Sentence in the Eleventh Dialegue, which is liable to Exception: But that, grand Doctrine of Christianity, Original Sin, is, therein proved by irrefragable Arguments.

THE Twelfth likewife is unexceptionable, and contains such an illustration of the Wisdom of God, in the Structure of the Human Body, as I believe cannot be parallelled, in either Antient of Modern Writers.

THE former Part of the Thirteenth Dialogue is admirable. To the latter I have fome Objection.

Vol. II. P. 44. "Elijab failed in his Refignation, and even Moles spake unadvisedly with his Lips." It is true: But if you could likewise fix fome Blot upon venerable Samuel and beloved Damiel, it would prove nothing. For no Scripture teaches, That the Holiness of Christians is to be measured by that of any Jew.

P. 46. "Do not the best of Men frequently feel Diforder in their Affections? Do not they often complain, When I would de Good, Evil is prefent with me?" I believe not. You and I are only able to answer for ourfelyes, "Do not they fay, We groan being burthen'd, with the Workings of inbred Corruption?" You know, this is not the Meaning of the Text. The whole Context shews,

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the Caufe of that Groaning was their longing to be with Chrift.

P. 47, " THE Cure" of Sin " will be perfected, d in Heaven." Nay furely, in Paradife, if no fooner. ŀ " This is a noble Prerogative of the Beatific Vifion." No: It would then come too late. If Sin ź remains in us'till the Day of Judgment, it will re-:1 main for ever. " Our Present Bleffedness does not. confift, in being free from Sin." I really think it does, But whether it does or no, if we are not ŝ. free from, Sin, we are not Christian Believers. For to all these the Apostle declares, Being made free .: from Sin, ye are become the Servants of Righteoufness, Rom, vi. 18, 3

" IF we were perfect in Piety (St. John's Word is, Perfect in Love) Christ's Prieftly Office would <u>.</u> be superseded," No : We should still need his 1 Spirit (and confequently his Interceffion) for the. Continuance of that Love from Moment to Mo-£. Befide, we should still be encompass with ment. 5 Infirmities, and liable to Mistakes, from which N Words or Actions might follow, even though the Heart was all Love, which were not exactly right. : Therefore in all these Respects, we should still } have Need of Chrift's Prieftly Office : And therefore ŕ as long as he remains in the Body, the greateft 3 Saint may fay,

> Every Moment, LORD, I need The Merit of thy Death.

The Text cited from Exodus afferts nothing less than, That Iniquity " cleaves to all our holy Things 'till Death."

P. 48. "SIN remains, That the Righteoufnels of Faith may have its due Honour." And will the Righteoufnels of Faith have its due Honour no longer than Sin remains in us? Then it must remain *Ibid.* "IT (Sin) will make us lowly in sur own Eyes." What, will Pride make us lowly ? Surely the utter Deftruction of Pride, would do this more effectually. "It will make us compafionate." Would not an entire Renewal in the Image of GOD make us much more fo? "It will teach us to admire the Riches of Grace." Yea, but a fuller Experience of it, by a thorough Sanctification of Spirit, Soul and Body, will make us admire it more. "It will reconcile us to Death." Indeed it will not: Nor will any Thing do this, like perfect Love.

P. 49. "IT will endear the Blood and Interceffion of *Cbrift*." Nay, these can never be so dear to any, as to those who experience their full Virtue, who are filled with the Fulness of God. Nor can any "feel their continual Need" of *Cbrift*, or "rely on Him" in the Manner which these do.

DIALOGUE 14. P. 57. "THE Claims of the Law are all answered." If so, Count Zinzendorf is absolutely in the right: Neither GOD nor Maa can claim my Obedienee to it. Is not this Antinomianism without a Mask?

P. 59. "YOUR Sins are expiated thro' the Death of Chrift, and a Rightennfnefs given you, by which you have free Accels to GoD." This is not Scriptural Language. I would simply lay, By Him we have Accels to the Father.

THERE are many other Expressions in this Dialogue, to which I have the same Objection, namely, 1. That they are Unscriptural, 2. That they directly lead to Antinomianism.

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THE First Letter contains fome very useful, Heads of Self-Examination. In the Second,

P. 91. I READ, " There is a Righteoufnefs which supplies all that the Creature needs. To prove this momentous Point, is the Design of the. following Sheets."

I HAVE feen fuch terrible Effects, of this unfcriptural Way of Speaking, even on those who had once clean escaped from the Pollutions of the World, that I cannot but earnessly wish, you would speak no otherwise than do the Oracles of GOD. Certainly this Mode of Expression is not momentaus. It is always dangerous, often stal.

LETTER III. P. 93. "Where Sin abounded, Grace did much more abound: That as Sin had reign'd unto Death, fo might Grace—The free Love of GOD —reign thro' Righteoufnefs, thro' our Justification and Sanctification, unto eternal Life, Rom. v. 20. 21. This is the plain natural Meaning of the. Words. It does not appear, that one Word is. spoken here about imputed Righteoufnefs: Neither in the Palfages cited in the next Page, from the Common-Prayer and the Articles. In the Homily, likewife that Phrafe is not found at all, and the main Strefs is laid on Chrift's schedding his Blood. Nor is the Phrafe (concerning the Thing, there is no Question) found in any Part of the Homilies.

P. 101. " IF the Fathers are not explicit with Regard to the Imputation of active Righteoufnefs, they abound in Paflages which evince the Sub/litution of Chris? in our Stead : Paflages which disclaim all Dependence on any Duties of our own, and, fix our Hopes wholly on the Merits of our Saviour. When this is the Cafe, I am very little follicitous about any particular forms of Expression."

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Q lay afide then those questionable, dangerous Forms, and keep closely to the Scriptural. 51.5

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LETTER IV. P. 105. "The Authority of our Church and of those eminent Divines," does not touch those particular Forms of Expression: Neither do any of the Texts which you afterward cite. As to the Doctrine we are agreed.

Ibid. " THE Righteoufnefs of GOD fignifies, the Righteoufnefs which God-Man wrought out." No. It fignifies GoD's Method of justifying Sinners.

P. 107. "THE Victims figured the Expiration by Christ's Death, the cloathing with Skins, the Imputation of his Righteoufnefs." That does not appear. Did not the One rather figure our Juftification, the other, our Sanctification?

P. 109. ALMOST every Text quoted in this and the following Letter, in fupport of that particular Form of Expression, is difforted above Meafure from the plain, obvious Meaning, which is pointed out by the Context. I shall instance in a few, and just fer down their true Meaning, without any farther Remarks.

To *flew unto Man bis Uprightnefs*. To convince him of GoD's Justice, in so punishing him.

t. 110. HE shall receive the Bleffing-Pardonfrom the LORD and Righteousnels-Holinels-from the GoD of his Salvation. the GoD who faveth him both from the Guilt and from the Power of Sin.

P. 111. I WILL make Mention of thy Righteoufness only.—Of thy Mercy—So the Word frequently means in the Old Teffament. So it unqueffionably means in that Text, In (or by) thy Righteoufnefs fhall they be exalted.

P. 112. SION shall be redeemed with Judgmentafter fevere Punishment-and ber Converts with Righteoufness Righteoufuefs-with the tender Mercy of Gon, following that Punifhment.

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P. 113. IN (or thro') the LORD I have Rightesumess and Strength, Juftification and Sanctification. He bath cleathed me with the Garments of Sakvation, -faved me from the Guilt and Power of Sin: Both of which are again express by, He bath covered me with the Robe of Righteausness.

P. 114. My Righteoufness-my Mercy-shall net be abalished.

P. 116. To make Reconciliation for Iniquity—to atome for all our Sins—and to bring in everlafting Righteoufnefs, fpotlefs Holinefs into our Souls. And this Righteoufnefs is not Human, but Divine. It is the Gift and the Work of Gop.

P. 117. THE LORD our Righteoufnefs-The Author both of our Justification and Sanctification.

P. 127. "WHAT Righteoufness shall give us Peace at the last Day, Inherent or Imputed ?" Both. Christ died for us and lives in us, That we may have Boldness in the Day of Judgment.

LETTER V. P. 131. That have obtained like precious Faith shro' the Righteoufnels—the Mercy—of of our LORD. Seek ye the Kingdom of GOD and his Righteoufnels—the Holinels which fprings from GOD reigning in you.

P. 132. THEREIN is revealed the Rightcoufnels of GOD-GOD's Method of justifying Sinners.

P. 135. "WE establish the Law, as we expect no Salvation without a perfect Conformity to itnamely, by Christ." Is not this a mere Quibble? And a Quibble, which after all the labour'd Evafions of Withfus and a thousand more, does totally make wid the Law? But not so does St. Paul teach. According to him, without Holinefs, perfonal Holinefs, no Mansball fee the LORD. None who is not bimself Simfelf conformed to the Law of GOD here, Shall fee the LORD in Glory.

THIS is the grand, palpable Objection to that whole Scheme. It directly makes would the Law. It makes Thousands content to live and die Tranfgreffors of the Law, because Christ fulfilled it for them: Therefore the I believe, He hath lived and died for me, yet I would speak very tenderly and sparingly of the former, (and never, separately from the latter) even as sparingly as do the Scriptures, for Fear of this dreadful Confequence.

P. 138. "THE Gift of Righteousness muft fignify a Righteousness not their own." Yes, it fignifies the Righteousness or Holiness, which GOD gives to, and works in them.

P. 193. "THE Obedience of one is Chri/I's actual Performance of the whole Law." So here his Paffion is fairly left out! Whereas his becoming obedient unto Death, that is, dying for Man, is certainly the chief Part, if not the whole which is meant by that Expression.

Ibid. "THAT the Righteoufnefs of the Law might be fulfilled in us—That is, By our Representative in our Nature." Amazing! But this, you fay, "agrees with the Tenor of the Apofile's arguing. For he is demonstrating we cannot be justified by our own Conformity to the Law." No: Not here. He is not speaking here of the Cause of our Justification, but the Fruits of it. Therefore that unnatural Sense of his Words does not at all, "agree with the Tenor of his arguing."

P. 140. I TOTALLY deny the Criticism on drausour and drawwa, and cannot conceive on what Authority it is founded. O how deep an Aversion to Inward Holine's does this Scheme naturally create?

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P. 142.

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P. 142. "THE Righteoufnefs they attained could not be any Perfonal Righteoufnefs." Certainly it was. It was *implanted* as well as *imputed*.

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P. 145. "For Instruction in Righteousnels, in the Righteousnels of Christ." Was there ever such a Comment before? The plain Meaning is, For training up in Holiness of Heart and of Life.

P. 146. He shall convince the World of Righteoussies-That I am not a Sinner, but innocent and holy.

P. 148. "THAT we might be made the Righteoufnefs of GOD in Him. Not intrinfically, but imputatively." Both the one and the other. GOD thro' Him, first accounts and then makes us righteous. Accordingly,

P. 152. THE Righteoufnefs which is of GOD by Faith, is both imputed and inherent.

P. 153. My Faith fixes on both the meritarious Life and atoning Death of Chrift." Here we clearly agree. Hold then to this, and never talk of the former without the latter. If you do, you cannot fay, " Here we are exposed to no Hazard." Yes, you are to an exceeding great one: Even the Hazard of living and dying without Holinefs. And then we are lost for ever.

THE Sixth Letter contains an admirable Account of the Earth and its Atmosphere, and comprizes Abundance of Sense in a narrow Compass, and expression beautiful Language.

P. 177. GEME have "a Seat on the virtuous fair one's Breaft." I can't reconcile this with St. *Paul.* He fays, Not with Pearls: By a Parity of Reason, Not with Diamonds. But in all Things I perceive. you are too too favourable, both to the Defire of the Flefb and the Defire of the Eye. Youare are a gentle Cafuift as to every Self-indulgence which a plentiful Fortune can furnifh.

P. 182. "OUR Saviour's Obedience"—O fay, with the good, old Puritans, our Saviour's *Death* or *Merits*. We fwarm with Antinomians on every Side. Why are you at fuch Pains to increase their Number?

P. 194. My Mouth shall show forth thy Righteousness and thy Salvation.—Thy Mercy which brings my Salvation.

THE Eighth Letter is an excellent Description of the Supreme Greatness of *Chrift*. I do not obferve One Sentence in it, which I cannot chearfully subscribe to.

THE Ninth Letter, containing a Description of the Sea, with various Inferences deduced therefrom, is likewife a Mafter-Piece, for Justness of Sentiment, as well as Beauty of Language. But I doubt whether, " mere Shrimps" P. 241, be not too low an Expression: And whether you might not as well, have faid nothing of " Cod, the flanding Repaft of Lent :" Or concerning " the exquifite Relish of Turbot, or the Deliciousness of Sturgeon." Are not fuch Observations beneath the Dignity of a Minister of Christ? I have the same Doubt, concerning what is faid, P. 264, of "delicately flavour'd Tea, finely-scented Coffee; the friendly Bowl, the Pyramid of Italian Figs, and the Pastacia-Nut of Aleppo." Befide that the mentioning thefe in fuch a Manner is a ftrong Encouragement of Luxury and Senfuality. And does the World need this? The English in particular ?----Si non infaniunt fatis suâ sponte, instiga.

LETTER 10. P. 271. "Thole Treasures which spring from the Imputation of Christ's Righteousness." Not a Word of his atoning Blood? Why do

[26]

do fo many Men love to speak of his Righteousnels, rather than his Atonement? I fear, because it affords a fairer Excuse for their own Unrighteousnels. To cut off this, is it not better to mention both together? At least never to name the former without the latter?

P. 285. "FAITH is, a Perfuafion that Chrift has fhed his Blood for me, and fulfilled all Rightcoufnefs in my Stead." I can by no Means fubfcribe to this Definition. There are Hundreds, yea Thoufands of true Believers, who never once thought, one Way or the other, of Chrift's fulfilling all Righteoufnefs in their Stead. I perfonally know many, who to this very Hour have no Idea of it; and yet have each of them a Divine Evidence and Conviction, Chrift loved me, and gave Himfelf for me. This is St. Paul's Account of Faith: And it is fufficient. He that thus believes is juffified.

P. 287. " It is a fure Means of purifying the Heart, and never fails to work by Love." It furely purifies the Heart—if we abide in it; but not if we draw back to Perdition. It never fails to work by Love, while it continues; but if itfelf fail, farewell both Love and Good Works.

"FAITH is the Hand which receives all that is laid up in *Chrift.*" Confequently, if we make Shipwreck of the Faith, how much fo ever is laid up in *Chrift*, from that Hour we receive nothing.

LETTER 11. P. 288. "Faith in the imputed Righteousness of Chriss, is a fundamental Principle in the Gospel." It fo, what becomes of all these who think nothing about imputed Righteousness? How many who are full of Faith and Love, if this be true, must perish everlastingly?

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P. 297.

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P. 297. "THY Hands muft urge the Way of the deadly Weapon, thro' the fhivering Flefh, 'till it be plunged in the throbbing Heart." Are not these Descriptions far too ftrong ? May they not occasion unprofitable Reasonings in many Readers?

Ne puerum coram populo Medea trucidet.

P. 298. "How can be ju/lify it to the World?" Not at all. Can this then ju/lify bis Faith to the World?

P. 304. "You take the certain Way to obtain Comfort, the Righteoufnels of *Jefus Chrift.*" What, without the Atonement? Strange Fondnels for an unfcriptural, dangerous *Mode of Ex*prefion !

P. 306. "So the Merits of *Chrift* are derived to all the Faithful." Rather the Fruits of the Spirit : Which are likewife plainly typified by the Oil in Zechariab's Vision.

P. 310. "HAs the Law any Demand? It mult go to him for Satisfaction." Suppole, "Thou thalt love thy Neighbour as thyfelf," Then *l* am not obliged to love my Neighbour. *Chrift* has fatisfied the Demand of the Law for me. Is not this the very Quinteflence of Antinomianifm?

P. 311. "THE Righteousness wrought out by Jesus Christ, is wrought out for all his People, to be the Cause of their Justification, and the Purchase of their Salvation. The Righteousses is the Cause, the Purchase." So the Death of Christ is not to much as named ! "For all his People." But what becomes of all other People? They must inevitably perish for ever. The Die was cast, or ever they were in Being. The Dectrine to pass them by, has

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Confign'd their unborn Souls to Hell,

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And damn'd them from their Mother's Womb! I could sooner be a Turk, a Deift, yea an Atheift, . than I could believe this. It is lefs abfurd to deĩ. ny the very Being of GoD, than to make Him an Almighty Tyrant.

P. 318. " THE whole World and all its Seafons, are rich with our Creator's Goodnefs. His tender Mercies are over all his Works." Are they over the Bulk of Mankind? Where is his Goodness to the Non-Elect ? How are his tender Mercies over Them? "His Temporal Bleffings are given to them." But are they to them Bleffings at all ? Are they not all Curfes ? Does not God know they are? That they will only increafe their Damnation ? Does not He defign they fhould ? And this you call Goodness ! This is tender Mercy !

P. 321. "MAY we not difcern pregnant Proofs of Goodnefs, in each individual Object ?" No; on your Scheme not a Spark of it in this World or the next, to the far greater Part of the Work of his own Hands?

P. 334. " Is GOD a generous Benefactor to the meanest Animals, to the lowest Reptiles? And will He deny my Friend what is necessary to his prefent Comfort, and his Final Acceptance ?" Yea, will He deny it to any Soul that He has made ? Would you deny it to any, if it were in vour Power?

But if you loved whom GOD abhorr'd

The Servant were above his LORD.

THE Wedding Garment here means P. 337. Holinels.

P. 340. "THIS is his tender Complaint, They will not come unto Me !" Nay, that is not the c 3 Cafe ;

Cafe; they connot. He Himfelf has decreed, not to give them that Grace without which their Coming is impossible !

"THE Grand End which GOD propofes in all his favourable Difpenfations to fallen Man, is to demonstrate the Sovereignty of his Grace." Not fo: To impart Happiness to his Creatures, is his Grand End herein. Barely "to demonstrate his Sovereignty," is a Principle of Action fit for the great Turk, not the most high GOD.

P. 341. "GOD hath Pleasure in the Prosperity of his Servants. He is a boundless Ocean of Good." Nay, that Ocean is far from boundless, if it wholly passes by Nine-tenths of Mankind.

P. 342. "You cannot suppose God would enter into a fresh Covenant with a Rebel." I both suppose and know He did. "God made the New Covenant with Chriss, and charged Him with the Performances of the Conditions." I deny both these Affertions, which are the Central Point wherein Calvinism and Antinomianism meet. "I bave made a Covenant with my Chosen."—Namely, with David my Servant. So God Himself explains it.

P. 362. "HE will wash you in the Blood which atones and invest you with the Righteousness which justifies." Why should you thus continually put asunder, what Gop has joined?

P. 440. "GOD Himfelf at the last Day pronounces them righteous, because they are interested in the Obedience of the Redeemer." Rather, because they are washed in his Blood, and renewed by his Spirit.

UPON the Whole, I cannot but with, that the Plan of these Dialogues had been executed in a different different Manner. Most of the grand Truths of Christianity are herein both explained and proved with great Strength and Clearness. Why was any Thing intermixt, which could prevent any ferious Christian's recommending them to all Mankind? Any Thing which must neceffarily render them exceptionable, to so many Thousands of the Children of God? In practical Writings I Audiously abstain from the very Shadow of Controversy. Nay, even in Controversial, I do not knowingly write one Line, to which any but my Opponent would object. For Opinions shall I deftroy the Work of God? Then am I a Bigot indeed. Much more, if I would not drop any Mode of Expression, rather than offend either Jew or Gentile, or the Church of God.

I am,

With great Sincerity,

Dear Sir,

Your affectionate Brother and Servant,

3. AFTER waiting near two Years, and receiving no Answer to the Second, any more than the First Letter, in 1938 I printed "A Prefervative against unsettled Notions in Religion." I defigned this at first only for the Preachers who were in Connexion with me. But I was afterwards induced to think, it might be of Use to others that where under my Care. I defigned it for these, and these alone, the I-could not help its falling interother

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[32]

other Hands. Accordingly I faid, "My Defign in publishing the following Tracts, is not to reclaim, but to preferve." To preferve those to whom I had frequently and ftrongly recommended Mr. Hervey's Dialogues, from what I disapproved of therein. I inferted the above Letter: And that without any Addition, as intending it only, " for those who already knew the Truth," whom I wished to preferve from every Thing wrong, while they profited by what was admirably right in his Dialogues. No wonder therefore that those Notes (as Mr. Hervey remarks in the fame Page) " have rather the Air of a Caveat than a Confutation." I never intended them for a Confutation: And even when I fent them to the Prefs, I defigned them merely as a Caveat to my Friends against imbibing Truth and Error together.

4. A CONSIDERABLE Time after, I was much furprized by an Information, That Mr. Hervey "was going to publifh against me." I immediately wrote a fhort Letter to him, which his Friends may easily find among his Papers. It was to this Effect, and so far as I can recollect, nearly in these Words:

"AFTER waiting above a Year for an Answer to my laft Letter, I printed it in the Close of a larger Treatife. If you have any Thing to object to me, I expect, that as a Gentleman and a Chriftian, you will behave to me, as I did to you. Send me the Letter first. And if I do not give you a fatisfactory Answer in a Year, then publish it to all the World." I am inclined to believe, this prevented the Publication of these Papers during his Life. And with his dying Breath, (I have it under his Brother's Hand) he defired they might not be published at all. How comes it then to be done done now? I fuppole, they' the Zeal of thosh, who are fo vehemently attached to their own Opinions, that they would facrifice all Things to them; and who may fincerely believe, that the bringing any Reproach upon me would be *doing* Gon Service.

5. In this Prefatory Discourse I do not intend to " anfwer Mr. Hervey's Book." Shall my Hand be upon that Saint of God? No: Let him reft in Abraham's Bosom. When my Warfare is accomplifbed, may I reft with Him, 'till the Refurrection of the Juft! Nor do I intend to fay any Thing on those Questions, Whether Christ was the Mediator of the New Covenant, or one of the contracting Parties? Or both the Mediator, and a contracting Party ? Neither indeed on any Point of Calvinilm: Herein I think and let think. I do not defign to contend about the Phrase, Imputed Righteousness: Nor yet about the Sense of it. I cannot explain this more fully or clearly, than it is done, in the enfuing Tract. I purpose only to speak a little on the perfonal Acculations which are brought against me : And I doubt not, but I shall convince all impartial Men, That I am clear of the Things laid to my charge.

6. THE chief of thefe are Twelve. I might reckon many more; but they are all reducible to one or other of thefe. Each of thefe Accufations is frequently repeated, and in great Variety of Language. But I shall easily be excused for citing only a few out of numerous Passages to the fame Effect.

THE fuft is, That I " affert Things without *Preof.*" This is undoubtedly true. In the Letter before us, I touch upon many Things, without once attempting to prove them. For I defigned ed only, 1. To warn a Friend, and give him Matter for farther Confideration: 2. To guard others from flipping into Miftakes. Therefore Mr. Hervey need not have faid, "Never did I meet with a Perfon who feemed fo totally ignorant, that there is a wide Difference between faying and proving."—p. 236. I am not ignorant of this: And fo my Friend would have found, had he favoured me with a private Anfwer. It would then have lain upon me to prove, what I had barely faid before.

7. I AM acculed, Secondly, of being Self-fufficient, pofitive, magisterial. "Mr Wesley, cafed in his own Self-sufficiency, esteems all these Evidences as mere Nothings. Reason, Grammar, Precedents are eclipsed, by his bare Negative." p. 246.

I KNOW not which Way this can be inferred, from any Thing I have fpoken to Mr. Hervey.

"Mr. Wesley replies, with the Solemnity of a Censor, and the Authority of a Distator, No." _p. 90

I AM not confcious, that in making that Reply, I affumed any Authority at all.

"HERE I fee nothing but the usual Argument, the Master's ipse dixit."-p. 139.

Love might have feen the Friend, not the Master) taking the Liberty which he had been intreated to take.

I THOUGHT nothing of the Public, when I wrote this Letter, but spoke freely and articity to a Friend:

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Friend: And I fpoke as a Friend, (fo far as I can judge) not a Cenfor or Distator.

8. I AM accused, Thirdly, of Reasoning loosely and wildly. "Is not this the loose Way of arguing you blame in Mr. Wesley?"-p. 233.

"WHAT wild Reafoning is here? Such Premiffes ind fuch an Inference" (but they are none of mine) will probably incline the Reader to think of a jun-beam and a Clod, connected with Bands of imoak."—p. 103.

WHEN I write for the Public, especially in Controversy, I seek for connected Arguments.

Sed nunc non erat his locus.

The Compass of a Letter would hardly admit of nem.

9. I AM accused, in the fourth Place, of Selfontradiction. "See how you are intangled in our own Net : How, without being chaled by 1 Enemy, you run yourself a Ground. You ouch palpable Inconfistences—p. 195.

"WILL Mr. *Wefley* never have done with *Self*ontradiction? Why will he give me fuch repeated aufe to complain

uo teneam vultum mutantem Protea nodo?"—p. 142. See, my Friend, how thy own Mouth condemth thee, and not I: Yea, thy own Lips teftify ainft thee !—If you perfift in fuch palpable Inconlences, who can forbear taking up that tauntg Proverb, A double minded Man is unftable in all Ways."—p. 223.

"Contradiction, didft thou ever know fo truffy Friend, or fo faithful a Devotee? Many Peoe are ready enough to contradict others. But it ms all one to this Gentleman, whether it be other or himfelf, fo he may but contradict."— $\frac{3}{27}$.

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COULD one imagine, That Mr. Hervey had added to this very Page, a Note wherein are these Words, "The contemptuous and the reproachful, even when really deterved, can have no Tendency to confirm our Argument, but to provoke Refentment. They are not the most promising Means, of joining us together in one Mind and Judgment; but rather the fure Way to widen the Breach and increase Animosity."

THESE I acknowledge as Mr. Hervey's Words; for they breathe Mr. Hervey's Spirit. But if fo, the former came from another Heart, tho' perhaps they were transcribed by his Hand.

BUT whence ariles this whole Charge of Inconfiftency and Self Contradiction ? Merely from ftrain. ing, winding to and fro, and difforting a few innocent Words. For wherein have I contradicted myfelf, taking Words in their unforced, natural Confruction, or even changed my Judgment in any one Respect, with Regard to Juffification, (Nay, Mr. Hervey, in one of his Letters, formerly published, blames me, for "" never changing my Judgment at all !") fince I printed the Sermon on "Salvation by Faith," in the Year 1738 ? From that Day I have fleddily believed and uniformly afferted, as all my Writings testify, 1. That the only Caufe of our prefent and eternal Salvation, is what CHRIST has done and fuffered for us : 2. That we are justified and fanctified by Faith alone, Faith in him who lived and died for us. Let my Words be twifted and wire-drawn ever fo long, they will not fairly bear any other Meaning, not without apparent Violence, contradict either of these Propositions. It is true, 3. that I have during this whole Time, occasionally used those Expressions, imputed Righteousness, the Righteousness

of CHRIST, and others of the fame Kind : (although the Verfes cited in feveral of Mr. Hervey's Letters, are not mine, but my Brother's.) But it is equally true, 4thly, That I never used them at all, in any other meaning, than that found, Scriptural one, wherein they are used by many eminent Men, Mr. Calvin in particular. I chufe not to speak farther on this Head, left I should be under a disagreeable Neceffity of faying any Thing that might even feem difrespectful to my ever loved and honoured Friend.

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10. I AM accused, 5thly, of not understanding Criticism and Divinity. "What a piddling Criticism is this."-p. 220.

" I CAN no more admire your Tafte as a Critic, than your Doctrine, as a Divine."-p. 145.

" In this Interpretation I can neither difcern the true Critic, nor the found Divine."-p. 214.

I AM not a Judge in my own Caufe. What I am ignorant of, I defire to learn.

I Do not know whether the following Charge, may not fall under this Head.

" IN another Perfon this would look like profane Levity: In Mr. Wefley the foftest Appellation we can give it is idle Pomp."-p. 7.

"WHAT ?" The using the Expression, " for CHRIST's Sake." The whole Paragraph runs thus. -p. 212.

"WE are not folicitous as to any particular Set of Phrases"-Then for CHRIST's Sake, and for the Sake of the Souls which he has purchased with his Blood, do not difpute for that particular Phrase, the imputed Righteoufnefs of CHRIST. It is not Scriptural ; it is not neceffary. Men who fcruple to use, Men who never heard the Expression, may yet " be humbled as repenting Criminals at his Feet, and rely as devoted Pensioners on his Merits." But it has done im-

immenfe Hurt. I have had abundant Proof, that the frequent Use of this unnecessary Phrase, instead of "furthering Men's Progress in vital Holiness," has made them fatisfied without any Holiness at all." Is the speaking *earnefly* on such a Subject "*idle Pomp*?" Are not the Souls of Men at Stake? And most certainly the whole Sentence is at as great a Diffance, from *Levity* as from *Profanenels*.

11. I am accused, 6thly, of acting in a Manner unworthy a Gentleman, a Christian or a Man of Sense.

"I am quite afhamed of your Meannefs," (ftrong Words!)" and grieved at your uncharitable Rafter nefs:" (In naming three Men, the Fellows of whom I hope are not to be found in England.)" How unworthy is fuch a Proceeding, either of the Gentleman, the Christian, or the Man of Senfe"! — p_{e} : 86.

I AM not confcious of either *Meannefs*, Rafbnefs or Uncharitablenefs in this Matter. But I am willing to refer it to the Judgment of any, who know the Men and their Communication.

12. I AM accused, 7thly, of Impudence.

"HARMLESS enough, I must own : but what follows, is not quite fo modes?." - p. 201.

"YOUR last daring Innovation" Affirming that the Word usually rendered Righteoufness, does sometimes mean Mercy. I dare not say otherwise. I must affirm this still, both of the Hebrew and Greek Word.

"EVERY Body knows that the particle Beth fignifies in, and every Body but Mr. Welky would blufh to affert the contrary."-p. 220.

I NEVER afferted the contrary, nor did I ever deny, that the Particle is likewife fignifies in. Yet I affirm that both the former and the latter have feveral ether Significations.

13. I AM

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13. I AM accused, 8thly, of denying Justification by Faith, and of being an Enemy to the Righteousness of CHRIST.

"We have Liberty to look upon ourfelves as juftified, without any Works of our own." (True: but not without Faith.) "This you would supersede and abolish."-p. 261.

THE whole Tenor of my Writing, Preaching and Conversation, clears me of this Charge.

"WHY fhould you be fo averfe to the Righteoufnefs of GOD our Saviour ?"-p. 227.

FAR, very far from it. I admire, love and embrace it, as the Ground of all my Hope, as the only Foundation of every Bleffing, in Time and in Eternity.

"WHY fhould you ranfack all the Stores of your Learning and Knowledge, to exclude this glorious Truth from the Bible i"

1 Do just the contrary. I Use whatever Knowledge GOD has given me, to defend that glorious Truth, Jesus Christ is made of God unto us, Wisdom, and Righteoussels, and Sanctification, and Redemption.

14. THE Ninth Acculation is thort : You are an Heretic, and your Doctrine poisonous.

"You fearce diffinguish yourself by this Language from an Heretic. You may rank with the Arian and Socinian."—p. 140.

WHAT is this Language? The faying, "The 'ree Love of God brings us thro' Jultification and Sanctification to Glory." True: Neither do I diltinguish myfelf from a Jew, by faying, "There s one God." Does it follow, That I may rank with Yews? That I am a Jew too?

"SUCH Errors are extreamly pernicious. They are like *Poifon* mixt with Food" - p. 120.

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[40]

LET those Errors be pointed out and proved. I shall then willingly retract them.

15. I AM accufed, Tenthly, with being an Antinomian. "Do You then establish the Law? Are not You the Antinomian"?-p. 143.

I SHOULD not imagine Mr. Hervey was in carneft here, but that I read in another Place

"IT is one of your leading Errors, that you form *low*, *fcanty* Apprehentions of Gon's Law." p. 69.

WHAT Apprehensions I form of GoD's Law, any one may see in the Second and Third Volumes of my Sermons: Wherein after explaining all the particular Branches of it, contained in our LORD's Sermon on the Mount, I fay of it, in general, Vol. 3. P. 84.

"THIS Law is an incorrubtible Picture of the High and Holy One that inhabiteth Eternity. It is He whom in his Effence no Man hath feen or can fee, made visible to Men and Angels. It is the Face of GoD unvailed; GoD manifested to his Creatures, as they are able to bear it. It is the Heart of GoD disclosed to Man. Yea, in some Sense we may apply to his Law, what the Apostle fays of his Son, it is the flreaming forth or out-beaming of his Glory, the express Image of his Person."

"WHAT is the Law, but Divine Virtue and Wifdom, affuming a vifible Form ? What is it, but the Original Ideas of Truth and Good, which were lodged in the uncreated Mind from Eternity, now drawn forth and cloathed with fuch a Vehicle, as to appear even to Human Understanding ?----

"THE Law of GOD is a Copy of the Eternal Mind, a Transcript of the Divine Nature: Yea, this the faireft Offspring of the everlasting Father, the brightest Efflux of his effential Wisdom, the visible visible Beauty of the most High."—Are these "low and fcanty Apprehensions of GOD's Law? Or are any fuch found in the preceding Sermons? Can any one form higher Apprehensions of it? If not, let this Accusation fink for ever.

16. I AM accused in the Eleventh Place, for teaching Popish Doctrine.

"Mr. Wessey fetting aside Pardon and Reconciliation, together with the one perfect Righteousness, that procures them," (I set aside neither the one or the other) "ascribes all to the Love of God. This Notion may pass current at Rome, but not among the Protestant Churches."—p. 101.

"THIS was the Doctrine established by the Council of *Trent.*" (But it is not mine.) "This is still maintained in the Conclave of *Rome.*"—p. 117. But it is not maintained by me, nor any of my Friends. We teach quite the contrary.

" I ACQUIT you from the Charge of being afefuit, or a Popist." So far, fo Good. "But no Body, I apprehend, can acquit your Principles fiom halting between Protestantism and Popery." (No more than the Principles of all who believe that CHRIST tafted Death for every Man.) & You have stolen the unhallowed Fire, and are infected with the Leaven of Antichrist. You have adopt-ed Papifical Tenets." (I know not which, and should be glad any one would inform me) ** and are listening to the Mother of Abuminations more than you are aware."-p. 118. But let it be obferved, the holding Universal Redemption is no Proof of this. For Thousands of Papifts, yea all the Dominican Friers, hold Particular Redemption. " " THE Moment in which Saints depart from the Body, they are in the highest Heavens .- Here is no Hint of any intermediate State .--- This is the d 2 Popilb Popish Notion." And the Protestant too. It is the Notion of many very eminent Divines of our own Church. Bithop Smalridge, in particular, has published a celebrated Sermon upon it. "I am very forry, your Opinions are so much like the Man of Sin."—p. 118.

In this Article they are not like at all; they are directly opposite. For the Papists believe, even Good Men undergo a *painful* Purgotary after Death. I believe, there is no Pain after Death, unlefs to those who perish for ever.

17. THE Grand Charge remains. I am acculed, Laftly, and that over and over, in great Variety of Expressions, of being a Knave, a disboush Man, one of no Truth, Justice or Integrity.

"I. THE first Proof of it is this." "We have *Afpafis*'s Words; but in a *patched* and *disfigured* Condition."—p. 20.

THE Words I quoted are, "As Sin and Mikery have abounded thro' the first *Adam*, Mercy and Grace have much more abounded thro' the Second, fo that now none have reason to complain."

THAT *Afpafio*'s Words are here abridged, is true: That they are *patched* or *disfigured*, is not true, as every Man of common Senfe must fee. So this is no Proof of *Difbonefly*.

"2. SEE another. "Turn inward, and you will probably difcern more than a little Difingenuity in your own Procedure."—p. 83.

MR. Hervey faid, "On CHRIST's Death Sinners are to rely as the Caufe of their Forgiveness, on CHRIST'S Obedience as the Ground of their Acceptance." I asked, "How does this agree with P. 58?" Where we read these Words: "However I may express myself, I would always have the Obedience and the Death of CHRIST, underflood

[42]

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food as a glorious Aggregate, looking upon all. this—as the Foundation of my Hope." I alk again, "How does the former Sentence agree with this ?" And if a Man think it agrees perfectly well, yet he has no Ground to charge me with Difingenuity, for thinking otherwife.

"3. ATHIRD Proof is brought, p. 37. "Theron calls the Terms inberent and imputed, nice Diffinctions and metaphyfical Subtilities. Mr. Wefley makes Afpafia apply this, to the active and paffive Righteouineis of CHRIST, whereas he is treating of a Subject totally, different."

UPON recurring to the Dialogues, I find this is true. Here therefore is a Breach of *literary Justice*. But it was not a defigned one: As may appear from hence, That this was originally fent to Mr. *Hervey* himfelf, and him only. Now had I been ever fo difhoneft, I fould not have heen fo foolifh, had I been conficious of any difhoneft Dealing, as to appeal to him, who of all others could not fail, immediately to detect it.

"4. A FOURTH runs thus, "Barely to demonfirate bis Sovereignty, is a Principle of Action fit for the great Turk, not the most high GOD." Such a fraudulent Quotation I have not feen; no, not in the Critical Reviewers. To mark the first Sentence with Commas, and thereby affign it to me, is really a Master piece, especially when you have thrust in the Word barely, and lopt off the Word Grace."-p. 284.

IN my Letter the whole Paragraph is, ¹⁴ The grand End which Gon propoles, in all his favourable Difpentations to fallen Man, is to demonstrate the Sovereignity of his *Grace*." (Is the Word *barely* thrust in here, or the Word *Grace* lopt off?) And could any one who had Eyes to read this be deceived, by my citing afterward *Part* of this Sentence # tence?) "Not fo: To impart Happinels to his Creatures, is his grand End herein. Barely "to demonstrate his Sovereignty," is a Principle of Action, fit for the Great Turk, not the most High GOD.

You fee, there needs only to correct the Miftake of the Printer, who fet the Commas on the wrong Word, and this "Specimen too of my want of Integrity," vanishes into nothing.

SUFFER me to observe once more (and let it be once for all) That the fending falle Quotations of a Man's Book to *Himself* (and that while there was not the least Defign or Thought of publishing what was fo fent) could never be a Proof of *Want of Integrity*, but of *Attention*, or, at most, of *Underflanding*.

" 5. But this will not avail in the following Cafe. "Review a Paffage of your Book on Original Sin. Here you fcruple not to overleap the Bounds of Sincerity and Truth. Afpafio had faid, " As Adam was a public Person and acted in the Stead of all Mankind, to Christ was a public Perfon and acted in Behalf of all his People. As Adam was the first General Representative of this Kind. Christ was the Second and the laft." Here you fubflitute the Word Mankind instead of this kind. I at firft thought, it might be an Inadvertency, or an Error of the Prefs, 'till I looked to the Bottom of the Page, where I found the following Words inclosed within the Marks of the fame Quotation," (that is, the Commas, which ought to have been fet five Lines sooner, are set at the End of the Paragraph.) " All these Expressions demonstrate, that Adam (as well as Christ) was a Representative of all Mankind. And that what he did in this Capacity, did not terminate in himself, but affected all whom

whom he reprefented." * Then I could no longer forbear crying out, There is Treachery, O Aboziab !"-p. 278.

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TREACHERY! Cui bono? For what End? Can any gues? What was I to gain thereby? Of what poffible Advantage could it be, either to me, or to the Caufe I was defending? What poffible View could I have therein? And would I cheat, for cheating Sake? I was not here talking either of General or Particular Redemption. I purpofely declined entring into the Queffion, throughout that whole Treatife. Every candid Man will therefore naturally fuppofe, That both the mifplacing the Commas, and the putting Mankind for this kind, were the Printer's Fault, not mine; a Part of thofe numerous Errors of the Prefs, which were occafioned by my Abfence from it, and the Inaccuracy of the Corrector.

18. I WILL not tire either my Reader or myfelf, by citing any more Paffages of this Kind : Altho' the Circumstances are so plausibly related, and so ftrongly amplified, that upon the first reading of each, I was myself ready to cry out, "Surely this must be true!" I hope the preceding Specimen may suffice, and prevent impartial Men from judging rashly. I shall add but one Passage more; but it is a very extraordinary one: Such as none can deny to be a home Thrust, a Blow under the fifth Rib.

"My dear Sir, let me give you, a Word of friendly Advice. Before you turn Turk, Deift or Atheift, fee that you first become an *boneft Man*. They will all difown you, if you go over to their Party, destitute of *common Honefty*."—p. 277.

UPON what is this wonderful Advice grounded ? And this peremptory Declaration, That as I am now.

• Original Sin, p. 268. Dialogues, p. 137.

now, even Turks and Deifts, yea Atheifts would difoun me? Why upon the Printer's Blunder, putting Mankind for this kind, and fetting the Comman in the wrong Place !

[46]

AND is this thy Voice, my Son, David? Is this thy tender, loving, grateful Spirit? No! The Hand of Joab is in all this. I acknowledge the Hand, the Heart of William Cudworth. I perceive, it was not an empty Boaft, (as I was at first inclined to think) which he uttered to Mr. Pearfe, at Bury, before my Friend went to Paradife, "Mr. Hervey has given me full Power, to put out and put in what I pleafe."

BUT he too is gone hence : And he knows now, Whether I am an honeft Man or no. It cannot be long, even in the Course of Nature, before I shall follow them.

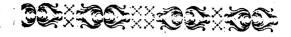
" My Race of Glory's run, and Race of Shame, And I fhall fhortly be with them that reft."

I could wifh, 'till then to be at Peace with all Men: But the Will of the LORD be done! Peace or War, Eafe or Pain, Life or Death is good, fo I may but finish my Course with Joy, and the Ministry which I have received of the LORD JESUS, to teshify the Gospel of the Grace of GOD.

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A TRE

HOXTON SQUARE, Nov. 16, 1764.



TREATISE

O N

USTIFICATION.

CHAP. I.

what Sense the Righteousness of CHRIST is imputed in Justification?

F As the Queffion, fome Things may be pre-F As mifed, which will be proved by and by:

2 S. M. 1. THAT the Terms Jufifying, Jufifin, &c. are not to be taken in this Queffion either a Phyfical Senfe, as if to jufify fignified to make , with any habitual or actual, any pofitive or inent Righteoufnefs. Nor yet, 2. in a Judiciary lie, properly fo called, where the Judge hath only subordinate Power of Judicature, and is bound to e Sentence according to the first Rule of the Law;

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as if to justify were to pronounce a Man just, or to abfolve him from Punishment, according to the strict Terms of that Law whereof he was accused as a Transgreffor. But 3. in a Judiciary Senfe, lefs properly fo called, viz. where he that fitteth Judge being the fupreme Magistrate, hath sovereign Power, to moderate and dispense with the Law, as Reason or Equity shall require: So that to justify, in this Question, imports the discharging a Man from the Guilt, and Punishment of those Things, whereof he either is, or justly might be accused; not because he is clear of such Things, or justifiable according to the Strictness of the Law (for then he could not be justly accused) but because the Judge having fovereign Power is willing, upon fufficiat Confiderations, to remit the Penalty of the Law, and to discharge him as if he were innocent.

SECT. II. Concerning a Judiciary Juffification firicity fo called, wherein the Judge proceeds upon legal Grounds to acquit the Party guilty or accufed, this cannot be taken except the Scriptures be forfaken; becaule they conftantly speak of God's justifying a Sinner, not as an Act, whereby he will either make him or pronounce him legally juft, or declare him not to have offended the Law; but an Act, whereby he freely forgives him all that he hath done against the Law, and acquits him from all Punishment dut to fuch Offences. So that in that very Act of Goo, whereby he justifies a Sinner, as there is a Discharge from all Punishment due to him, fo there is a plain Intimation of the Guiltiness of the Person new to be justified, and that he is not acquitted upon any Confideration that can be pleaded for him according to the Law, but upon the Confideration of fomewhat done for him, to relieve him from the Courfe and Appointment of it. He whole Justification stands in the Forgiveness of Sin, can in no Construction be faid to be justified according to the Law, because the Law knows no Forgivenels of Sins, neither is there any Rule for any fuch Thing there. The Law fpeaks of

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he the Curfe, Death, and Condemnation of a Sinner; but a for the Justification of a Sinner, it gives no hope.

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pt SECONDLY, That JESUS CHRIST the natural Son of GOD, and fupernatural Son of the Virgin, obeyed the Law, (as well Ceremonial as Moral) and held out with every Letter, Jot, and Tittle of it, during the whole Continuance of his Life, no Man ever role up to deny, but those that deny his Godhead. Which of you convinceth me of Sin? was his Challenge to the Jews while he was on Earth, and remains through all Ages as a Challenge to the World. He that can caft the leaft Imputation of Sin upon CHRIST, will fhake i the Foundations of the Peace and Safety of the World.

THIRDLY, That CHRIST offered up himfelf as a Lamb without Spot on the Crois, to make an Atoncment for the World, and to purge the Sin of it, there is no Christian that denies.

FOURTHLY, JESUS CHRIST is the fole meritorious Caufe of every Man's Juffification, that is juflified by GOD. That Righteouinefs or Abfolution from Sin and Condemnation, which is given to every Man in his Juffification, is a principal Part of that great Puchaie which CHRIST hath made for the World.

FIFTHLY, Faith is the Condition appointed by GOD, and required on Man's Part to bring him to that Justification, which CHRIST hath purchased for the Children of Men. Without believing, no Man can have Part or Fellowship in that great and blessed Bustines.

SIXTHLY, It is evident from Scripture, that Gop in every Man's Juffification doth impute Righteoufnefs unto him, or rather fomewhat for or initead of a Righteoufnefs, (the Scripture ufeth both Exprefitions) by Means of which Imputation the Perfon juffified patient in Accompt as a righteous Man, (tho' he be not properly fuch according to the Law) and is accordingly invefted with those great Privileges of Man perfectly righteous, Deliverance from Death and Gopdempation, and Acceptance into the Favour of

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Gon.

Goo. The Reafon why Gon is pleafed to use such an -Expression, of Righteousness imputed in the Justification of: a Sinner feems to be this; the better to fatisfy the natural Scrupie of the Confciences of Men, who can hardly think of being justified (efpecially by Gob) without an express, and perfect legal Righteoufness. Now the Purpose of Gon in the Gospel being to justify Men without any fuch Righteoufnels, (being a Rightcoufnels indeed whereof Man in his lapled Condition, is wholly uncapable) the better to faboe the Fears of the Conference touching fuch a Defect, he is gracioufly pleafed to far to condefcend to Men, as (in effect) to grant and fay unto them, that though he finds not any proper or perfect Righteoufnefs in them, yet if they truly believe in him, as Abraham did, this believing shall in the Confequences of it, be as good, as a perfect Righteoufnels to them, or that he will impute Righteousnefs to them upon their believing.

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SECT. III. So that the Queffion is not either 1. whether Faith as feparated from CHRIST, be imputed for Righteoufnefs, for fuch a Eaith, in the point of Justification, was never dreamt of by any Man in his Senfes : Neither 2. is it the Question, whether Faith be the meritorious Caufe of a Man's Jufi. fication, for both they that affirm, and they that deny the Imputation of Faith for Righteousness, deny the Meritoriousness of Faith : Neither 3. is it the Queltion, whether CHRIST be the fole meritorious Caule of the Justification of a Sinner; for we are all agreed in this : Neither 4. do we dispute, whether the active Obedience of CHRIST with the paffive, confidered in Conjunction with it, contributeth towards the Jufification of Sinners, for this also is acknowledged on both Sides ; But c. the Question in precise Terms is this, whether the Faith of him that truly believes in CHRIST, or the Righteousness of CHRIST himself, that is, his Obedience to the moral Law, he that which God imputes to a Believer for Righteoulnels, in his Jullification: So that he that believes, 'is conffituted

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ad fituted and made as perfectly, as legally righteous, as CHRIST himfelf is; the Juftified and the Juftifier, both being righteous with the felf-fame Righteoul nefs, only the Juftified wears it by Imputation, the Juftifier by Inherency. That the Scriptures no where countenance any fuch Imputation of the Righteoulnefs of CHRIST, I truft (the Spirit of Truth affifting) to make manifeft in this Difcourfe, and to give good Meafure of this Truth, heaped up, and prefied down, and running over; heaped up by Teftimonies from the Scriptures themfelves; prefied down by the Weight of many Arguments; running over, with the clear Approbation of many Authors, learned and found, and every Way beyond Exception.

SECT. IV. Only give me Leave here to mention £. , what may prevent many Mistakes, in reading the Writings of many Divines, touching this Point. If we take the Phrase of imputing CHRIST's Righteousness improperly, viz. for the bestowing (as it were) the Righteousnels of CHRIST, including his Obedience as well paffive as active, in the return of it, i. e. in the Privileges, Bleffings, and Benefits, purchased by it, fo a Believer may be faid to be justified by the Rightcousness of CHRIST imputed. But this the Meaning can be no more than this. God juilifies a Believer for the Sake of CHRIST's Righteoufnefs, and not for any Righteousnels of his own : Such an Imputation of the Righteoufnels of CHRIST as this, is no way denied or questioned: So Calvin, Christus Jua, obedientia gratiam nobis apud Patrem acquisivit & promeritus eft (Inftit. 1. 2. c. 17. 18. 30.) i.e. CHRIST by his Obedience, procured and merited for us Grace or Favoor with Gop the Father. And again, 1. 3. c. 14. ss 17. Christus per suam obedientiam nobis justitiam acquisivit. i. e. CHRIST by his Obedience procured or purchased Righteousnels for us. And again on Gal. iii. 6. Omnes ista locutiones peraque valent, justificari nos Dei gratia, Christum effe justitiam nostram justitiam norte Es refurvectione Christi nobis acquisitam Sc. i. e. All fuch Expreficus A 3.

Expressions as these import the same Thing, that we are justified by the Grace of God, that CHRIST is our Righteousnefs, that Righteousnefs was procured for us by the Death and Refurrection of CHRIST, &c. By all which Passages, and many more which might be produced out of the fame Author, it is evident, that when he mentioneth any Imputation of the Righteouinefs of CHRIST in Justification, his meaning is only, that the Righteoufnels of CHRIST, meaning chiefly his passive Obedience or Righteousness, is the meritorious Caule of our Jufification, and hath procured for us at Gop's Hand, that upon our believing accounted righteous by him, or we fhould be (which is the fame) that our Faith should be imputed for Righteoufnefs to us. To which purpose he fpeaks yet more expreshy on Gal. iii. 6. Quum autem justitiam in se repositam non babeant bomines, imputatione banc adipiscuntur. i. e. Men not having any Righteoufnels lod-ged in themfelves, obtain it by Imputation, which Imputation he thus interprets, quia Deus fidem illis fert acceptam pro justitia : Because God doth impute or account their Faith unto them for Righteousness.

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SECT. V. And thus Mulculus expresseth himfelf roundly, Fides reputatur in justitiam propter Christum': Faith is accounted for Righteouineis for CHRIST's Sake: And again, Commendata debet effe hac fides, quam constituit deus credentibus in Christum propter ipsum, justitiæ loco imputare (Loc. Com. de Justif. Sect, 5.) i. e. This Faith ought to be effeemed of us, which God proposeth for CHRIST'S Sake to impute for Righteouinefs to those that believe in him. So Luther also, on Gal. iii. 6. Deus reputat istam imperfectam fidem ad justitiam perfectam propter Chriftum. i. e. God for CHRIST's Sake accounts this imperfect Faith, for perfect Righteousness. And Chamier calls Remiffion of Sins, that Righteoufnefs which is imputed to us. Remissio peccatorum eff justinia imputata. t. 3. l. 21. c. 19. ss. 10. Therefore wherefoever, whether in the Homilies of our own Church, or in other Authors, we meet with any fuch Expression, Expression, as of the Righteousness of CHRIST imputed in *Jufification*, we must not understand this Righteousness in the Letter, but in the Spirit, or Merit of it. And this Manner of Speech, to put the Name of a Thing, instead of the Benefit or Return of it, is both usual in ordinary Discourse, and very frequent in the Scriptures.

THUS Job xxxiii. 26. GOD is faid to render unta Man bis Righteou/ne/s. i. e. The Fruit or Benefit of his Righteousness, in the Favour of Gop and Manifestation of it, in his Deliverance and Restoration. So Epb. vi. 8. What foever good Thing any Man doeth, the Same shall be receive of the LORD. i. e. He shall receive Benefit and Reward from GoD for it. So Rev. xv. 12. Here is the Patience of the Saints, and ch. xiii. 10. Here is the Patience and Faith of the Saints, i. e. here is the Benefit and unspeakable Reward of the Patience and Faith of the Saints to be feen; when the Beaft and all that worship him, are tormented in Fire and Brimftone, and those that have constantly fuffered for not worfhipping him, are delivered from drinking that bitter Cup. So Plal. exxviii. 2. They halt eat the Labour of thy Hands, that is, The Fruit of , this Labour. * So on the other Hand, Heb. ix. 28. it is faid of CHRIST, That to these that Look for bim, be shall appear the Second Time without Sin : That is, without the Guilt or Punishment of Sin charged upon him. for otherwife, if we take Sin in the proper Signification of it, there will be no Difference between his first and second Appearance, in as much as he was as free from Sin in his First appearing, as he can be in his Second. So Ezek. xvi. 58. Thou bast borns thy Lewid. nels, and thine Abominations (faith the LORD) suiz. In . Judgments answerable to them. So 1 Kings viii. 32. To bring his Way upon his Head, that is, the Punishment he hath deferved by his Way of Sin. In such a Construction

* So Work is often put for the Wages due to it. Levit. xix, 13. Job. vii. 2. Jer. xxii. 13. Ifa. xlix. 4. &c. (8)

ftruction as the Holy Ghoft himfelf useth in these and many like Passages, the Righteousness of CHRIST (Active and Passive) may be said to be imputed unto us in our Justification.

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SECT. VI. And therefore when we affirm the Faith of him that believeth, to be imputed for Righteousness, the meaning is not either 1. that it should be imputed as it is a Man's own Act : Nor 2. is it imputed for Righteousnels in respect of the Object, or because it layeth hold on CHRIST, (though it be true, that Faith that is imputed for Righteousness, must necessarily lay hold upon CHRIST,) because if Faith justify or be imputed for Righteoufness, as it lays hold on CHRIST, it must justify out of the Inherent Worth of it, and by Virtue of that which is natural to it, there being nothing more natural, or effential to Faith, than to lay hold on CHRIST: Therefore to make the Object of FAITH as fuch, the precise Ground of the Imputation of it, is giving the Right hand of Fellowship to the Romish Justification, which makes Faith the meritorious Caufe of it (in Part). But 3. when with the Scriptures we affirm, that Faith is imputed for Righteoufnels, our meaning is plainly this, that as GOD in the first Covenant of Works, required absolute Obedience to the whole Law in all Things, for every Man's Justification, which perfect Obedience, had it been performed, had been a perfect Rightcoufnefs to the Performer, and fo would have justified him : So in the New Covenant of Grace, God requires nothing of any Man for his Justification, but Failb ; which Failb shall be as available to him for his Justification, as a perfect Righteousness would have been under the first Covenant : And this is nothing but what is generally taught by Divines both Antient and Modern: Sic decretum dicit à Deo, ut ceffante lege, Solam fi lem gratia Dei posceret ad Salutem. Ambrofius in Rom .. iv. That is. the Apostle faying that to him that believeth, his Faith is imputed for Righteousnels, athumeth Gon hat

hath fo decreed, that the Law ceasing, the Grace of GOD will require (of Men) only Faith to Salvation. And again, upon Ch. ix. of the fame Epifile, Sola fides positie est ad falutem, only Faith is appointed for Salvation. Calvin Writing upon Rom. x. 8. hath Words of the fame Importance, and more clear and full, Ex bac distinctionis nota, colliginus, ficuti lex opera exigit, fic Evangelium nibil aliud postulare, nist ut sidem afferant bomines, ad recipiendam Dei gratiam. From this Distinction we gather, that as the Law requires Works, fo the Gospel requires nothing elfe, but that Mern bring Faith to receive the Grace of Gon.

SECT. VII. Secondly, when we deny the Imputation of CHRIST's Righteousnels in Justification, we do not deny the Righteousness of CHRIST in itself; we suppose and establish it ; Neither 2. do we deny the absolute Necessity of it, to the Justification of a Sinner: Neither 3. do we deny a meritorious Efficiency in this Righteousnels, in Justification : But verily believe, that Gon justifieth all that are justified. not barely for CHRIST's Sake, (for a Man may do a Thing for his Sake whom he loves, though he hath not otherwise deserved it at his Hands) but for the Merit's Sake of CHRIST's Righteoufnefs, there being a full Confideration in this Righteoulness of CHRIST. (I mean his Death or Paffive Righteousnels chiefly)why Gop should justify those that believe in him. But 4. what we deny is this, that Gop looks upon a believing Sinner in his Justification, and accounts: him one that has himfelf done all that CHRIST did in Obedience to the Moral Law, and hereupon pronounces him righteous. Or (which is the fame) that GOD imputes to him those particular Acts of Obedience which CHRIST performed, fo that he stands as: righteous before GOD, as CHRIST himself, and is: righteous with the felf-fame Righteousnefs wherewith CHRIST was righteous. In a Word, this is what we deny, and what we affirm concerning the Righteoufpefs of CHRIST in the Justification of a Sinner, that

this Righteou/ne/s of CHRIST is not that which is imputed to any Man for Righteoufnefs, but is that for which Righteoufnefs is imputed to every Man that believeth.

WHAT hath been affirmed, and what hath been denyed, we come now to prove, 1. from Scripture, 2. from Reason: And 3. from the Content of Authors.

CHAP. II.

The Imputation of Faith for Righteoufnefs, proved from the Scriptures, and the Interpretation of those Scriptures confirmed both by Reason and Authority.

W HAT it is, that is imputed for Righteoufnefs in Jufification, all the Wifdom or Learning under Heaven, is not fo fit or able to determine, as the Holy Ghoft speaking in Scripture; being the great Secretary of Heaven, and privy to all the Counsels of God.

Four Things there are, that much commend an Interpretation of Scripture, when they are found in Conjunction. First if the Letter will fairly bear it. Secondly, If the Scope of the Place close directly and entirely with it. Thirdly, If the Interpretation that is fet up against it, cannot stand before the Circumstances of the Context. Fourthly, if the Judgment of learned, and impartial Men, is found in perfect Concurrence with it. But if these Confiderations be fufficient to confirm an Interpretation, then shall we need no more Scriptures to prove, that Faith is that which is imputed by GoD for Righteousfield.

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Righteousness in Justification, but that one Chapter, Rom. iv.

SECT. II. For First, the Letter of this Scripture speaks what we affirm plainly, yea, speaks it once and twice, yea, the Third and Fourth Time. Abraham believed GOD, and it was imputed unto bim for Righteoujness, ver. 3. Again, to bim that worketh not, but believeth on bim, that justifieth the Ungodly, bis Faith is counted unto bim for Righteousness, ver. 5. So again, We say that Faith was imputed to bim for Righteousness, ver. 9. And yet again, And therefore it was imputed unto bim for Righteousness, ver. 22. The same Expression is used also ver. 23, 24. Certainly there is not any Truth in Religion, not any Article of the Christian belief, that can boast of the Letter of the Scripture, more full and Express for it.

SECT. III. Secondly, the Scope of the Place fhews that the Word FAITH is taken properly, in all these Passages. Apparent it is, that the Apostle's main Drift in this whole Difcourfe of Justification was to hedge up with Thorns (as it were) that falle Way of Juftification, which lay through Works and legal Performances : And to discover the true Way of *Jufification*, wherein Men-might attain Righteoufnefs before Gop: That is to make known to them what God requireth of them, to their Justification. And this, the Apofile fays, is FAITH, or to believe, in the proper and formal Signification. He doth not require of us the Righteousness of CHRIST, for our Justification. This he required of CHRIST himself for it; that which he requires of us for this Purpole, is our Faith in CHRIST himself, not in the Righteousness of CHRIST, as hereafter is shewed. Therefore for Paul to have faid to Men, that the Righteoufnels of CHRIST, would be imputed for Righteousnels to them, had been quite beside his Purpose, which was plainly this, to make known the good Pleasure of Gon, concerning that which was to be performed by theme felves (though not by their own Strength) to their Juffification,

-Justification. This he affirmeth from Place to Place, to be nothing elfe, but their Faith, or believing. To! have faid, that they must be justified by CHRIST, orbi CHRIST'S Righteousnels, and withal not to have plainly -fignified, what it is that God requires of them, to give . them Part in that Righteoufness, or Justification which is by CHRIST, had been rather to caft a Snare upon them. than to have opened a Door of Life and Peace. And therefore he is careful, when he speaks of Justification, of Redemption by CHRIST, often to mention Failb, as the Means whereby this is communicated. See Rom iii. 25. Rom v. 1, 2. By the Light of which Expression, the meaning of those Scriptures is shewn wherein Jufification or Redemption by CHRIST are taught, without any express mention of Faith, as Rom. iii. 24. Rom. v. 9. &c. as likewife of those wherein Justification by Faith is affirmed, without express Mention of CHRIST, or any Thing done or fuffered by him. As Rom. iii. 28. 30.

SECT. IV. Thirdly, That Interpretation which is fet up again f it, that by the Word FAITH, or BELIEVING, in all those Paffage: cited, is meant, not Faith properly underficed, but Faith metonymically, that is, 40 Righteousness of OHREST, is overthrown by many Pafages in the Context.

FIRST, it is not likely, that the Apofile in the weighty Point of Juffification, wherein (doubtles) he defined (if in any Subject) to fpeak, so that what he himfelf underflands, may be clearly underflood by o thers, fhould Time after Time, without ever explaining himfelf, use fo strange and harfh, and uncouth, a Expression is not to be found in all his Writings nor in all the Scriptures. To fay that Faith, or believing, is imputed for Righteousfiels; but to mean, that is not Faith, but the Righteousfiels of CHRIST that is mouted, much needs argue the Speaker's Defign to, be that his Meaning fhould not get out at his Mouth.

SECONDLY, it is evident, that the Faith or believing, which ver. 3. is faid to be imputed to Abraham for Righteoufitefs, is opposed to Works or Working ver. 5. Now

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Now between Faith properly taken, and Works, between believing and working, there is a conftant Oppolition in the Writings of this Apolle. But between the active Obedience or Righteoulness of CHRIST, and Works, neither doth *Paul* ever make Oppolition, neither would Reason have suffered him to have done it.

THIRDLY, it is faid, ver. 5. That to bim that believer etb, HIS Faith is imputed to bim for Righteoufnels. From which Clause it is evident, that that Faith (whatfoever we underftand by it) which is imputed for Righteoufnels is HIS, that is, fomewhat that may truly and properly be called his, before fuch Imputation of it be made unto him. Now it cannot be faid of the Righteoufnels of CHRIST, that that is any Man's, before the Imputation of it be made unto him: But Faith properly taken, is the Believer's, before it be imputed (at leaft in order of Nature, if not of Time.) Therefore by Faith, which is here faid to be imputed, cannot be meant the Righteoufnels of CHRIST.

SECT. V. Fourthly, if we should grant a Trope or Metonymy in this Place, fo that by FAITH thould be meant the Thing that is to be believed : Yet will it not follow, that the Righteousness of CHRIST should be here faid to be imputed; but either Gop himfelf, or the Promise of GoD made unto Abraham. For it is faid, Abraham God believed, ver. 3. not that he believed the Righteousnels of CHRIST, except we fet up another Trope to maintain the former, and by GoD, will fay: is meant the Righteousnels of CHRIST, which would be not a Trope or Figure, but rather a Monster of Speech, Therefore the Righteoulifels of CHRIST cannot be here faid or meant to be imputed for Righteoufnefs. Yes whereas the Object of Faith, as justifying, is expressed with great Variety of Words in the Scriptures; In all this Variety there is not to be found the leaft Mention of the Righteousness of CHRIST. As if the Holy Ghoft forefeeing the kindling of this falle Fire, had purpofely with-held all Fuel that might feed it. Sometimes CHRIET in Perfon is made the Object of this Fairb, B John

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John iii. 16,-That wholever believeth in him. Sometimes the Doctrine of CHRIST. John. v. 46. Had ye believed Mofes, ye would have believed me. Sometimes CHRIST, as he stands related to God, his Father. John xx. 31. Thefe Things are written, that ye might believe that [ESUS is the CHRIST, the Son of GOD. Or elfe as he stands related to those antient Promises made to the Jews from Time to Time, before his coming in the Flesh concerning the Meffiab, John viii. 24. Except ve believe that I am be, ye fhall die in your Sins. Sometimes the raising up of CHRIST from the Dead, is made the Object of this Faith. Rom. x. q. For if thou shalt confess with thy Mouth the LORD IESUS, and shalt believe in the Heart, that GOD raifed him up from the Dead, thou shalt be faved. Sometimes again, God himfelf is mentioned as the Object of this Faith, 1 Pet. i. 21.-That your Faith and Hope might be in God. And John xii. 44. He that believeth on me, believeth not on me, but on him that fent me.

LASTLY, (to forbear further Enumeration of Particulars) Sometimes the Record or Testimony of Gon concerning his Son, is made the Object of this Faith. 1 John v. 10. He that believeth not GOD, bath made bim a Liar, because be believeth not the Record that GOD gave of his Son. But in all this Variety of expressing the Object of Faith as justifying, there is no Intimation of the Righteousness or active Obedience of CHRIST.

SECT. VI. Fifthly, the Faitb which is here faid to be imputed unto Abraham for Righteou/ne/s, ver. 3. is that Faith by which he believed in GOD, that quickeneth the dead, and calleth the Things that are not as if they were, ver. 17. But the Righteoufnels of CHRIST can, in no tolerable Conftruction, or Congruity of Speech, be called that Faith, by which Abraham believed in GOD that quickeneth the dead. Therefore the Righteoufnels of CHRIST is not that Faith, that is here faid to be imputed for Righteoufnels.

SIXTHLY, the Faith which was imputed unto Abrebam for Righteousnels, ver. 3. is that Faith, wherein it

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is faid ver. 19. that Abraham was not weak, and is opposed, to doubting of the Promise of GOD through Unbelief, ver. 20. But the Righteousness of CHRIST cannot be conceived to be that, wherein Abraham was not weak; neither doth the Righteoufness of CHRIST carry any Opposition with it, to a Doubting of the Promife of God through Unbelief. But between Faith properly taken or a firm Believing, and a doubting through Unbelief, there is a direct and perfect Opposition. Therefore it is Faith in this Senfe, and not the Righteoufnefs of CHRIST, that is faid to be imputed unto Abraham for Righteousnes.

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SEVENTHLY, the Faith which was imputed unto Abraham for Righteousnels, was that Faith, by which he was fully affored, that he which had promifed, was able also to do it (for thus it is described, ver. 21.) And the Imputation of Faith fo defcribed, is plainly affirmed, ver. 22. And therefore it was imputed unto him for Righteon/ne/s. But the Righteousness of CHRIST, is not capable of any fuch Definition or Defcription as this, that by it Abraham was fully affured, that he that bad promised, was also able to perform it. Therefore the Righteoufnels of CHRIST, is not that which was imputed for Righteoufnefs unto Abraham.

EIGHTHLY, that which shall be imputed unto us for Righteoufnefs, is faid to be our believing on bim, that raijed up the LORD JESUS CHRIST from the dead. ver 24. But the Righteousness of CHRIST is not our believing on him, that raifed up our LORD JESUS CHRIST from the dead. Therefore it cannot be that, which is either faid or meant to be imputed to us for Righteouf. nefs.

NINTHLY and lastly, whereas the Question of Imputation in Justification, is handled only in this Passage of Scripture, Rom. iv. (for those other Places Gal. iii. and James ii. only mention it, but infift not at all upon iny Explication thereof) it is no Ways probable, but hat the Apoftle would speak diffinctly and plainly of he Nature of it here. Otherwife he would rather have aid a Stumbling-Block in the Way of Men; than writis must be observed that the ten fing

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ten any Thing for their Instruction. Now if we take the Word FAITH or BELIEVING, fo often used in this Chapter, in the proper and plain Signification of it, for that Faith whereby a Man believes in CHRIST, or the Promise of GOD concerning CHRIST, then the Tenor of the Difcourse is as clear as the Day : The Stream of the whole Chapter runs clear. But if we bring in a tropical and metonymical Interpretation, and by Faith, will needs compel St. Paul to mean the Righteousness of CHRIST, we cloath the Sun with Sackcloth, and tun Paul's Perspicuity into the greatest Obscurity. The Word FAITH, tho' frequently used in the Scripture, is never found to fignify the Righteousness of CHRIST: Neither is there any Rule in Grammar, or Figure in Rhetorick, that can falve the Inconfistency of fuch an

SECT. VII. If it be faid, that Faith in the Scrip ture is fometimes put for the Object of Faith, as Gal. iii. 23. But before Faith came (that is, the Doctrine of Faith, or CHRIST himself the Object of Faith) we were kept under the Law.

Interpretation.

I ANSWER, first, Tho' the Name of the Faculty is fometimes put for the Object appropriated to it, yet the Act feldom or never, to my Remembrance. Now that which is here faid to be imputed unto Abrabam for Righteoufnefs, was not the Habit or Grace of his Faith; but Abrabam believed GOD, that is, put forth an Ad of Faith, and it was imputed anto kim for Righteou[ne]h. And though Faith may be fometimes put for the Object of Faith, yet the Exercise of this Faith, or to believe, is never put for it.

SECONDLY, though it fhould be granted, that as well the Act itfelf, as the Faculty or Habit, may be fometimes put for the Object, yet when the Act and Object have been named together, and the Act expressed by 20 Object proper to it, and further fomewhat immediately afcribed to this Act under that Confideration; (all which is plainly feen in this Claufe, Abraham believed GOD,

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and it was imputed unto him for Righteousness) in this Cafe, to affirm, that what is fo afcribed, is neither afcribed to the Act itself there mentioned, (which is here, Abraham's believing) nor to the Object mentioned likewife with it, (which is here, God : Abrabam believed GOD) but to fome third Thing differing from them both, and not fo much as once mentioned in all the Discourse; (as the Righteousness of CHRIST is not once named throughout this whole Chapter, no nor in any other Chapter near at Hand, either antecedent, or fubsequent) what is this but to exchange what is plainly affirmed, with what is not fo much as obscurely implied? And to make the Apostle speak as Man never spake, not for Excellency of Speech, but for uncouth Abstrusenefs ? Doubtlefs no Instance is to be found of any Author whatfoever, facred or prophane, who fo abhored to be underftood in what he spake, as to put his Mind into Words of fuch a Construction.

THIRDLY, neither is the Righteousness of CHRIST the Object of Faith as justifying, nor doth the Scripture, where it speaks of Faith as justifying, make the least Mention, or give the least Intimation of fuch a Thing. It is true, the Scriptures fometimes propound the Righteousness of CHRIST or his Obedience to the Law, as that which is to be believed, and fo it may be termed a partial Object of Faith : But fo the Creation of the World is to be believed, and that Cain was Adam's Son. And generally whatfoever the Scriptures affirm, may be called a partial Object of Faith. But the Object of Faith properly, as it justifieth, is either CHRIST himfelf, or the Promise of God concerning the Redemption of the World by him. The Righteoufness of CHRIST is no more the Object of Faith as jultifying, than either his being born of a Virgin, or his afcending into Heaven, and either the one or the other, may (in that Respect) be as well faid to be imputed unto Abrabam for Righteousnels, as the Righteousnels of CHRIST. Thus you fee at large how many Paffages and Circumlances in the Context stand up against that Exposition,

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which by Abrabam's Faith in this Chapter, will needs understand CHRIST'S Rig bleou/ne/s.

SECT. VIII. Fourthly and laftly, this Interpretation, wherein the Word Faith or believing, is taken properly in all the Paffages mentioned, and not tropically, was the common Interpretation antiently received and followed by the principal Lights of the Church of Gon; and for 1500 Years together (as far as my Memory will affift me) was never questioned or contradicted, Neither did the contrary Opinion ever look out into the World, 'till the last Age. So that it is but a Calumny brought upon it, (unworthy the Tongue or Pen of any (ober Man) to make either Arminius or Socinus, the Author of it. And for this last Hundred Years and upwards, from about Luther's and Calvin's Times, the Stream of Interpreters agrees therewith. You will eafily believe this, if you please, without Partiality, to examine these few Testimonies.

TERTULLIAN, who wrote about the Year 194, in his fifth Book againft Marcion, writeth thus, b But bow the Children of Faith? Or of whole Faith, if not of Abraham's? For if Abraham believed GOD, and that was imputed unto him for Righteoufnels, and he thereby deferved the Name of a Father of many Nations, we more by believing GOD, are julified as Abraham was. Therefore Tertullian's Opinion directly is, that the Faith which is faid to be imputed to Abraham for Righteoufnels, is Faith properly taken, and not the Righteoufnels of CHRIST apprehended by Faith.

ORIGEN, who lived about the Year 203, in his fourth Book upon the Romans, Chap. iv. ver. 3. speaketh thus. ^c It feems therefore, that in this Place als, subtract

• Cæterum quomodo filii Fidei ? et cujus fidei, fi nos Abrabæ? S. enim Abrabam Deo credidit, et deputatum eft Jufititæ, atque exinde Pate multarum nationum meruit nuncupari : Nos autem credendo Deo, megi proinde jufificammer ficus Abrabam. Tertull. contra Marc. I. 5. et 3. C Videur ergo etiam in præsenti loco, quam multæ fides 'Abrabæ precefferine, in boc nure universa fides ejus effe collecta : Et ita ad jufitiam et reputata, Origen. I. 4. ad Ro, in c. 4.

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ubwess many Faiths (that is, many AAs of believing) of Abraham had gone before, now all his Faith was colkilled and united together, and fo was accounted unto him for Righteoufuefs. And in the fame Place not long after, he hath more Words to like Purpofe. Therefore he joined with Tertullian in the Interpretation of this Scripture.

JUSTIN MARTYR, who lived before them both, and not long after the Apoftle John's Time, about the Year 130, in his Difputation with Trypho the Jew, led then both the Way to that Interpretation. ^d Abrahami carried not away the Teflimony of Righteon/ness, because of bis Circumcifon, but because of his Faith. For before ha was circumcifed, this was pronounced of him. Abraham believed GoD, and it was imputed unto him for Righteoufws.

CHRYSOSTOM, who lived fomewhat after the Year 380, in the Beginning of his ninth Sermon upon the Romans. • Having fpoken (faith he, meaning Paul in the former Part of that Chapter) many and great Things concerning Abraham and his Faith, Gr. And a little after, ¹ Wherefore was it written, but that we might hearn that we also are justified, as he was, because we have believed the fame God? The fame Father again upon Gal. iii. For what was he the worse for not being under the Law? Nothing

⁶ Ούδι γὰς Αδςαὰμ διὰ τὴν περιτομήν δίχαιος εἶται ὑπὸ τῶ Θιοῦ ἰμαρτυρήθη, ἀλλὰ διὰ τὴν πὶςιν, πρὸ τοῦ γὰς πιριτμηθηναι ἀυτόν, ἐιρηται περὶ ἀυτοῦ ὅυτως. Ἐπίςτευσε δι τῷ θιῷ Αδςαὰμ, καὶ ἐλογίσθη ἀυτῷ εἰς διχαιοσύπν. Iuft. Mar. Dial. cum Tryph. poft medium.

• Πολλά καί μιγάλα πιεί τοῦ Αδεαάμ ἰιπών, και πιεί τῆς πίσιω; αυτοῦ. Chryfoft. ad. Rom. cap. 4. v. 23. circa initium Serm. 9. et paulo poft.

Διά τὶ γὰς ἐγςάφη, φησὶ, ἀλλ ϊνα μάθωμι ὅτι καὶ ἡμιῖς ἔτω δικαιόμωθα; τῷ γὰς ἀυτῷ θιῷ πιπιςιόκαμι». Τὶ γὰς ἐκιῖτο ἰδλάβη μὴ γενόμιτο ὑπὸ νόμον, Όυδὲν. ἀλλ ἦςκιστυ τ πίςτις τίς δικαιοσύητο ἀυτῷ. Idem ad Gal. 3. 6. (20)

Nothing at all, for bis Faith was fufficient unto bim for Rightsoufnefs. If Abraham's Faith was fufficient unto him for Rightsoufnefs, it mult needs be imputed by God for Rightsoufnefs unto him; for it is this Imputation from God, that mult make that Sufficiency of it unto Abraham. That which will not pass in Account with God for Rightsoufness, will never be fufficient for Rightsoufness unto the Creature.

SECT. IX. Saint AUGUSTINE, who lived about the Year 390, gives frequent Testimony to this Interpretation. Upon Plal. extriii. h For we by believing bare found that, which they (the Jews) loft by not believing. For Abraham believed GOD, and it was imputed unter bim for Righteou/ne/s. Therefore his Opinion clearly is, that it was Abraham's Faith or Believing properly taken, that was imputed unto him for Righteousness, and not the Righteonineis of CHRIST. For that Faith of his, which was fo imputed, he opposeth to the Unbelief of the Jews, whereby they loft the Grace and Favour of Gon. Now the Righteousness of CHRIST is not opposed to Unbelief, but Fakh properly taken. Again, writing upon P/al. lxx. For I believe in bim that justifieth the ungodly, that my Faith may be imputed unto me for Rivbteoulnels. Where by Faith he cannot mean the Righteousness of CHRIST, because be calleth it his own before the Imputation : Whereas the Righteoufnefs of CHRIST can no Ways be imagined to be any Man's, 'till it be made his by Imputation. The fame Father yet again, in his Tract of Nature and Grace : i But if CHRIST died not in vain, the Ungodly is justified in bim alone : To whom, believing in bim that justifieth the Ungodly, his Faith is accounted for Righteouineis.

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h Credendo quippe invenimus quod illi (Judæi) non credendo amiferunt. Quia credidit Abraham Deo, et reputatum est illi ad jussitiam, Aug. in Pial. 148. versus finem.

1 Si aatem non gratis mortuus eft Chriftus, in illo folo juffificatur impius : Gui eredenti in eum qui juffificat impium, deputatur fides in jufiitam. Aug. De Nat. et Grat. non longe ab initio.

PRIMASIUS about the Year 500, writes upon Rom: iv. ver. 3. Tam magna fuit dona Dei fides Abraba; at et priftina ei peccata donarentur, et fola præ omni justitia doceretur accepta: Abraham's Faith by the Gift of Gon was fo great, that both his former Sins were forgiven him, and this Faith of his alone preferred in Acceptation before all Righteousness. Now certainly by Abraham's Faith, he cannot mean CHRIST's Righteousness.

BEDA, who lived fomewhat before the Year 700, upon Rom. iv. wer. 5. hath these Words. * What Faith, but that which the Aposle in another Place fully defineth? Neither Circumcifion, nor Uncircumcifion availette any Thing, but Faith which worketh by Love; not any Faith, but that Faith which worketh by Love. Certainly that Faith, which Paul defineth to be a Faith working by Love, cannot be conceived to be the Righteousfnels of CHRIST; and yet this Faith it was, in the Judgment of this Author, that was imputed unto Abraham for Righteousfnels.

HAYMO, about the Year 840, on Rom. iv. 3. 1 faith, Because be believed GOD, it was imputed unto him for Righteousmess, that is, unto Remission of Sins, because by that Faith, where with be believed, he was made Righteous.

ANSELM, Arch-Bilhop of Canterbury, about the Yeat. 1090, upon Rom. iv. 3. ^m That be (meaning Abrabam) believed fo ftrongly, was by God imputed for Righteou/ne/s unto bim : That is, &c. by this believing he was reputed righteous before God.

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^k Quæ fides, nisi quam alio loco plenissime definit Apostolus ? Neque circumcisto neque praputium aliquid valet, sed fides quæ per dilectionem speratur. Non qualiscunque sides, sed sides quæ per dilectionem operatur. Beda ad Ro. 4. 5.

1 Quia credidii Deo, reputatum est ei ad justitiam i. e. ad remissionem beccatorum, quia per ipsam sidem, qua credidit, justus estectus est. Haymo n Rom. 4. 3.

Quod ita firmiter credidit, reputatum est illi divinitus ad justitiam, e. non folum liberatus est ab omni originali et actuali seccato per banc redulitatem, sed justus est a Deo reputatus. Anselm. Cant. in Rom. 1.3. FROM all these Testimonies it is apparent, that that Interpretation of this Scripture which we contend for, hath antiently ruled in the Church of God, and no Man found to open his Mouth against it, till it had been established upon the Throne for above a Thouland Years. Come we to the Times of Reformation; here we shall find it still maintained by Men of the greatest Authority and Learning.

SECT. X. Luther on Gal. iii. 6. * Christian Righteou/ne/s is an Affiance or Faith in the Son of GOD, which Affiance is imputed unto Righteou/ne/s for CHRIST'S Salt. And in the fame Place not long after, ° GOD for CHRIST'S Sake, in whom I have begun to believe, account this (my) imperfect Faith, for perfect Righteou/ne/s.

BUCER, UDON Rom. iv. 3. P Abraham believed GOD, and it was imputed unto him for Righteou/nefs, that is, h accounted this FAITH for Righteou/nefs unto him. So that by believing he obtained this, that GOD efteemed him a Righteous Man.

PETER MARTYR declares himself of the fame Jodg ment, upon Rom. iv 3. 9 To be imputed for Righteou/u/ in another Senje signifieth, that by which we our/elves att reckoned in the Number of the Righteous. And this Paul actributes to Faith only.

CALVIN abetteth the fame Interpretation upon T Rom.

ⁿ Corifiana jufitia est fiducia in filium Dei : Quæ fiducia imputer ad justitiam propter Christum. Luther. ad Gal. 3. 6.

• Deus reputat istam imper fectam fidem ad justitiam perfectam profin Christum, in quem cæpi credere. ibid.

P Abraham fidem babuit Jehovæ, et reputavit id ei justitiam : He est, babuit ei pro justitia hanc sidem. Credendo igitur id accepit, # Deus eum pro justo baberet. Bucer ad Ro. 4. 3.

9 Imputari ad jufitiam, alio modo fignificat id, per quod nos ipf, be bemur in cenfu jufterum. Atque id Paulus tantummedo fides tribuit, St. P. Mart. Ad. Rom. 4. 3.

e Quare Abraham credendo nibil aliud quam oblatam fibi gratiam amplectitur, ne irrita fic. Si hoc illi imputatur in juftitiam, sequitur non aliter effejustum, nifi quia Dei bonitate confisus, omnia ab ipi sperare audet. Calvin. ad Rom. 4. 3.

Fides reputatur in justitiam, non quod ullum a nobis merilum afferat, sed quia Dei bonitatem apprebendit, ibid, in v. 4.

(23)

iv. 3. Wherefore Abraham by believing doth only embrace the Grace tendered unto him, that it might not be in vain. If this be imputed unto him for Righteoufnels, it follows, that he is no otherwife Righteous, but as trufting or relying upon the Goodnels of GOD, he had Boldnels to hope for all Things from him. Again upon Verfe 5. Faith is imbuted for Righteoulnels, not because it carrieth any Merit from us, but because it apprehends the Goodnels of GOD. Hence it appears, that he never thought of a tropical or metonymical Sense in the Word Faith: But that he ook it in the plain, ready and grammatical Significaion.

SECT. XI. Musculus engageth for this Imputation illo. In his common Place of Justification, Sect. v. This Faith should be in high Esteem with us; not in Regard of the proper Quality of it, but in Regard of the Purpole of GOD, whereby he hath decreed, for CHRIST's lake, to impute it for Righteoussels unto these that believe n him. The fame Author upon Gal. iii. 6. t What did 'Abraham's that should be imputed unto him for Righteousles, but only this, that he believed GOD ? Again, u Sut when he firmly believed GOD promising, that very 'aith was imputed to him, in the Place of Righteoussels, hat is, be was of GOD reputed Righteous for that Faith, und absolved from all his Sins.

BULLINGER gives the fame Interpretation, upon com. iv. * Abraham committed bimfelf unto GOD by believing,

⁸ Commendata debebat effe bæc fides, non propriæ qualitatis, fed opofiti Des respectu, que confituitm illa credentibus in Christum, opter ipsum, justitue loco imputare. Music. Loc. de. Justif. sect. 5.

^E Quid enim fecit (Abraham) quod imputaretur illi ad jufitiam, nifi tod credidit Deo ? Idem Ad Gal. 3. 6. ^U Verum ubi promittenti Deo firmiter credidit, efi illi ejusmodi fides

Verum ubi promittenti Det firmiter credidit, efi illi ejusmodi fides fittiæ loco imputata: Hoc eft, ob eam fidem, juftus eft a Deo reputatus, ab omnibus delistis abfolutus. ibid.

" Concredidu fe Abrabam Deo, at illud ipfum illi pro jufitia imtatum eft. Bulling. ad Ro. 4.

(24)

licuing, and this very Thing was imputed unto him for Righteaufmes, And to upon Gal. in. 6. * It was inputed unto him for Righteonfuefs, that is, that very Faith of Abraham was imputed to him for Righteoufnefs, whill be was yet uncircumcifed.

GUALTER comes behind none of the former in a wouching the grammatical against the rhetorical Interpretation, upon Rom. iv. 4. V Abraham believed Gon. and He, wiz. Goo, impated unto bim this Faith for Righteon maks.

ABETIUS confirms the former Expositions upon Rom. iv. 2 He imputed Righteousnels unto bim, which is as much as to fay, be fo accepted of bis Faith, as thereupon to account bim Righteous with an imputative Righteoulnel. Where, note by the Way, he doth not call an imputative or imputed Righteousness, any Righteousness that should be in one Perion inherently, and become another's by Imputation, (neither do I remember the Phrafe of an imputed Righteoufnels in that Senfe, in any good Author) but fomewhat imputed by Gop for Righteoufnels, which literally and in Arictness is not fuch. Again the fame Author more plainly and fuccincity upon ver. 22. of the fame Chapter, A Faith fo firm and pious, and imputed unto Abrabam for Rightcoufness.

ILLYRICUS forfakes not his Fellow-Interpreters in this Point, upon Rom. iv. 3. b That fame believing we imputed unto bim for Righteoufness.

Pel-

x Imputatum ef illi ad jufitiam Ge. boc eft, illa ipfa Abrahæ fide spli ad justitiam imputate est, cum addut ageret in præputio. Iden. a Gal. 3, 6.

y Credidit Abraham Deo, et imputavit ei, fciliset Deus, hanc fider,

pro jufitia, Guait. Ad Rom. 4.4. z Imputavit ei jufitiam, quod est, sidem gratam babuit, als ut juflum ex eo baberet jufiitia imputativa. Aret. ad Rom. 4.

* Fides tam firma et pia, pro justitia Abrahamo imputata est. Att. ad Rom. 4- 22.

b Illud credere, ei imputatum est ad justikiam vel pro vera justiti Illvr. ad Ro. 4. 3.

PELLICANUS in like Manner, fays, upon Son. xv. 6. ² Abraham fimply believed the Word of GOD, and reguired not a Sign of the LORD, and GOD imputed that very Faub unto Abraham himfelf for Righteoufne(s.

(25)

HUNNIUS, another Reformed Divine, fets to his Seal, On Rom. iv. 3. ⁴ The Faith subershy Abraham believed GOD promifing, was imputed unto him for Rightson (nefs.

BEZA upon the fame Scripture fays, * Hers the Bufinefs is, concerning that, which was imputed unto him, with bis Faith.

JUNIUS and Tremellius are likewise of the fame Mind, on Gen. xv. 6. ^rGop ofteeneed (or accounted) bim for rightcous though avanting Rightcou/ness, and reckoned this in the Place of Rightcou/ness, that he embraced the Promise with a firm Belief.

PAREUS (the last we shall name of foreign Divines) gives the same Interpretation, on Rom. iv. 3. 5 We understand by the Word Faith (which is faid to be imputed unto Abraham for Rightsousness) Abraham's resting not in himself, ner in, his orum Morits, but in the Promise and Graciousness of GOD.

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NEITHER are there wanting among Ourfelves, Men of found Learning and Judgment, holding forth the fame Interpretation.

SECT. XIII. Doftor Robert Abbot (afterwards Bifhop of Sarum) in his Apology against Bifloop, Part I. ch. ix. Having fet down those Paffages of the Apofile, C Rom.

c Gredidit simpliciter verbe Dei, et non possularit signum a Domino : et imputabat cam sidem ipsi Abrahæ Deus pro justitia. Pellican. in Gen. 15. 6.

 Fides qua promittenti Des credidit Abraham ei fuit ad justitione imputata. Hunnius ad Rom. 4. 3.

e Hic agitur de eo, quod ipfi imputatum est, nempe de ipfius fide Beza ad Rom. 4. 3.

Beza. ad Rom. 4. 3. f Eum quamvis inflitia carentem numeravitque pro jufio, babuit in jufitiæ loco, quod promifiones firma fide amplexus eft. Not. in Gen. 15. 6.

8 Intelligimus fidei nomine acquiescentiam Abrahæ non in se suive meritis, sed in Dei promissione et benevolentia. Par. ad Rom. 4. 3. Rom. iv. 5, and 6. adds as followeth. In which Words we fee, bow the Apofile affirmeth an Imputation of Righteoufmess without Works: Which he expressed to be, the repairing of Faith for Righteoufness; for that thereby we obtain Remission and Forgiveness of Sins. Again not long after; for the Imputation of Righteoufness without Works, what is it that is reputed for Righteoufness? Faith (faith the Apofile) is reputed for Righteoufness.

Da. Pression also, rejects the tropical Interpretation of this Scriptune, and embraceth that which is literal and proper. In his Treatife of GoD's All/ufficiency, Page 12, 13. In this Sense Faith is faid to be accounted (a imputed) for Righteoufness. Abroham believed GOD, Gen. XV. GOD tells him what he would do for him: And (faith the Text) Abroham believed GOD, and it was counted unto him for Righteoufness. Now it was accounted unto him for Righteoufness chiefty in this Sense, as it is interpreted Rom. iv. that his very taking of the Promise, and his accepting of the Covenant, in that he did receive that which GOD gave, that put him within the Covenant, and therefore the LORD received him a righteous Man, even for that very acceptation and believing.

MR. John Forbs, late Pattor of the English Church at Middleburgh, a Man of known Gravity, Piety and Learning, in his Treatife of Justification, ch. 28. P. 135. hath these Words, Faith in this Sentence, (where it is faid Faith is imputed unto Righteoufnets) is in my Opinion to be taken properly, in that Sense whereby in itself it is diffinguished, both from the Word, whereby it is begotten, and from the Object of it in the Word, which is CHRIST.

THUS I have cited many Authors, by Way of collateral Proof, for fecuring the literal and proper Interpretation of this Scripture. Not that the Interpretation itfelf needeth tali auxilio aut defensoribus ifis: But only to remove that great Stumbling Stone, (which lieth is many Men's Way) called PREJUDICE.

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CHAP. III.

Other Proofs from Scripture.

SECT. I. That the active Obedience of CHRIST, his fulfilling the Moral Law, was never intended by Goo, to be that Righteousness wherewith we are ŧ justified, may be further demonstrated, from all those Scriptures, where the Works of the Law are excluded from Justification. As Rom. iii. 28. Therefore we conclude that a Man is justified by Faith, without the Works of the Law. So Gal. ii. 16. Knowing that a Man is not justi-"fied by the Works of the Law, but by the Faith of [ESUS. "CHRIST, even we bave believed in JESUS CHRIST. that we might be justified by the Faith of CHRIST, and not by the Works of the Law. Again, Rom. iii. 20. Therefore by the Works of the Law shall no Flesh be justified, in bis Sight : For if a Man be justified by the Kighteousness of CHRIST imputed to him, he is justified by the Works of the Law, because that Righteousness of 'CHRIST confifts of those Works, as every Man's perfonal Righteousness would have done, had there been a Continuance in the first Covenant. Therefore this Righteousnels of CHRIST cannot be imputed to any Man, for that Righteousnels, whereby he is to be justi-Fied.

NEITHER will these Scriptures bear any such Interpretaion as this: No Man shall be justified by the Works of the Law, as wrought by himself, because no Man's Worksvill hold out Measure with the Perfection of the Law. But a Man may be justified by the Works of the Law, vrought by another, supposing this other to be as great n obeying as the Law is in commanding, and that God s willing to derive these Works upon us by Imputation. To this I answer,

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SECT. II. First, where the Holy Ghoft delivers a Truth fimply and indefinitely, and in a Way of a general or univerfal Conclusion, without imposing any Neceffity upon Men, either in the fame Place, or elfe where, to limit it; there for Men to interpose their Wildom, by Distinctions and Limitations, to over-rule the plain and express Meaning of the Words, is not to teach Men Submiffion unto, but to exercise Authority over the Scriptures: Neither is where any Practice to finful, or Opinion fo erroneous, but may thus escape the Sword of the Spirit.

- SECT. III. Secondly, if the Apofile's Commission had been, in delivering the Doctrine of Justification, to have made any fuch Difficition as is contended for, between the Works of the Law, as performed by Men themfelves, and the fame Works, as performed by CHRIST, that those indeed should have no Hand in Justification, but these should be all in all; certainly he would have been unfaithful in this Truft, and very injurious to these Works of CHRIST, in giving away that Place of Honour, which was due to them, to another Thing of a far inferior Nature, viz. Faith, as it is evident he dorh, in the Scripture cited, Gal. ii. Knowing that a Man is me justified by the Works of the Law, but by the Faith of JESUS CHRIST. He doth not fay, but by the Work of JESUS CHRIST, as if the Opposition stood between the Works of the Law as performed by Men, and the fame Works as performed by CHRIST, which in all Reafon he should have done, had the Works of the Law, as done by CHRIST, any fuch Pre-eminence this Way above the other; and not have ascribed that to Faith. wherein the weak Creature hath fomewhat to do which was the Prerogative of CHRIST's Righteonly nefs. Doubtlefs Paul was no fuch Enemy to the Right teoninefe of CHRIST, as to fet an Ularper upon the Throne, which belonged to it. Thirdly, if Pauli Intent had been to have referved a Place in Juffighenting for the active Righteousness of CHRIST, or for the Works of the Law, as performed by CHRIST, by Wayo Opposition

Opposition to the fame Works, as performed by Men themfelves, his indefinite Expression, excluding the Works of the Law simply, without the least Intimation of any Difference of those Works, either as from the one Hand or from the other, would have been of dangerous Consequence. Certainly if *Paul* had ever digged fuch a Pit as this, he would have been careful first or last to have filled it up again.

SECT. IV. Fourthly, if by excluding the Works of the Law from Justification, Paul's Meaning had been, only to exclude these Works as done by Men themselves, but not as done by CHRIST, it cannot be thought, but that he would have made use of such a Diffinction himfelf, and would have been glad to come fo near to his Country-men the Jews, in the great Point of Julification. Such a Distinction might have been a happy Mediator between them. For what was it that chiefly incenfed the Jews against Paul, and the preaching of the Gofpel, and the Righteoufnels of Faith, but that the Law and the Observation of it, were not taken into the great Buliness of Justification. Now if Paul could have faid unto them, you have no Reason to take Offence, that I preach Julification by Faith in CHRIST, because I do not exclude the Righteoufness or Works of your Law, no not from having the main Stroke in your Juftification : Nay, that which I preach concerning Faith, is purposely to advance the Rightcousness of the Law, and to fhew you how you may be juffified by it. I only preach, you cannot be juffified by your own observing of it, because the Perfection of it is such, as you cannot attain : But God hath fent'one to keep it for you, by whole Observation imputed to you, you shall be juftified. Therefore I am no Enemy to your Justification by the Works of the Law : But only teach you, that these Works are done by another for your Justification. Who feeth not, but by fuch Mitigation of Matters, Paul might have taken off great Part of their furious Opposition ? But we do not meet with fo much as one Word of this Qualification in all his Writings : Which C 3 fhews

shows that the Difference between them, was deeper and i. greater than fo. The Contention between him and them. £ was not, whether they were to be justified by the Works of the Law, either as wrought by themfelves, or by 1 another, but fimply this, whether Justification were by 21 the Works of the Law (by whomfoever performed) or ř, by Faith? There is not the leaft Intimation of any 롎 Difference between them this Way, whether Justification ы should be by the Works of the Law, as performed by ŝ1 Ourfelves, or as performed by CHRIST : Paul mever ... puts them upon the Works of the Law as done by £ CHRIST, for the Matter of their Justification : Which 2 shews, that both he and they, . tho' otherwise at as 11 great a Distance as can be conceived in the Point of ٤į Justification; yet in this were both of one Mind; Parl 31 being as far from holding Justification by the Works i÷. of the Law performed by CHRIST, as the most stubborn 2 Tows were. ti

SECT. V. Two Things may be objected. Firft, that there is a fufficient Ground laid, even by Paul himfelf, upon which to found the fore-named Diffinetion, viz. that by excluding the Works of the Law from $\mathcal{J}u/fification$, he only excludes them, as done by Men themfelves, but not as done by CHRIST. The iii. 5. Secondly, that there is mention also of the Works of the Law, as done by CHRIST, or (which is the fame) of CHRIST's being made under the Law, in one of the chief Difputes Paul hath concerning Juffifications. Gal. iv. 4.

His Words are thele: Not by Works of Righteoughes, which we have done, but according to his Mercy be farmed us. Thence fome argue, Paul, by rejecting Works of Righteougness done by us, plainly implies the admitting them as done by another for us.

To this I answer, First, that the active Obedience or Righteousness of CHRIST should be wholly exeluded, so as to have nothing to do in Justification, I have no where affirmed: Nay it hath been expressly acknowledged, to have a bleffed Influence therein,

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a it falloth into his passive Obedience. Therefore j, this Objection, pleading for an Admission of the Works of the Law, as done by CHRIST, into Jufifi. cation, doth no Ways contradict the Anfwer given in any Part of it, except it can prove the Necessity of similing the active Righteoufnels of CHRIST, either J for the material, or formal, or influmental Caufe of Julification. And the Truth is, whoever goes about to make this Righteoninels of CHRIST either the 2 formal, or material, or inftrumental Caufe of Julifiunin, will be found upon due Examination, wholly to overthrow the Merit of it: The Eftablishment c whereof is yet pretended to be the great Defign of ż that Opinion.

SECONDLY, I answer, that this Inference does not follow from the Premifes. The Holy Ghoft may reject the Works of Men from being the Caufe of such or such a Thing, and yet no ways suppose that the Works of another should be the Caufe thereof.

Bur Thirdly, to put the Matter out of all Quefion, that in excluding the Works of the Law which we have done, he had no intent, by Way of Oppoficion, to imply the Works which another might do, he expression plainly the Opposition himself, and tells us that it was according to bis Mercy that he faved us; Not by Works of Righteoufness which we have done, but accord. ing to his Mercy be faved as : Therefore here can be nothing implied by Way of Opposition, because the Opposition is diffinctly fet down. And,

FOURTHEY, left any might yet fay, that it may be according to Gon's Mercy, and yet by the Works of Righteonincis wrought by CHRIST too, the Apostle delivers himfelf distinctly of that wherein this Mercy of God confisteth, not in faving us, by the Works of CHRIST imputed to us, but in regenerating us, and washing as in the New Birth.

SECT. VI. Concerning the latter Objection, from Gal. iv. 4. Where CHRIST is faid, to have been made under the Law. From hence it is inferred, that Paul

For Answer, (not to infift upon that which was delivered before, which yet is fufficient) I add in the first Place, That the Phrase of CHRIST's being made under the Law, doth not fignify CHRIST's Obedience to the Meral Law, but to the Ceremonial, as is evident, from that which is delivered immediately hefore, (ver. 5.) as the Intent of his being made under the Law, viz. that he might redeem them that were under the Law. There is no Reason to conceive, that CHRIST should be faid to be made under any other Law. than that, from under which he was to redeem Wherefore we being not redeemed from the others. Moral Law, or from the Öbedience due to it, that being an eternal Law, and of eternal Obligation. but from the Law of Ceremonies, it follows, that it was this Law, under which CHRIST is here faid to have been made. So that if Men will gather any Thing from hence, for the Imputation of CHRIST's 31 Obedience in Justification, it must be of that Obedience which he performed to the Ceremonial Law, and fo, not only the Jews, but we Gentikes alfo, muft be cloathed with the Robes of a Ceremonial Righteoussels, imputed to us for our Justification. N 18 H

Bur Secondly, if we follow that Interpretation of this Clause, CHRIST was made under the Law, which Luther inclines to, then we shall neither understand hereby his Subjection to the Moral Law, nor yet to the Ceremonial, in the preceptive Past of either, but his Subjection to the Curfe of the Law. And thus it expresseth, both the gracious Defign of Gon, and the voluntary Submiffion of CHRIST to Death, for the Deliverance of Men, not only from Death itfelf. in the future, but even from the Fears of Death in the prefent, as is plainly expressed Luke, i. 74. and Heb. ii. 15. In which respect, the Fruit or Effect of this his being made under the Law, is here (ver. c.) faid to be, the receiving the Adoption of Sons.

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The Sense of Rom. iii. 21. The Argument made good against an Objection.

CECT. I. Thirdly, that the Righteonfnels of CHRIST is not imputed to Men for their Juffification, I demonstrate from that Scripture, Rom. iii. 21. But now is the Righteoufnefs of God made manifest without the Righteoufness of the Law, being Witnessed by the Law and the Prophets, wen the Righteou/ne/s of God, which is by the Faith of Jefus Christ, unto all and upon all that believe. Rom whence I thus reafon : If the Righteousness of Faith, which is here called the Righteoufnets of Gon, (as elfewhere it is in the Writings of this Apofile) either because he is the Founder and Contriver of it, or because Goo gives it unto Men, or becaufe it is this Righteou fnefs only that can fland before Gov, or whether it be called the Righteoufners of GoD by Way of Opposition to the Righteousness of the Law, which is called the Righteousnels of Men Rom. x. 3, because they can hardly relish any other Righteoufnels; I fay, if this Righteoufnels of Faith confutisin the Imputation of CHRIST's Righteoufnefs, then is it not, nor can be made manifest without the Law; that is, without the Works of the Law, as Calvin rightly interpreteth the meaning of the Word. But the Righteoufres of Faith is fufficiently manifested without the Law, that is, without the Works or Righteoulnels of the Law: Therefore it doth not confift in the Imputation of CHRIST's Rightenu/ne/s. The Reason of the former Proposition (a. ganft which Exception must be made, if the Conclusion be denied, becaufe the latter is plain Scripture) is evident. If the Righteoulnels of God confilts in the Imputation of CHRIST'S.

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CHRIST'S Righteou/ne/s, then is it not made manifest without the Law, that is, without the Works and Righε. teoufnels of the Law, because to such a Righteoufnels, the έų. Law, and the Works thereof, are more necessary than Faith itself, for Faith is made only a Means of the Derivation of it upon Men: But the Righteouineis itielf is nothing elfe but the pure Law and the Works of it. And how a Righteousness should be faid to be made manifest without the Law, whole Strength and Substance is nothing but C g the Law, I conceive to be out of the Reach of better Apprehensions than mine to comprehend.

SECT. II. If it be faid, that this Righteoufnels of Gon. \mathbb{E} or of Faith, may be faid to be made manifest without the Law, or the Works of it, because there are no Works required of us towards it; but this hinders not but that the Works of the Law, as performed by CHRIST. may be the Matter of it: I answer,

' FIRST, this Altar hath been already broken down, in the Demonstration of the former Proof.

SECONDLY, there is not the leaft Intimation given, that the Apostle had any fuch By-meaning as this: But that this Righteoufnels of Faith should be fully taught and apprehended without any Confideration of the Law, or the Works thereof, as an Ingredient in it.

THIRDLY, the Works of the Law, are no lefs the Works of the Law, because performed by CHRIST. The Greatness or Holiness of the Person working according to the Law, doth not change the Nature or Property of the Works, but they are the Works of the Law, wholoever doeth them. CHRIST's being CHRIST doth not make the Law not to be the Law.

FOURTHLY, this Righteousnels is faid to receive Witnefs from the Law, that is, from that Part of Scripture, which is often called the Law, viz. the Books of Moles, (as Calvin here well interprets) and from the Prophets : Therefore it cannot be a Righteousness confisting in the Imputation of a legal Righteoufnels, becaufe there will be found no Teftimony given either by the Law, or by the Prophets, to fuch a Righteousness. But if we interpret pret this Righteouinefs of GoD, to be a Righteouinefs derived upon a Man by Faith or believing, there is exprefs Testimony given unto it, both by the Law, and allo by the Prophets, as the Holy Ghost expressly here affirmeth. By the Law: Gen. xv. 6, And be (Abraham) believed in the LORD, and be counted it unto him for Rightanufue fs. By the Prophets: Hab. ii. 4. But the Just shall live by his Faith.

FIFTHLY, and laftly, this Righteoufnefs of GoD is faid to be unto all, and upon all did wirrws; by or through Faitb, by Way of Oppefition to the Works of the Law, ver. 20. Now between Faith and the Law, or Works of the Law, there is a conflant Oppofition in the Writings of this Apofle, Raw. iii. 27, 28. and again ch. iv. 13, 14. and ch. ix. 32. and ch. x. 5, 6. Gal. ii. 16. and ch. iii. 5. and ver. 11, 12 Ec. But between the Law, and the Works or Righteoufnefs of CHRIST, there is no Oppofition, but a perfect Agreement. Therefore that Righteoufnefs which is by Faitb, cannot fland in the Righteoufnefs of CHRIST imputed.

CHAP. V.

This farther proved from Rom. v. 16, 17. An Objection answered.

SECT. I. Fourthly, rgainft the Imputation of the Righteoufnels of CHRIST in the Senfe already difclaimed, I argue from Rom. v. 16, and 17. compared together. The Gift of Righteoufnels (as it is called ver. 17.) which is by CHRIST in the Golpel, is faid (ver. 16.) to be a free Gift of many Offences unto Jufification. From whence I thus reafon. That Righteoufnels, which is the Gift

Gift of mony Officient, that is, the Forgivenois of many Offenses or Sias unto Juftification, cannot be a perfect leal Rightcouincle imputed to us. But the Rightcouincis which is by CHAIST in the Gospel, by which we are mftified, is the Gift of many Offences unto Justification: Therefore it cannot be a perfect legal Righteoufnels made ours by Imputation. The latter is the Proposition of the Holy Ghoft. The former I demonstrate thus: That Righteousness, which extends to a Man's Juffification by the Forgizanole of Sins, can be no perfect legal Rightcoulmels imputed : But the Rightsoufnels of CHRIST in the . Golpel, by which we are justified, extendeth unto a Man's Justification by the Forgivenets of Sins ; Therefore it can be no legal Righteourness imputed. The Reafon of the former Proposition is this, because a legal or perfect Righteonfacts doth not justify a Man by Way of Forgiveness; but is of itself intrinsically a Man's Justificasion : Yea fuch a Justification, with which Forgivenels of Sins is not compatible. For what need hath he that is legally righteous, or hath a legal Righteoufnefs imputed unto him, of Forgiveness of Sins, seeing such a Righteonfnefs excludes all Sin, and all Guilt of Sin from him?

SECT. II. If it be faid, that a Man's Sins are first forgiven him, and then this Righteoufnefs of CHRIST is imputed to him, and so he is justified : To this I answer,

FIRST, If we will needs diffing with the Effects of the active and paffive Obedience of CHRIST, fo as from the active to fetch a perfect Righteou/ne/s for Imputation, and from the paffive Remifion of Sins; yet whether it be reafonable, to invert the Order of these Effects, I leave to fober Confideration. CHRIST did not first die, and after Death keep the Law for us, but he first kept the Law, and then fuffered Death for us. Therefore if we will needs make the Imputation of the one a diffind Benefit from the Imputation of the other, reafon requirets, that which was first purchafed, should be first received or applied, and confequently that Imputation of Righteousness should precede Remission of Sins.

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SECONDLY, If a Man hath once finned, (which muft needs be acknowledged of every Man that hath Sins forgiven) it is not any legal Righteoufnels whatfoever imputed, that can juffify him: No, if it were pollible for him to keep the Law perfectly in his own Perfon ever after, this would not juffify him, becaufe fuch a *Juffif*caim is repugnant to the express Tenor of the Law. *Carfed is the Man that continueth not in all Things.* Therefore a Man that hath not been always righteous, can never be made righteous by the Righteoufnels of the Law imputed.

THIRDLY, If a Man's Sins be once forgiven him, he hath no need of the Imputation of any further Righteoufnels for Justification, because Forgivenels of Sins amounteth unto a full Justification with GOD. This is plain from Rom. v. 16. The Gift, faith Paul, that is, the Gift of Righteousnefs (as it is explained in the next Verse) is of many Offences unto Justification, that is, when God hath given Men their Offences, or forgiven them, (for to give a Debt, or forgive it is all one) he hath fully justiffed them. For that Righteoufness which Gop imputes to Men through Faith, is nothing elfe but the Forgivenefs of Sins, or the acquitting them from that Death and Condemnation which are due to them. And this is all the Juffification the Scripture speaks of, the Forgiveness of our Sins, or acquitting from Condemnation : The not observing this, has been the chief Occasion of the prefent Mittake. For Men reading in the Scriptures of the Justification of Sinners, or of their being made righteous by CHRIST, they have conceived that fuch a Thing cannot be, but by a positive Righteousness fomeways put upon them, and there being no fuch Righteoufnels to be found. but the Righteou/nefs of CHRIST, hence they have apprebended, that Justification must needs be by this Righteous. mi of CHRIST imputed unto them. Whereas that Righ. imples which we have by CHRIST, and wherewith we are justified by believing, is a negative Righteoufnes, not a positive. It is nothing elfe but a Non-imputation of Sin ; which we therefore call a Rightcoufnefs, as having D the

the Privileges, tho' not the Nature of a perfect legal Righteoufness.

SECT. III. The Scripture fhines with as much Clearnefs on this Truth, as the Sun doth when he rifeth in his Might. Rom. iv. 6, compared with Ver. 7, 8. Even as David declareth the Bleffedness of the Man, unto whom the LORD imputetb Righteoufnefs without Works. A Righteou/ne/s without Works must needs be a negative or privative Righteou/ne/s, as is fully expressed in the following Verles. Bleffed are they whole Iniquities are forgiven : Bleffed is the Man to whom the LORD imputes not Sin. You fee the Imputation of Righteoufness, Ver. 6. is here interpreted to be nothing elfe, but a not-imputing of Sin. And fo Calvin upon Rom. iii. 21. calls this a Definition of the Righteou/ne/s of Faith, Beati quorum remiffæ funt Iniquitates, that is, Bleffed are they whole Sins are forgiven. And not long after, Paulus tradit, Deum homines justificare, peccata non imputando, Paul teacheth, that GOD justifieth Men, by not imputing their Sins. The like Description of this Righteoufness you have 2 Cor. v. That which Ver. 10. he calls in God, the not-imputing of our Sins unto us, he calls in us Ver. 21. a being made the Righteousness of God in bim. But most plainly Acts. xiii. 38, 39. Be it known unto you (faith Paul to the Jews) that through this Man (CHRIST) is preached unto you Forgiveness of Sins : Which Forgiveness of Sins he immediately calls their Justification, And by bim all that believe are justified from all Things, from which ye could not be justified by the Law of Mofes. You fee how he expressed the Nature of this Justification which we have by CHRIST, viz. by the Way of negative or privative Righteousness (as was faid) not pofitive. All that believe are justified from all Things, that is, from all Sins, from which ye could not be justified by the Law of Moles: So that the Justification which we have by CHRIST in the Gospel, is not a Juftification with Righteoufnels, (properly fo called) but a Justification from Sin, and from the Guilt of Sin and Condemnation due to it. So when CHRIST faid to Men and Women in the

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Gospel,

Gospel, Tby Sins are forgiven thee, then he juffified them : The Forgiveness of their Sins, was their Justification.

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SECT. IV. This is the most usual and proper Signification of the Word, justify, both in the Scriptures, and other Authors. It does not fignify the giving a complete positive Righteousness, but only an acquitting or difcharging a Man from the Guilt and Penalty due to such Things as were laid to his Charge. In the Scripthe it is usually opposed to condemning, or Condemnation. He that juftifieth the Wicked, and he that con-demneth the Juft, both these are Abomination unto the LORD. Prev. xvii. 15. What is here meant by justifying the Wicked? Not making them righteous Men, by puting a moral Righteousness upon them : He that can Imake a wicked Man righteous, will be fo far from being an Abomination to the LORD, that he shall shine as the Stars in the Firmament, Dan. xii. 3. There. fore by juffifying the Wicked in this Place can be nothing meant, but the giving them the Privileges of juft Men, which are Freedom from Cenfure, Punifhment and Condemnation, as appears by the Oppofition in the other Member of the Clause, and condemncth the Righteous. So that by justifying the Wicked, is nothing elfe meant, but the not-condemning him. So Run. viii. 33, 34. Who shall lay any Thing to the Charge (Gud's Elect? It is God that justifieth: Who is he that indemnetb. Where you fee again the Opposition between being justified and condemned. Therefore by jutifying is nothing elfe meant, but acquitting from Condemnation : And fo to be justified and to live, that is, to be freed from Death and Condemnation, are made equivalent. Gal. iii. 11. And that no Man is justified h the Works of the Law, it is evident; for the just shall how by Faith, that is, shall be justified by Faith (for otherwhethere is no Strength in the Argument.) So again, er. 21. If there had been a Law, which could have Iven Life (that is, could have juffified Men) furely Righlinginess (or Justification) should have been by the Law. By h Knowledge faith Ifaiab, Chap. liii. 11. Shall my D 2 righteous

righteons Servant justify many, for he shall hear their Iniquities, that is, by bearing the Punishment due to their Sins, he shall deliver them from Punishment.

SECT. V. And that this was Calvin's Opinion, that Justification is Forgiveness of Sins, is evident from many Passages in his Writings, by which it is apparent, (against all Contradiction) that he held no fuch Imputation of CHRIST's Righteousness for Justification, as some charge him with. His Words are exprets again and again, on Rom. iv. 6. Huc accedit oppositum membrum, quod Deus bomines justificet peccatum non imputando, i. c. Add bereunto the opposite Member, viz. that GOD justifieth Men by not imputing Sin. And immediately after, Quibus etiam verbis docemur, justitiam Paulo nibil aliud esse, quam remissionem peccatorum, By which Words we are taught, that Righteoufnefs with Paul is nothing elfe but Remission of Sins. And yet again not long after the former Words : Manet ergo falva nobis pukberrima sententia, justificari bominem fide, quia gratuita peccatorum remissione coram Deo purgatus fit, that is, This most lovely faying remains unshaken, that a Man is justified by Faith, because he is purged by a free Forgivenels of his Sins before GOD.

SECT. VI. Musculus is as far engag'd for the Point in. Hand, as he. So on Rom. iv. 6. Notandum primo, remise. fionem pescatorum effe justitiam noßram, i.e. This is first to be noted, that Forgiveness of Sins is our Righteonsings. And a little after: Ergo justitia Dei quæ gratis imputatur, eft, non imputari pescatum. i.e. Therefore the Righteonsings of GOD which is freely imputed, is, that Sin is not imputed. The fame Author upon Psal. xxxii, faith Iucundum eft, quod justitia et beatitudo nostra est remission cur Righteon dem in Christian. i.e. It is a sweet Thing, that our Righteon ous faith is the stands in the Remission of Sins by Faith

* So fonte Popifi Authors charge this very Opinion upon Caloin, as his Error. Alioqui error Calvinianus est dicere, nil aliud esse jussificationem, quam remissionem peccatorum. Lorin. in Act. 5. vet. 31.

Faith in CHRIST. So Luther on that Pfalm; Justitia nofira proprie est remissio peccatorum seu, ut loquitur Pfalmus, ż. peccata non imputare, peccata tegere, i.e. Our Righteousness properly is the forgiveness of our Sins, or, as the Plalm Staketh, the non imputation, or covering of our Sins. So فتر Melanctbon on Justification : Justificatio significat re-5 niffionem peccatorum, jeu acceptationem personæ ad witam eternam. i. e Justification fignifieth Remission of Sins, or acanation of a Man's Person to eternal Life. Again upon the Twentieth Article of the Augustan Confession. Significat justificatio in bis Pauli sententiis, remissionem . peccatorum, feu reconciliationem, feu imputationem justiiiæ, boceft, acceptationem per sona. i. e. Justification in Paul's fay-\$¥ ings, fignifiet b Remission of Sins, or Reconciliation, or Imintation of Righteousness, that is, the Acceptation of a Man's Perfon. Beza himself holds the Truth fast in this Point, (though fometimes he feems to let it go) in ÷. his Treatife of the Supper of the LORD : Cuinam Justificationem tribuemus ? Uni certe Deo, unus siquidem Deus 2 pacata remittit. Posita est autom omnis justificatio in remissione peccatorum : Et idio justitia hæc in imputatione posita, justitia Dei vocatur. i. e. To whom shall we attribute or ascribe Justification? Doubtless to GOD alone, becaufe it is GOD alone that forgiveth Sins. And all Justification standeth in Remission of Sins. And therefore this Righteou/nefs which flandeth in Imputation, is called the Righteoufness of GOD. Rom. i. 17. and iii. 21. &c. The Words of Zanchius are. 2 sód juftitia fidei nibil aliud fit, quàm reconciliatio cum Deo, que solà remissione peccatorum constat. i. e Ibat the Righteousnels of Faith is nothing else, but Reconciliation with GOD. which flands in nothing else but Forgiveness of Sins.

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, SECT. VII. Chamier, in the Third Tome of his Panstratia, Page 907, challengeth the Counfel of Trent for denying Remiffion of Sins to be the Form of Justification, evincing this to have been Augustin's Opinion. And speaking of the Protestants, faith thus, Sed idem justitiæ proram et puppim constituinus in remi/fiane D 3

remissione percatorum, nimirum quia bac nos apud Deun constituit justos. i.e. We (Protestants) place the First and Last, the Beginning and End of our Righteou/nefs in the Forgivenels of our Sins, because this makes us Riebteous before Goo. And a little after, Itaque justitiam nostram, quatenus constat remissione precatorum, cum Paulo Justificationem, eam autem, qua perfectione virtueum, Sanctificationem appellamus. i. e. Our Righteou/nefs, as it confifts in Remifion of Sine, with Paul we tall, Juflification : But that which flands in Perfection of Virtues, Sauceifica-Again, Nos werd quod dat, admittimus, resiprocari tion. inter fe Justificationem, et Remiffionem peccatorum. i. c. We admit of what he (Bellarmine) grants, that Juftification and Remission of Sins, are one and the Self-Jame Thing. And again, Page 908. Remifio peccatorum eft juftitia imputata. i. c. Forgiveness of Sins is that Righteon/ne/s subich is imputed to us. Laftly, Amefius makes Remiflion of Sins and Justification Terms equivalent. Descriptio beatitudinis petitura causa efficiente et continente, que eff. remissio peccatorum, wel justificatio cum ejus effectis. i. c. The Description of Bleffedness is drawn from the efficient and holding Caufe thereof, which is Forgiveness of Sims, or Justification, with its Effects.

SECT. VIII. It were easy for him that hath Leifure, to traverse the Writings of these and other, Reformed Divines, to make the Pile far greater of fuch Paflages as thefe : Therefore certainly they are very injurious, not only to the Reputation of these worthy Lights in the Church of Gos, who would force upon them, in the Face of their own folemn Declarations to the contrary, an Opinion fo inconfiltent with the Stream of the Scripture, and all found Reafon, but to the Truth itfelf alfo; by feeking to represent it as a Sparrow alone upon the Houfe-Top, whereas it dwells in the midst of its own People, and hath many of the very choice of those Holy and Faithful and chosen Ones, that are with the Lamb against the Beaft, to stand for it. So that those Aspersions, of Popery and Arminianism, are Vipers that will

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easily shake into the Fire, when the Time of shaking comes.

CHAP. VI.

Farther Proofs from Scripture, for the Imputation of Faith. Four Objections anfwered.

FIFTH Argument may be deduced from Phil. iii. 9. And be found in him, not baving mine own Righteousness, which is of the Law, but that which is through the Faith of CHRIST, the Righteoufnels which is of GOD through Faith. In the former Verse the Aposle profession what strange Effects the Excellency of the Knowledge of CHRIST had wrought in him. It had caused him to count all Things Los, which once he had effeemed the greatest Gain. He means his Pharifaical Righteoufnefs and legal lewish Prerogatives. He was now to transformed by the Knowledge of CHRIST, that he looked upon all his former Glory, as upon Dung, and imelt a Savour of Death in those Things, which had been his Confidence of Life and Peace. He fought nothing now, but that he might win CHRIST, and be found in him. Observe: he does not fay, that he may be found in his Righteoufness, much lefs in bis Righteou/ne/s imputed to him, but fimply, That he might be found in him; which is an usual Expression in Scripture, of the State of a Believer. Rom. viii. 1. There is no Condemnation to these who are in CHRIST [ESUS. So chap. xvi. 7. Who alfo were in CHRIST before me, i. e. were Believers, &c. What it is to be found in CHRIST (wz. When his Time is come, for he speaks here of the Time of his Breaking-up (as it were) by Death) he expresseth, 1. negatively thus: Not having mine orun Righteou/ne/s : Yet not fimply and altogether no Righte-

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(44)

Righteoufness, that may in any Sense be called his own, but precifely and determinately, no fuch Righteou/ne/s of ģ his own, as flands in Works of the Law. Such a ŗ. Righteou/nels of his own he must be fure not to have. i. e. 121 not to truft to, or to fhroud and shelter himself under ۳. from the Stroke of Gop's Iuffice. 2. Affirmatively 23 thus: But that (i. e. that Righteoufne/s) which 12 through the Faith of CHRIST, the Righteoufness which 403 is of GOD by Faith. Here is not the least lot or Tit-12 tle. nor the least Whifpering, Breathing or Intima-1 tion of any Righteeu/ne/s he should have by the Imputać, tion of the Righteou/ne/s of CHRIST, no nor of any 10 Righteoufness, by or through the Righteoufness of 12: CHRIST : But only fuch a Righteousness as is dia mission 10 yessou, through Faith of CHRIST, or by believing in 1 him.

SECT. II. Now becaufe fuch a Righteoufnefs where-2 in nothing is required of Men, but only Faith in ixi CHRIST, might feem a flender Righteousnels to adven-. ture fo great a Weight as the precious Soul upon, and ŧ į comes far short of that Righteou/ness of a Man's own, tų, which he might make out by the Works of the Law: Ċ: The Apostle adds by Way of Commendation of this Righteeu/ne/s, that it is the Righteou/ne/s of Gop. i. e. 2h 31 A Righteoufness which GOD himfelf hath found out, and Ċ. which he will own and account for Righteou/ne/s unto 1 Men, and no other but this: Even the Righteou/ne/s of $\dot{\mathbf{u}}_{i}$ God (faith he) the int in miss, which is in Faith, i.e. ųο. which is derived upon a Man by Faith. The mention-11 ing of this Righteou/ne/s the fecond Time, as ftanding in 5 Fairb, is doubtlef- emphatical. As it is often in Speech E. between Man and Man, when a Man hath fooken that 2)[which feems improbable, and it may be conceived was 12 miftaken in his Words, and would correct himfelf, if her 10 confidered what he faid, it is ufual, if he that fpake. t j foake advifedly and be able to make good what he faid, \mathbf{h}_{i} to fpeak the fame Thing over again, and fo to confirm Υ. that which was spoken. So Paul here, having once af-5(firmed, that the Righteounjess wherein he defired to be 1 found, was the Righteoujness which is by the Faith of CHRIST,

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CHRIST, left he should seem to have spoken that which he could not stand to, or that which he would upon second Thoughts retract, he speaks the same Words (in Effect) the second Time, and avoucheth that very Rightems/me/s which is by the Faith of CHRIST, to be that Righteous/me/s that he would stand to, and defired to be found wish. If Paul had had any Inclination at all, to have placed the Righteous/me/s of CHRIST imputed, here was a tempting Occasion to have drawn him into Expressions of it. But we see here is load speaking again and again, of the Righteous/me/s of Faith, but profound Silence of any Righteous/me/s from the Imputations of the: Righteous/me/s of CHRIST.

SECT. III. Sixthly, that what GOD imputes for Rightemfnels in Justification, is not the Rightsoufnels of CHRIST, but Faith in CHRIST, may be proved from all those Scriptures, where Justification is alcribed to Faith. Not to heap up Places of this Kind; Therefore we conclude that a Man is justified by Faith, Rom. iii. 28. Therefore we being justified by Faith, Rom. v. t. Now when Men fay that Faith juffifieth, I demand what is it they mean by Faith? Do they not mean their believing, or the Act of Faith, (usually fo called) which by the Affiftance of the Holy Ghoft is raifed within them, and put forth by them? If by Faith they mean any thing befides either the Habit or Act of believing, I confera my Soul hath not yet entered into their Secret. The Scriptures in the Matter of Justification, feem rather to focak of that we call the act of believing : And fo learned Divines (as far as I have observed) generally conceive. Now for Men to fay that Fairb justifierb, and yet to condemn it for an Error in another, that shall fay it is an All of Faith that justifieth, hath in my Apprehension. as much Inconfistency in it, as if a Man should grant, that Joru/alem once was the Joy of the whole Earth, and yet should censure him that faid, the City Jerusalem was ever fo: Or that should grant, that Paul laboured in the Goloel more than all the Apofiles, but would not endure

dure him, that fhould fay, that Paul the Apofile did fo. As Jerufalem, and the City Jerufalem are the fame, and Paul, and Paul the Apofile the fame: So are Faith, and the Act of Faith the fame: And if one justifieth, certainly the other justifieth alfo.

SECT. IV. Perhaps it will be here faid, that they who confess that Faith justifieth, do not conceive of it, as divided from its Object CHRIST. No more did ever any Man in his Senfes. For a Man to fay, that he feeth, and yet to affirm, that when he feeth, he feeth nothing, is to profess open Enmity against common Sense. Neither is it any other in him who shall conceive of any Act of Faith, that is not exercised upon its Object, either CHRIST in Person, or CHRIST in Promise. It is impoffible that any Man should believe, but he must believe fomething, or in fome Perfon: And fo when any Man fpeaks of Faith or believing, he must of Necessity imply the Object with, or in the Act, though he names only the Act, and not the Object, as the usual Manner of the Scripture is, where Faith or believing is forty Times mentioned, without Addition of the Object CHRIST, or the Promife of GOD in CHRIST, or any Thing equivalent to either.

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SECONDLY, it may be faid, that when Men profefs Faith juftifieth, their Meaning only is, that Faith juftifieth inftrumentally. I answer, neither hath any Thing more been faid by me, neither is any thing intended to be faid to the contrary.

SECT. V. But Thirdly, it may be farther objected, that when Men confefs Faith justifieth, their Meaning is, it justifieth, as it takes hold of CHRIST'S Righteous/nefs. I answer, if this also fhould be granted, (but the Scripture never fays fo) yet it is the Act of Faith that justifieth. So let Men put what Meaning they please upon their Words, when they profess it is Faith that justifieth, if they mean at all as they fay, they must mean, it is the Act of Faith that justifieth, because both that Faith by which a Man believes in CHRIST, is an Act of Faith, and again, that Faith

(47)

Faith by which a Man is inftrumentally juftified, is an Act of Faith : And that Faith that layeth hold ppon the Righteou/ne/s of CHRIST, is an Act of Faith too. Therefore let Men turn themfelves any Way, and which Way they pleafe, and make their Words to fall either to the North, or the South, if they mean as they fay, that Faith indeed juftifieth, they must mean, that it is the Act of Faith that juftifuth. And when they themfelves will fay that Faith juftifuth, and yet will condemn it for an Error in another, that the Act of Faith fuold juffify; they cannot efcape the Hands of this Dilemma; either it muft follow, that they do not mean, as they fay; or that they condemn their own Meaning in another.

SECT. VI. If it be yet further faid, that when Men fay, we are jufified by Faitb, their Meaning is, we are juftified by that which Faitb apprehendeth; and this is far from faying, that Faitb is imputed for Righteau/ne/s: To this I answer: 1. if their Meaning be fimply and without Limitation fo, that we are juffified by that which Faitb apprehendeth, when they fay, we are juffified by Faith, they fpeak more Truth, than they are aware of. For that Faith jufifietb is most true: But that whatfoever Faith apprehendeth fhould jufify, hath no Fellowship with Truth. For By Faitb we understand (or apprehend) how the Worlds were made, Heb. xi. 3 "Yet no Man will if y, that the Creation of the World jufifies Men.

SECONDLY, if Men afcribe Juftification in every with the x Refpect to that which Faith apprehendeth, they ut-line it to terly overthrow what generally they profefs, viz. For it the inftrumental Jufification of Faith. For if any Thing that Faith apprehendeth, juftifieth every Way, both materially, and formally, and meritorioufly, and principally, and inftrumentally, Faith juftifies no Ways: And fo when Men fay, they are juftified by Faith, their Meaning muft be, they are not at all inftified by Faith, but by fome other Thing. But it is fare, that Faith muft juftify fome Way: And if it juftifieth

justifieth any Way, it must be, by Imputation or account from GOD for Righteoujnefs, because it is all that God requires of Men to their Justification, instead of the Righteousnels of the Law. Therefore if Gop thould not impute or account it unto them for this Rightsau/ne/s, it would ftand them in no Stead to their Jufification : Because there is nothing available to any Taving purpole, but only to that where unto Gop hath affigned it. If GOD in the New Covenant requires Failb in CHRIST for our Justification, instead of the Righteouinefs of the Law, and this Faith will not pals in account with him for fuch Righteoujness, both his Commandment and Covenant for Believing, will become void and of none Effect; the intire Benefit of them being suspended upon the gracious Pleasure of God in the Defignation of them to their End.

CHAP. VII.

The last Proof from Scripture, of the Non-Imputation of CHRIST'S Righteousness.

SECT. I. There is yet one Scripture remaining that quite overthiows that, which must be the Foundation to fet this Imputation of the Righteoufnels of CHRIST upon. viz. The Imputability, or Transferrablenels of it from one to another. If the Scriptures do not only no where effablish, but absolutely deny a Possibility of the Translation of the Right outfield of CHRIST from one Person to another, this will fully decide the Quession. And this I conceive will be evinced irrefragably from Gal. iii. 12. And the Law is not of Faith: But the Man that doeth them, fail live in them. This Scripture doth not barely deny a poffibility.

fibility of translating the Righteoufnels of the Law, from one Person to another, but denies it emphatically, and with the utmost Advantage of a Denial. For it denies a Poffibility of it to be done, even by that Hand expresivy, (I mean the Hand of Faith) which was the likelieft Hand under Heaven to have done it, if the Nature of the Thing had not made it impossible. The Apostle denieth Faith itself the Office and Power of being a Mediatrix in this Cafe, to carry over the Righteoufness of the Law, from one Perfon to another. By which it appeareth alfo, that he had an Intent particularly to make the Righteoufness of the Law, as performed by CHRIST himself, incapable of this Translation or Imputation : Becaufe Faith never pretended, nor could have Colour to pretend the translating any other legal Righteousnes, from one Person to another for Justification, but only that which was performed by CHRIST. If there were any Thing in all the World that could have done the Thing which is pleaded for, Faith hath the Pre-eminence : Because it doth derive a Righteousness from one to another, such a Righteousness as is deriveable, an imputative Righteousnels you may call it, sceing it is fuch by Account or Interpretation (I mean, Remiffion of Sins :) This Righteousness Faith derives from CHRIST upon him that believeth : But a Righteoufnefs of the Law, it cannot derive, becaufe fuch Righteousness is not deriveable.

SECT. II. Let the Words and Scope of the Scripture mentioned be narrowly examined, and all that hath been faid will be found in it. And the Law is an of Faith: and is montra; autor a difference, but the Man that doeth them, Jbull live in them: The former Claufe, after Paul's function Manner of expressing himfelf, is very brief, and therefore formewhat obfcure: But the latter Claufe cafeth the Difficulty, and caffeth a fufficient Light upon it. Whereto if we add the Dependence and Reference that this Verfe hath upon the former, Paul's Meaning will be found as clear, as E (50).

the Noon-Day. Therefore when he faith, the Lace is not of Faith, in wiswy by, or out of Faith, his 5 Meaning can be no other but this, that the Righted ou/nefs of the Law doth not come upon any Man out h of his Faith or by his believing, or that no Man is made Partaker of a legal Righteou/ne/s by believing : Rut Н (faith he) the very Doer, that Man he fhall live in (or by) them. He proves the Truth of the former Clause, from the express Tenor of the Law, or legal Righē. teou/ne/s, as standing in ful! Opposition to any Deri-. vation of it from one to the other, even by Faith itfelf. As if he should fay, no legal Righteousne's can P. come upon any Man by believing, because it is only 5 the Man that doth the Things of the Law, that shall \$2 be justified and live by them : The Righteou/ne/s of the Law never goeth farther (in the Propriety) to the th Justification of any Man, than to the Person that ful-That by the Word Law, in this fills the Law. 3 Place, is meant the Righteoufnefs or fulfilling of the Law, (befides that there can hardly be made any reafonable Interpretation of the Claule, if this Word be taken in any other Senfe.) may appear by the like Acceptation of the fame Word, the Law, in other Paffages of this Apostle, when it is used upon a like Occasion. Ċ Rom. iv. 13. For the Promise was not to Abraham or his Seed, through the LAW. i.e. Through the Righteouines of, or Obedience to the Law, viz. That it should be obtained, and enjoyed by any fuch Righteoufnefs : As is evident by the Opposition in the following Claufe, but through the Righteou/ne/s of Faith, i. e. This Promife was not made to him and his Seed, that the Bleffing of it should be obtained by the former, but by the latter Righteou/ne/s. The Word is again used in the fame Signification in the very next Verle. For if they ξį. that be of the Law, be Heirs. i. e. That are for the Righteou/nefs of the LAW, and will fland to be juffified 5 by that, (befides other Places without Number.)

SECT. III. The Scope likewife of the Place, and the Dependence of the Claufe on the former Verfe, evinceth .:

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evinceth this Interpretation. The Apostle in the former Verse had delivered, that no Man could be jufused by the Law, i. e. by the Righteousness or Works of the Law, for this Reason, because the Scripture faith; the Just shall live by Fairb. Now because this Confewence might feem fomewhat doubtful, open to fome fuch Exception as this : What though the Juft live by Faith, may they not be justified by the Works of the Law too, and live by them also? May not the Righteousnels of the Law be made over to them, by Faith and fo a compound Righteou/ne/s be made, of both together, No (faith Paul) the Law is not of Faith : There can be no legal Righteoulnels derived spon Men by Faith : And that for this Reason, becase such a Righteoufnels is by the express Letter and Tenor of the Law, confined and appropriated to the Perfon of him that fulfills it : arra o moindac auto informs, the Man himfelf that doth them, shall live by them. i. e. there is a Contradiction in the very Nature and Effence of the Thing, that the RighteouInels of the Law thould ever be removed from one Man's Perfon to another, though it were attempted by the Hand of Faith itself. God never intended that the Low and Faith frould meet together, to jumble up a Justification for any Man. And whereas it is frequently charged, upon the Opinion we maintain, tat it magnifieth Faith above Measure, the Truth is, the contrary Opinion, which ascribes to it a Power of transferring a legal Righteoufnefs, magnifieth it feven Times more, and aferibes a Power even of Impofibilities to it. Faith may boast of many great Things, and may remove Mountains : But for removing any legal Righteou/ne/s, (in the Sense we speak of) it must let that alone for ever. There is a greater Contrariety in the feveral Natures of Faith and the Law, in respect of mixing or working together, to make up a Justification, than was between the Iron and Clay in Nebuchadnezzar's Vision. Dan. ii 43. Repugnantia legis et fidei eft (faith Galvin on Gal. iii. 12.) in caula Justificationis ; Facilius emim aquam igni copulabis, quam bec duo E 2

dup concilies, bomines fide et lege effe juffos. i. c. There is a Repugnancy between the Law and Faith, in the Matter of Justification : And a Man may (coner couple Fire and Water together, than make thefe two agree, that Men are righteous by Faith, and by the Law too. Confonant to this Scripture, is Rom. iv. 14. For if they which are of the Laws be Heirs, Faith is made woid, and the Promife is made of none Effect. Where you fee as full and as irreconcileable an Opposition, between the Righteou/ne/s of the Law, and the Righteon/ne/s of Faith, in Respect of Juffification. as is between East and Weft : It is impossible they should be brought together : There is a greater Gulf fixed between them, than was between Abraham and the rich Man : Faith cannot go over to the Righteoufnefs of the Law, to join with that in Justification : Neither can the Righteen Inels of the Law, be brought over to Faith.

CHAP. VIII.

The First Argument against the Imputation of the Righteousness of CHRIST.

H AVING confidered the Scriptures in the Controverfy depending, we are (in the next Place to propole fuch Arguments, as Reafon and Sobriety have fuggefied.

MY First Argument to prove, that the Righteoufne of CHRIST (in the Sense now under Dispute, viz. In the Letter and Propriety of it) cannot be imputed to an for their Justification, I propound after this Man ner.

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The Righteoufnet which will not furnish all Believers with all Parts of that Righteoufnets, which the Law requires, cannot be imputed to them to Justification.

But the Obedience that CHRIST performed to the Moral Law, will not furnish all Believers with all Parts of Righteoufness, which the Law requires.

Iberefore it cannot be imputed to Believers for their Justification.

· The Reason of the former Proposition is, because * perfect and complete legal Righteou/nefs (and fuch certainly, that which justifieth must be) requires a punctual and thorough Obedience to all Things in the Law, which any Way concern a Man to do. If there be but a Letter, Jot, or Tittle wanting in any Man's -Righteou/ne/s of all that was his Duty to do, that Rightousfuels is not for his Justification. The Curle of the Law will break in upon a Man, Body and Soul, as well through the finalleft Defects of a legal Righteoutw/i, as through wider Breaches : In Cafe a Man hath nor wherewith to fecure himfelf otherwife. Curfthis every one that continueth not in, all Things that are written in the Law, to do them, Gal. iii. 10. Therefore there is no escaping the Curse of the Law by the Law, except a Man's Obedience be abfolute, as well for Conftancy as Universality, in all Things that are written, viz. with Reference to him, and to his Calling. For otherwise, there may be a complete legal Righteoufne/s, without doing many Things enjoyned in the Law, in Cafe they have no Relation to a Man's Calling. For inftance: Adam might have been fill justified by a complete legal Righteoufness, and jet never have performed many Duties, which the law required of Eve, for the Continuance of her Justification. So CHRIST fulfilled all Righteousness. and confequently held an exact Conformity with the Law, to that neither Man, nor Gop himfelf, could ٤.

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rebuke him of Sin: And yet the Law requires many Things of many others, both Men and Women, which CHRIST never performed.

SECT. II. How many Duties do Servants owe to their Masters after the Flesh, by the Obligation of the Law, which CHRIST never performed, as that they should be obedient unto them with Fear and Trembling, Epb. vi. 5. Again, Wives are charged by the Law, with many Points of Obedience to their Hufbands, yea and Husbands with some towards their Wives, which certainly CHRIST never performed for them. Yes he exprelly declined doing fome Things, as lying without the Verge of his Calling, which the Law requires as Matters of special Duty When he was defired (Luke. xii. from others. 13, 14.) to do Justice between a Man and his Brother, his Answer was, Man, whe made me a Judge, or Di vider over you? Implying, that he would meddle with no Acts of Righteoufness, that lay without the Precinct of his Calling. And indeed if he had, (though i was impoffible that he should) it had overthrown the infinite Benefit that now redounds unto the World from those Acts of Righteousness, which were perform ed by him in his Calling. So when the Peopl would have taken and made him King, Jobn. v he absolutely refused: And refusing the Office of King, doubtless he would not take upon him th Execution. Therefore what Righteoufnel's fhould King and Magistrates have imputed unto them from CHRIS' to make them just and righteous in their Calling when CHRIST himself refused to perform those A of Righteoufnefs which are proper thereto ? That whi never was done or acted by CHRIST, cannot be puted : That which never had a Being, is not capal of an Act of Imputation to pafs upon it.

SECT. III. It may be found will object, that Z is the fulfilling of the Law : For he that loveth another & fulfilled the Law. Rom. xiii, 8. And this fulfilling

the Law by Love, is fuch a Rightenufnefs as will fit all Perfons of all Callings. Therefore the perfect Love of CHRIST, may be imputed for Rightenufnefs unto all, though particular Acts of Obedience be wanting.

I Answer. First, however Love be an Evangelical falfilling the Law, because GOD accepteth of it graciously, and rewardeth it accordingly, yet is it not a frict, literal, and legal fulfilling of the Law. It is not such a fulfilling of it, as will hold out Weight for any Man's Justification in a Covenant of Works. For First, the Law requires many Duties from Men. and feizeth upon them with the Curfe immediately spon their first Non-continuance in all Things. Now Love is but one Duty of the Law, and therefore cannot be many, much lefs all. Secondly, if Love were fuch a fulfilling of the Law, as is required in a legal Justification, then would all Believers be justified, not by an imputed, but by a perfonal Righteou/ne/s : Becaufe no Man is a true Believer but he that loves his Brother. Thirdly, if the Love of CHRIST were capable of that Imputation for Righteou/ne/s, then will it follow, (at least according to the Principles of that Opi, nion against which we Dispute) that the whole active Obedience of CHRIST, I mean all that Righteou/ne/s of his, which flood in holy Actions conformable to the Low, was in vain; because there is no other Necessity granted of this Righteau/ne/s of CHRIST by these Men, but only for Imputation. Therefore.

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SECONDLY, I Anfwer again, that where the Scripture calleth Love the fulfilling of the Law, it fpeaketh only of that Part of the Law which we call the fecond Table : As is evident in the Place last named. Rom. xiii. 8, 9, But that fulfilling of the Law, which claims the Honour of *Juftification*, whether by Imputation or perfonal Performance, must comprehend as well a fulfilling of the First as of the Second Table,

SECT. IV. But fome may object: It is not neceffary that Men should have all particular Acts of Righteoufness informable to their Callings, imputed unto them for their Justic (56)

Justification. It is fufficient, if they have a Righteoufinf: imputed to them, which is equivalent to fuck a Righteoufneft. To this I answer: First, they who speak such Things, do not confider the strict and peremptory Nature of the Law. The Law will not know any Thing by Way of Proportion or Equivalency: One Thing as good as another will not ferve the Turn. The Law must have for for Jot, Tittle for Tittle, Point for Point, Letter for Letter, every Thing to answer in the most exact Conformity to it: Otherwife it hath a Curfe in Readiness wherewith to take Vengeance on Men.

SECONDLY, to impute Acts of Righteou/nefs to a Man which are proper to another Calling, and wholly difagreeing from that Calling wherein God hath placed him, is rather to impute Sin unto him, than Righteou/nefs: Becaufe though fuch Acts were Rightenu/nefs to Him that wrought them, yet if I, being in a different Calling, fhould be accounted by God to have done them (which is the Law of Imputation) I muft be judged by him as one that had transforefied the Bounds of my Calling, and confequently had finned.

SECT. V. Indeed GOD having received a full Satisfaction for all the Transgreffions of the Law, may by a New Covenant accept of what he pleafeth to reinstate Men in the Benefit of that Satisfaction, and fo that which is thus accepted, becomes in this Refpect to him that performs it, equivalent to a perfect legal Righteou/ne/s: Because it justifierb him (in Respect of all the Benefits of Justification) as well as such a Righteou/ne/s would have done. But that he should accept on any Man's Behalf, as a perfect legal Righteoufnefs, the Performance of fuch Things, as are not required of him, neither by the first Covenant of Works, nor by the fecond of Grace, hath neither Correspondence nor Agreement with the one Covenant, or with the other. A Man, methinks, must have a sare Faculty who can conceive, that Curist's preaching on the Meuut. Mount, ordaining Disciples, reproving the Scribes and Pharifees, working Miracles and the like (which were Parts of his Obedience to the Law) should be imputed to a Woman, (for Example) instead of her Obedience and Love and Faithfulness to her Husband t And that she should be reputed before God, to have performed all these Duties according to the strict form of the Law, because CHRIST performed the forenamed Duties, and these by Imputation are made her's:

CHAP. IX.

A fecond Argument against that Imputation of the Righteousness of CHRIST, drawn f om the Nature of it.

SECT. I. A fecond Reason, why the active Obedience or Righteousness of CHRIST, cannot (in the Propriety of it) be imputed to any Man for Righteousness, may be proposed thus:

That Righteoufnefs which is precifely fitted to the Perfon and Office of Him. that is Mediator between GOD and Man, or Redeemer of the World, cannot be imputed to any other Man for his Righteoufnefs.

But the Righteoufnels of CHRIST, is precifely fitted to the Perfon and Calling of a Mediator.

Therefore it cannot be imputed to any other Man for his Righteoufnels.

The lecond Proposition, I conceive, will be yielded whout much striving. If any Man will undertake to find find any fuch Flaw in the Righteou/me/s of CRRIST, as doth amount to the leaft Degree of Inconfiftency with his Office of Mediator, he attempts no lefs than the undermining the Foundations of the Peace of the World; and laying the Hope of the Salvation of Men in the Duft. Such an High-Prieft (faith the Apofile, Heb: vii. 26.) it became us to have (i. e. that it was neceffary we fhould have, if we looked for Salvation by him) that is holy, harmlefs, undefiled, feparate from Simmers. And wo unto the World, if the leaft Spot or Blemifh could be found in this High-Prieft, or his Righteou/me/s.

So that if there be any Thing weak in the Argument. it must be fought for in the other Proposition. The Tenor of this was: That Righteou/ne/s, which is exactly futed to the Per/on and Office of a Mediator, cannot be imputed for Righteou/ne/s to any other Man. How a Conceit of any fuch Imputability fhould lodge quietly in any Man's Thoughts, I cannot comprehend.

SECT. II. The whole Generation of Difputers for that Imputation, which we oppose, interpret the Phrase of beving the Righteou/ne/s of CHRIST imputed, by being elothed with this Righteou/ne/s of CHRIST, or, with the Robes of his Righteou/ne/s. He then that allumeth this Righteou/ne/s of CHRIST to himfelf, and apparelleth himfelf with it. represents himfelf before GoD, not in the Habit of a just or righteous Man, but in the glorious Attire of him, that makes Menjust and righteous, the great Mediator of the World, whole Righteou ness hath Height. and Deptbs in it, a Length and Breadth, which infinitely exceed the Proportions of all Men whatfoever. And a Jobn speaking, it seems, of his Transfiguration in the Mount, useth these Words, John i. 14. We beheld bi Glory, the Glory of the only begatten of the Father : Meaning that the Glory wherein CHRIST then appeared, was i fuper-transcendently excellent, that it exceeded th Rank and Quality of the Creature, whether Angel c Man, and was meet only for him to wear, that we the only begotten of the Father. So must it be acknow ledged of the Righteousness of his Life, that it was pecy liar

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larly appropriated to Him that was the only begotten of the Father, the great Saviour and Redeemer of the World. Neither did that Glory of his which John faw, farther transcend the Condition of the Creature, than the Glory of this Righteoufnefs doth. Now then for a filly Worm. to take this Robe of unmeasurable Majesty upon it, and to conceit itself as great in Holine/s and Righteou/ne's as lasus CHRIST Himfelf, (for that is the Spirit that rules in that Opinion, to teach Men to affume all that CHRIST did unto themfelves, and that in no other Way, nor ppon any lower Terms, than as if themselves had perfonally done it) whether this be right, I earnestly defire Men would ferioufly confider. All, the Parts of his Righteousness, all the Acts of Obedience that he performed. be performed them as one that had received the Spirit without Measure. There was a Weightiness and Worth is them which did fully answer the Fulness of that Grace that was given unto him. Yea those Acts of Obedience. bough he wrought them in Human Nature, yet by reafon of the Combination of the Godhead in the fame Perhe, could not but receive excellent Impressions from that also: The Righteou/ne/s was in all the Parts and Circumstances of it, fuch as became Gov Himfelf in perfonal Union with the human Nature. Now whether that be not to be accounted Robbery, (and that of a high Nature) for the Creature to affume an Equality of Rightoufnels, (whether by Imputation or however) with Gop Himfelf, I leave to the fober and impartial to confider. At least there are fome Strains in this Righteoulnels of CHRIST, that cannot be applied unto any other without notorious Impiety. All that CHRIST taught and preached on Earth, was Part of his Righteousnels and Obedience. For I have not spoken of myself (faith He, John xii. 49.) but the Father that fent me gave me a Commandment what I bould (av. and what I should speak. Therefore when He. speaketh these and many fuch like Words, I am the Light of the World : Come unto me all that are weary and heavy laden, and I will refresh you; is it meet for any other to conceive them as spoken by himself in his own Person? Those which were Words full of Grace and Truth in that Mouth

Mouth that fpake them and for which they were fitted, would be Words of Prefumption and Blasphemy in any other.

SECT. III. So that you fee one main Reafon why we deny the Imputation of CHRIST's Righteou/ne/s, in the Propriety of it, in Justification, is, not because we deny the Rightsoufness itself, nor because we deny the Necessity of it, nor yet becaufe we lefs honour and magnify it, than others; but on the contrary, because we defire to establish it upon better Foundations, and thew a plainer and greater Necessity of it, and give more Honour and Glori to it, than the adverse Opinion can do. If Men wil needs understand that Ifaiab xlii. 21. of CHRIST's ful filling the Law : The LORD is well pleased for his Righ teousness Sake: He will magnify the Law and make it bo nourable, there is no fuch Way to raife the Interpretation of the Words, as to make the Righteoufnefs of CHRIST (in the Letter of it) incommunicable. He who should have taken the Reed out of CHRIST's Hand, that was put int it inftead of a Sceptre, and broken it in Pieces, and fhout have given him a Sceptre of Gold inftead of it, would hav honoured CHRIST more, than they that gave him th Reed: So he that shall overthrow a pretended Necessit of CHRIST's Rightgoufnefs, and demonstrate a real Nece fity of it, no Ways derogates from the Rightenufnels itfel or from the Necessity of it, but addeth Weight and AI thority to both. He who denies that ever any Man la in the Womb of the Virgin, wherein CHRIST was con ceived by the Holy Ghoft, befides Himfelf, neither difp rages the Womb that bare Him, nor Him that was co ceived in it, but rather honours both. No more is any Disparagement caft upon the Righteousness CHRIST, to lay that there was never any Man formal justified with it, but Himself: That it is a Righteousin ht for no Man to wear or affume to Himfelf, but the Pa fon that wrought it. Nay, we hereby exalt the Rigb oufnels of CHRIST; and maintain the Honour that t longeth to it.

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SECT. IV. But some, perhaps, will think to falve this Imputation from the Union that is between CHRIST as the Head, and Believers as the Body or Members; and reason after this Manner. Though the Rightcoufsels of CHRIST be too glorious to be appropriated to Men, as they are Men, or as they are finful; yet as they are Members of CHRIST, and He their Head, it may be ascribed unto them. May not that which is done by the Head, be ascribed or communicated to the whole Body?

To this I answer: First, CHRIST and Believers ate a mystical Body, that is, a Body only by Way of Refemblance or Similitude with a natural Body. Therefore an soiverfal Agreement in all Things between them, cannot be thought on : Because then a Similitude would be no longer a Similitude, but an Identity; and a myflical Body would be no longer a myffical Body, but a natural. Now one Difference between them is this: What one Member of the natural Body doth, as the Head, Eyes, or Ears, the Whole may be faid to do: When the Head fieldieth, the Man may be faid to fludy: So when the Eve feeth, or Ear heareth. Yea, it is more proper to ascribe these Acts which are exercised by the particular Members of the natural Body to the whole Perfon, than to the Meanbers themselves by which they are acted : It is more proper to fay, the Man feeth by the Eye, than to fay the Eye feeth: But in the mystical Body it is other-When CHRIST (the Head of this Body) wrought wife: Missicles, the Body could not be faid to have wrought thesn. So when Paul (a fpecial Member of this Body) reproved Peter, the whole Body cannot be faid to have reproved him: Because some of the Members joined with Peter in his Sin, against Paul in his Reproot. The Reafon of which Difference is this; in the natural Body, the Members make but one Perform and fo have but one Principle of all their Actions and Motions, wiz. The reafonable Soul. But a myflical Body, is made up of many Perfons, who have every one natural and fubftantial Beings themselves (besides their Relation of Members one to another) and fo have every one Principles of their F Actions

Actions really diftinct. One Man's Will is not nur rically the fame with another's: Nor one Man's Gr really the fame with another's. And hence it cometh pafs, that what one of thefe Members do, is not nece rily to be afcribed to the whole Body, but to that Me ber only which doth it, inafmuch as it hath a Princ within itfelf, which is not numerically the fame with reft.

BUT fecondly, I answer more plainly. Thou the Benefit of what the Head doth, be communicated to the whole Body, and every Member, yet which the Head doth or worketh, is no ways to imputed either to the Hand or Foot, or any o Member, as if it were done by them. So the w mystical Body of CHRIST, and every Member the (even the whole Society of Believers) reap abunda the Benefit, and Bleffing of all that CHRIST Head) either did, or fuffered in the World : givenels of Sins, Peace of Confcience, Accepta into Favour with GOD, Adoption, Sanctificat Hope of Glory, Glory or Salvation itfelf. are Grapes gathered from that Vine; the active paffive Obedience or Righteousness of CHRIST, furnil his whole Body with all these precious Riches. vet there is no Necessity that either his Doing Sufferings should be ascribed or imputed to them more than the Labour or skill of the Bee, is t ascribed to him that eats the Honey.

SECT. V. Again: Some urge the Marriage bet CHRIST and his Cburch, (and confequently, Believer) and reason thus: The Wife by Marriage, a Right to all that is ber Hushand's: She is end with all his Goods: They are as well her's, as Therefore, a Believer being matried to CHRIST, a Right to all that CHRIST hath; all that CH hath is his: And therefore his Righteouynefs.

To this I answer. First, it is true, the Wit Marriage comes to be endowed with all that Husband's: But this endowing is not the Man itself (much less is it the formal Cause of the Mar but is a Fruit or Confequent of it. So the Right which a Believer hath to the Righteoufne/s of CHRIST, accrues unto him by, and upon the fpiritual Marriage. But the Marriage must be first made up between CHRIST and him (which is done by Faith, or believing) before he comes to have this Right spoken of in the Righteoufne/s of CHRIST. Therefore it cannot be imputed to him in the very Act of believing, and much les before the Act of believing: Because in both these Cales, the Title we speak of to the Righteoussnels of CHRIST, would not grow to a Believer, by, or from, or upon his Marriage, but either in, or before it.

But fecondly, I answer yet farther: Howfoever by Marriage there arifeth a Title to the Wife of all that is her Husband's, so that it may be faid, all that is the Husband's, becomes the Wife's: Yet this is fo to be qualified, thus no Law of natural Decency and Subriety, or of rational Expediency, receive Prejudice. All that is the Hufband's, is not every Way the Wife's, nor for every Ufe and Purpofe. For Infance: The Cloaths of the Husband, are the Wife's by Marriage: But how? Not her's to put on, and ' wear upon her own Perfon, for fo they would be her's to her own Shame. But they may be called her's in this Senfe, as it is a Comfort and Credit to her that her Husband be cloathed like himself, and that his-Habit be according to his Quality. So it is indeed an unspeakable Comfort to a believing Soul, that her LORD and Hufband JESUS CHRIST, is cloathed with that rich and glorious Robe of Righteoufnels, that he is to boly, to barmlefs, to far separate from Sinners. But he must take Heed of assuming these Things to herfelf, otherwife than in the Benefit and Comfort of them : She must not think herself as holy, as harmles, as far separate from Sinners, as CHRIST himself is. The inferior Prieft that put on and ferved in the High-Prief's Garments, was by the Jews adjudged guilty of So again, the Wildom and Understanding of Death. the Hufband, may be faid to be the Wife's by Mar-But how? The Woman is not as wife as her riage. F 2 Huiband,

Husband, because the Husband's Wisdom is her's t Marriage: But it is her's in the Benefit and Comfo of it. So the *Righteou/nefs* of CHRIST becomes ou by our spiritual Marriage with him: But not to 1 righteous withal (formally) for this is still his perfon Propriety, notwithstanding the giving of himself Marriage to us: But so as to have the Benefit and Ble sing communicated to us, in our Justification, Adoptia and Sakvation.

CHAP.X.

A Third Argument against that Imputatio viz. The Non-necessity of it.

CECT. I A Third Reafon, against this Imputat O of CHRIST'S Righteousness, is : There is no Nec fity or Occasion for it. Neither God the Master, 1 Nature the Servant, ever make any Thing in va If God hath provided otherwise for the Justification his People, certain it is, he doth not impute this u them for that End: Which yet is the only End, which the Necessity thereof, is pretended. Now t a Believer is justified without any fuch Imputation, I tl demonstrate. He that is compleatly justified by have his Sins forgiven, is justified without the Imputation this active Obedience or Righteou/ne/s of CHRIST. Proposition is generally granted. For no Man c tends for this Imputation in the Senfe we speak of, regard of Forgiveness of Sins, neither is there Colour for it, but for another Purpole. But a Belie is justified by the Forgiveness of his Sins : There ! there is no Need of this Imputation of CHRIST'S Rig au/ne/s for his Justification: The latter Propositi

(65)

that Men are folly justified by having their Sins pardoned, bath been already proved at large, by express Testimoaies of Scripture : Whereto we found the Judgment of Calvin (with other learned Divines of the reformed Religion) fully conformable.

SECT. II. But against this, it is objected : That Forgiveness of Sins is indeed a Part of Justification, but not the whele: Imputation of Righteoufnels must be likewife added.

To this I answer :- First, Calvin is as expresly of another Iudoment as Words can make him : A professed Enemy to this by-formed or double Juflification. On Rom. iv. ver. 6, 7, &c. he hath these Words, Quibus verbis docemur, justitiam Paulo nibil aliud esse, quam remissionem peccatorum. i. c. In which Words we are taught, that Righteousness with Paul is nothing elfe but Remiffion of Sins. He doth not fay, that Paul placeth Righteoufnefs or Juftification, partly in Remission of Sins, partly in fomething elfe: But plainly affirms, that the Righteousnels by which we are justified or made righteous before GOD, is NOTHING ELSE but this Forgiveness. Again, in his Inflictutions. lib. 3. chap. 11. fect. 21. Infina fidei est reconciliatio cum Deo, que SOLA REMISSIONE PECCATORUM conflat. i. e. The Righteoufneis of Faith is our Reconciliation with GOD, which configs of Remission Sins ONLY.

Again in the fame Section ; Constat, quos Deus aufiechiur, NON ALITER fieri julios, nifi quod abflerfi: pectatorum remissione macules purificentar, ut talis justitie uno VERBO appellari queat REMISSIO PECCATORUM. i. c. It is evident, that these subom Gov conbracetio, are NO OTHER-WAYS made righteous, but because abey are purifud, baving their Spots washed off by the Forgiveniss of Sins: So that this RighteonInels may IN ONB WORD, be called, REMISSION OF SINS. Again in the following Section : Sie remiffunem peccatorum cum justitia connectit Apoptolus, AQL XIII. 38. ut IDEM PRORSUS effe offender. i.e. The Apostle, Acts xiii. 38. dotb to comple or conjoin Forgiveness of Sins with Righteousnels, that he plainly F3 pers

Source them to be ABSOLUTELY, OR ALTOGETHER TH SAME. Lauly in the fourth Soction of the fame Chapte citing the Telfimony of David, Bleffed are they whe Iniquities are forgives, Cr. He commented thus ups the Words. Illic Jane, now de instificationis parte, G i. e. Questionless he doth not here dispute of a Part of Just fication, but of the Whole: The Definition whereof he farth affirmeth to be jet down by David, when he pronounce those bleffed, to whom a free Forgivers/s of Sins was give From whence it appeareth, that that Righteou/ne/s when of we speak, is fimply opposed to Guilt of Sin.

SECT. III. Secondly, I Answer, from the Scriptul themfelves, it may be evidenced, that there is no me meant by Justification, than Forgiveness of Sins. W can be more clear, than Rom. iv. 6, 7. &c. Even David also describet the Bleffedness of the Man, unto wh GOD imputeth Righteoufnels without Works: Sayin Bleffed are they whole Iniquities are forgiven whole Sins are covered : Bleffed is the Man, to whom LORD will not impute Sin. If there were any Thi more belonging to this Righteoufnefs which is by Im tation, than only the Porgivenels of Iniquity, or Covering of Sin, would the Holy Ghoft wholly ha omitted it, when he intended a Defcription, or Dee ration of it? Effectially would he have omitted, t which is the main and principal Part of it, as the Right outhels of CHRIST imputed is pretended to be ?

SECT. IV. It is true, fometimes in Scripture, a F is put for the Whole: As the Perfons of Men and V men, confifting of Bodies and Souls, are called So AA, vii. 14. and elfewhere: But this is done only wil Things are plain and evident, fo that by the Part wh is named, that may readily be underflood which is plyed, as eafy to be made out, either by other Place Scripture, or by common Senfe. So all Flefb is Gra By Flefb here, no Man can underfland any Thing elfe, Men cloathed with Flefh. So AAs. vii. where Jaco faid to come down into Egypt with Threefore and ten Souls: No Man can think that thefe Souls came with him without their Bodies. But it is far otherwife in the Defcription of Juftification. That by Forgivenefs of Sims, fhould be meant, both Forgivenefs of a Man's own Sims, and Imputation of CHRIST'S Righteou/nefs, if it were true, yet is it no ways neceffary: Neither is it any ways apparent, that thefe are Parts of the fame Whole, of one and the fame Juftification: Neither is there any Thing expressly delivered in any Part of the Scripture to etablish it. Therefore it is no ways probable (even in thefe Refpects) that when Paul placeth a Man's Juftification in the Forgivenefs of his Sins, he should do it by a Figure, only mentioning one Part, and implying another.

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SECT. V. Again, if Forgiveness of Sins be but a Part, and the worfe Half of our Justification, then when the Scriptore faith, We are justified by his Blood (as Rom. w. 9.) The Interpretation must be : We are half juftified through his Blood, but the better half of our Justifration muff come another Way. For by his Blood or Death, we cannot have his Active Righteou/ne/s impuled tous. So where it is faid again (Verfe, 16:) that the Gift (viz. of Righteousness by CHRIST) is of many Offences unto Juffification : If the Gift of many Offences, i. e. The Forgiveness of a Man's Sins, will not amount to Justification, without the Imputation of a legal Righteonsne/s joined with it, we must fay to Paul, Do not write that the Gift is of many Offences unto Justification : But, the Gift is of many Offences, and of many Acts of Righteou/nefs too imputed, to Justification ..

THERDLY, that Forgivenels of Sins is a compleat Justification, and that there is no fuch further Part of it, is is pretended concerning the Imputation of CHRIST'S Righteousiness, will appear from hence, because that end, for which this imputed Righteousiness of CHRIST is thus brought in, viz. To be the Title of the justified to thein heavenly Inheritance, is otherwise supplyed by the Wildom of God, namely by the Grace of Adoption.

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SECT. VI. Fourthly, if Men will have the Adia Righteousnels of CHRIST imputed to them for one Pas of their Justification, and the Death of CHRIST, for and ther Part, and fo divide the Benefit of his Attive Ob dience from that which we have by his Paffieve, in Juft fication ; That is a Way to deftroy and lofe the Benefi both of the one and the other.' For if Men fubftra the Righteoufness of his Life upon a Conceit, that it wi do them Service alone, then must they want it in h Death, or in his Blood, and fo that will be ineffectu too. Neither will the Attive Obedience of CHRIST pr fit Men, if they feparate it from the Paffive, John. xii. 2 Neither will the Paffive be, an Atonement for Sin, a cording to the Will of God, except we bring in t Active to it. For as it is most true. Heb. ix. 22. With out fledding of Bland there is no Remission of Sins : So is that without fledding of righteous Blood, there is Remission. And howsoever the personal Union of t Human Nature with the God-head in CHRIST, was t great Qualification to make his Sacrifice compleatly fat factory for the Sin of the World : Yet was it, but a R mote Qualification in this Refpect, there being a N ceffity (not only in Respect of the Purpose of Gon, 1 of other-Ends also) that this Qualification we now fpe of, the fulfilling of the Law, should come between t Union and his Sacrifice. Meantime, tho' I would a have the Adive Obedience of CHRIST Separated from Paffive, nor again, the Paffive from the Attrive, in I fpect of this joint Effect, Justification, ariling from Concurrence of them both, yet would I not h CHRIST in his Mystery tumbled up together on Heap: I would have every Thing that CHRIST W and every Thing that CHRIST did, and every Th that CHRIST fuffered to be distinguished, not only themfelves, but also in their Effects, respectively flow from them. All that CHRIST was, and did, and fut ed, meet together in that common Effect, the Salva of them that believe : Yea, many of them meet by Way, in the Justification of fuch, before they com sheir Journey's End: Yet to justify the wonderful V ć 1

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dom of GoD, in bringing about this great Work, the Salvation of the World, we must find out diffinct Ends, for all that Variety of Things which is to be found in or about CHRIST ; as why he fhould be God, and why he hould be Man, what both the one and the other of these contributes towards the Salvation of Men, why he fould be born, why born of a Virgin, why he should grow up and live 'till he came to the perfect Age of a Man, why he should be circumci/ed, why fulfil the Law, why preach the Gassel before his Death, why at last he should fuffer Death; why die upon the Crofs; why he hould be buried; why he fhould rile again, with many more Particulars that might be mentioned : All which have their fpecial and peculiar Working towards the great Work of Salvation. And for Men not to diftuguish these in due Manner, as well in their Effects and Purposes, as in their Natures, is not only to confound themselves, but (which is worse) to confound that most exquifite and admirably-beautiful Frame of the Gofpel, and (as it were) of a defenced City, to make a ruinous Heap.

SECT. VII. Fifthly, if Remiffion of Sins be but a Part of Jufification, and the Imputation of CHRIST's Rightewhe's muft be added as another Part of it, to make it compleat: Then muft the formal Caufe of one and the fame Effect, be double (the Abfurdity which Calvin, truly charged upon the Trent Concellors, and Bellarmine as fallely recharged upon him) Yea (that which makes the Abfurdity fwell yet higher) one and the fame Formality, or formal Part of a Thing (which is ever most fample) would be compounded of two Things, not only differing, but opposite. For where there is a perfect and compleat Righteoufnels imputed (as the Righteoufnels of CHRIST is, and mutt be apprehended) there is no Place for Remiftion of Sins.

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CHAP. XI.

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A Fourth Reason against the said Imputation; it frustrates the Grace of Adoption.

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MY Fourth Reafon against the supposed Imputation of CHRIST's Righteou/ne/s, is this.

SECT. I. That which takes away the Necessity and Use of Adoption, cannot agree with the Truth of the Gofpel.

But this Imputation of CHRIST's Righteoufness, takes away the Necessity of Adoption. Ergo, It cannot agree with the Truth of the Gospel.

THE Scriptures speak much of the Grace of Adoption or Sonfbip, of Believer's being made the Sons of Goo. That we might receive the Adoption of Sons, Gal. iv. 5. And because ye are Sons, Verse, 6. Wherefore thou art no more a Servant, but a Son, ver. 7. To pais by other Places without Number: John. i. 12. But as many as received bim, to them be gave Power, or Prerogative (iEuriar) to become the Sons of God. Doubtleis this Prerogative of Adoption, is not given by GOD in vain. No : It is given to those that believe, to make them capable of their everlasting Inheritance : Their Son/hip is the proper and next-Ground of that Investiture unto them. The Scriptures are in nothing more express If we be Children, then Heirs, Heirs of Goo, than this. and joint Heirs with CHRIST, Rom. viii. 17. So again, Wherefore thou art no more a Servant but a Son, and if a Son,

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Son, then an Heir of GOD through CHRIST, Gal. iv. 7. As if he should fay, we are therefore adopted to be Sons, that fo by Right of this Son-ship we might be Heirs of GOD, and by the Right of this Heir-ship, inherit that Inheritance which fadeth not away, with JESUS CHRIST himself. And therefore whatsoever Opinion rifeth up, to magnify itself against this Adoption, by frustraing the Use and End of it, is certainly Anti-evangelical, and not to be received, though an Angel from Heaven, should bring it.

SECT. II. But fuch an Imputation of the Righteoufnefs of CHRIST as is contended for, frustrates the End, and U/e of Adoption.

THIS is evident from the express Declaration which they make, who are the Maintainers of it. For wherefore is this Imputation of CHRIST's Righteoufnels introduced into the Business of Justification? The Introducers fay with one Mouth, the Righteousness of CHRIST must be imputed to us, that fo we may have a Right and Title to Life, or Heaven. For by Remiffion of Sins. (fay they,) a Man is only delivered from Death and Condemnation ; but there accrues thereby, no Right or Title to Heaven. And fo apprehending nothing elfe about a Believer, fit to make a Title of thereto, they have compelled the Righteou/ne/s of CHRIST, to take. this Office upon it, in a Way of Imputation. Neither is it eafy to conceive, what other Service this Righteoufues of CHRIST imputed, should do in Justification. Now this being the proper End, Ufe, and Intent of Adoption, to invest a Believer with a Capacity for Heaven, it evidently follows, that whoever shall offer, to fet any Thing else upon this Throne, seeks to frustrate the Counsel of God, concerning the Grace of Adoption.

SECT. III. If it be faid, both may fland together, Imputation of a perfect Righteoufnefs from CHRIST, and Adoption.

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I Answer,

I Answer, No: They will not twift, or fland together : Not fo much becaufe of the Diversity of their Natures. as because either of them, is a complete and intire Title within itself. Perfect Righteoufnefs, is a complete Title alone : So is Adoption or Sonfhip : As to be the Heir, to an earthly Inheritance, gives as full a Right to the Enjoyment of it, as the lawfulleft Purchase Now it is certain, that Gop never ordains can do. a Plurality of Means for one and the fame Purpose. when one is every Way fufficient for it, either in the natural, or fpiritual World. But especially in the Gofpel, Gop allows fill but one Means, for one Purpofe (I mean but one adequate Means in one Kind.) and accordingly the bringing in a Second Means for the fame End, implies the abrogating or making void the Thus St. Paul, If Righteoufness be by the Law, other. then CHRIST bath died in vain. He calls it an abrogating, and making void the Counfels of GoD, when another Thing, is fet up with them, to bring the fame End to pais, or to ferve in the fame Place and Office. whereto they are appointed. And doubulefs, we may fet this parallel Proposition at the Right Hand of that of Paul : If our Right and Title to Heaven be by Imputation of CHRIST's Righteoufness, then doth GOD give the Grace of ADOPTION in vain.

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CHAP. XII.

The Fifth, Sixth and Seventh Arguments, against the faid Imputation, the taking away the Necessity, 1. of Repentance, 2. of CHRIST'S Death, and the taking away Forgiveness of Sins.

SECT. I. GOD is not the Author of Confusion, but of Peace. There is no Plant of his planting, that hurts any other Plant which himfelf hath planted : Much less that plucks it up by the Roots. Now Repentance is a Plant of his planting, and of absolute Necessity to Salvation. Except ye Repent (faith our Saviour, Luke. xiii. 3.) Ye (ball all like wije perifb, Sc. But fuch an Imputation of the Rightsoufnels of CHRIST, as is pleaded for, wholly cuts off the Necessity of Repentance. For be that bath a perfect Righteoufnefs to imputed to him. that it shall be as much his as if he had perforally wrought it himfelf, cannot fland in need of any Repentance ? If Adam had kept the Law, he had needed no Repentance more than CHRIST needed : And those that kept the Law in CHRIST, as perfectly as he did, what need of Repentance have they, more than he ? For, if the perfect Obedience of CHRIST be the Reafon why CHRIST himsfelf needed no Repentance : And this Obedience of his, in all its Perfection, he as truly theirs by Iniguration, as it could have been by perfonal Performance : If it was a sufficient Ground of a Nonnecessity of Repentance in the one, it must be the fame in the other. He that is as righteous as CHRIST is (which mose must needs, be that are righteous with his RighteRigbicoufnefs) needs no more Repentance than CHRIST him felf needeth.

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SECT. II. If it be faid, that notwithstanding the Imputation of a perfect Righteousness from CHRIST, yet Believers have their perfonal Sins and Failings, which CHRIST had not ; and in Respect of these, they need daily and continual Repentance. To this I Anfwer: True : Believers indeed stand in need of daily Repentance. in Refpect of their personal Sins and Failings : but they that have a perfect Righteoufnels imputed to them, have no fuch need in any Respect. Therefore Believers are not the Men, that have any fuch Righteoufnefs imputed to abem. Certainly, they that have the perfect fulfilling of the Law imputed to them, cannot fland guilty of any Breach of this Law, because in the Imputation of a perfect Righteoufnefs, an universal Non-Imputation of Sin is included. Besides, if GOD doth impute a perfect Righteou/ne/s to Men, the Rights and Privileges belonging to fuch Righteou/ne/s, must accompany it in the Imputation : So that the Perfon to whom fuch Imputation is made, ftands really. possessed of them. Otherwife, God would impute the Shells without the Kernel, and give empty Titles without the Subflance : Now one main Privilege of a perfect Righteru/ne/s, is to invest with a full Right to Life. out of its own intrinsic Dignity, which is a Privilege wholly. inconfistent, with the least touch of Sin, in the Perfon that flands possessed of it. Therefore where fuch a Privilege or Right is, there can be no Occasion or Neceffity of Repentance.

SECT. III. A Sixth Reafon against fuch an Imputation of the addive Obedience of CHRIST, is, it takes away the Neceffity of his Death. If Men be as righteous as CHRIST was in his Life, there were no more Neceffity of his Death for them, than there was either of his own Death, or of the Death of any other, for himfelf. If we were perfectly juff or righteous in him. or with him, in his Life, then the juff would not have died for the unjuff, but he would have died for the juff, for whom there was no Neceffity he fhould die. This Reafon the Apoftle expressly

(74)

expressy delivers, Gal. ii. 21. If Righteou nefs be by the Law, then CHRIST died in vain. 1 defire the impartial Reader to observe narrowly the Force of this Inference made by the Holy Gboft. If Righteoufness (or Justification) be by the Law, then CHRIST died in vain. Men cannot here betake themfelves to their wonted Refuge, to fay that by the Low, is to be understood the Works of the Law, as performed by a Man's felf in Perfon. For by the Word Law, in this Place, understand the Works of the Law, as performed by CHRIST, the Confquence will rife up with the greater Strength against them. If Righteousness were by the Works of the Law, as performed by CHRIST, that is, if the Imputation of them were our compleat Righteoufnels, the Death of CHRIST for us had been in vain, because the Rigbieouswhof his Life imputed, had been a fufficient, and compleat Righteoufness for us.

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SECT. IV. Neither can it be faid, that there was a Neceffity that CHRIST thould die, that fo the Righteoufwhof his Life might be imputed to us. For certainly this Righteou/mefs of his Life was as capable of fuch an Imputation, before and without his Death, as after, or with it. For what fhould hinder it ? Adam's Sin was capable of Imputation, as foon as it was committed: And why fhould the Righteou/mefs of CHRIST require any further Qualification, but only the Performance of it ?

IF it be yet faid, but the Perfons of Men had not been capable of this Imputation, without the Death of CHRIST: I Anfwer, True, the Perfons of Men, are not capable of this Imputation, without the Death of CHRIST: But neither are they made the more capable by it. But if this Righteoutnels of CHRIST, were in itfelf imputable (in the Senfe contended for) why hould not the Perfons of Men, be capable of the Imputation thereof in the midft of their Sins, as CHRIST, was capable of the Imputation of their Sins, in the midft ot his Righteoufnels? Effective Confidering, that (as it appears from Rom. v. 14.) The Grace and Gft of GOD which is by JESUS CHRIST, faveth by a higher Hand, than Sin condemneth.

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SECT. V. Seventhly, That Opinion which makes Men perfectly righteous, as righteous as CHRIST himfelf, leaves no Place for Forgiveness of Sins, in Perfons to made righteous: It evacuates that high and fovereign Power of God whereby he forgiveth Sins. God (we know) forgave CHRIST no Sin : Why? Becaufe he was perfectly righteous, and in him was no Sin. 1 John .v 3. Therefore if Men be righteous with the fame Righteoufnels, wherewith CHRIST was righterus, as compleatly righterus as he, they have no more Sin to be pardoned, than he had.

Ir it be faid that God first gives Remission of Sins to Men, and then imputes his perfect Righteoufnels to them : I answer, CHRIST hath taught us to pray for Forgiveness of Sinis, even after this Imputation of Righteousness, (if any fuch Thing were) except we will fay, that he framed that Pattern of Prayer only for the Ufe of Unbelievers. Now to alk Forgivenels of Sins of GOD, and yet to conceit ourfelves as righteous as CHRIST was, is rather to mock than to worship him.

SECT. VI. IF it be objected, that this Inconvenience fits as close to the Imputation of Faith for Righteonfnefs, as to the Imputation of the Righteoufnels of CHRIST for that Purpose. For if Faith be imputed for, or instead of the Righteousness of the Law, must it not derive a Righteousnels upon the Perfon to whom fuch Imputation is made. as perfect and compleat, as the Righteoufnefs of the Lawy itfelf, and confequencly, as the Righteon/nefs of CHRIST himfelf?

I ANSWER, When Faith is faid to be imputed for ., Righteoufnefs in Justification, instead of the Righteoufnefs s, of the Law, it is evident, that it is not the Righteou/ne/s of the Law itfelf that is imputed for Righteoufnefs; but an-2 y Now any other Righteoufnefs; or any other Thing. other Thing imputed for Righteou/ne/s, befides the Righteou/ne/s of the Law, will bear a Confiftency of Sin with it, and fo leave a Place for Forgivenels : But the Righteou/nels of the Law excluding the former; cannot admit the latter. When a perfect Sanctification is imputed to a Man for

for his Justification, that Man can be no more reputed to have Sin in him, than to be obnoxious to Death and Condemnation, which is most opposite to Justification. But when that which either is no Sanctification, or at most but an imperfect Sanctification, is imputed for Righteous Incliin a Man's Justification, there may be as full a Justification, as perfect a Deliverance from Death and Condemnation, as in the former Cafe, and yet Place left in the Perfon justified, for an Inherency of Sin: And confequently, for the Forgiveness of it.

CHAP. XIII.

An Eighth Reason against this Imputation, viz, A manifest Compliance with that dangerous Error, that Gop seeth no Sin in bis People.

SECT. I. That God feeth no Sin in his People, is an Error fo grois, that it is even palpable and may be felt: But the Opinion, against which we plead, leads Men directly into it, as may appear by this Demonstration.

Wholeever is perfectly rightcous, or as rightcous as CHRIST is, in him GOD can fee no Sin.

But every Believer (saith this Opinion) is as perfectly righteous, as CHRIST himself is: Therefore in such GOD can see no Sin.

Isonael was not a more natural and genuine Fruit of Hagar's Womb, than this Conclusion, that Gou set he Sin in his Children, is of that Opinion, which G 3 main-

maintaineth Men to be completely righteous, by the Imputation of CHRIST's Rightsoufness. But, as fometimes a Man failing in Love with a Woman that hath Children, having married the Mother, would willingly turn the Children out of Doors: So it is often feen, that when Men have unadvisedly imbraced an Opinion, feeming in their Eye a lovely Truth, and did not at First before they were wedded to it, apprehend what harsh Consequences it had attending it, they fhift every way, to quit themselves of that difhonourable Charge, wherewith they find themfelves encumbred. But how Men that will own an Imputation of a perfect Righteou/ne/s, can with any Appearance of Reason, shift off the Opinion of God's not seeing Sin, in those that are cloathed with it, is, I confess, beyond my Apprehension. If God could fee no Sin in CHRIST, because he was perfectly righteous, how he should see it in any that are as compleatly and perfectly righteous as he, and that with the fame Righteousness wherewith he was righteous, is a Riddle that cannot be made out.

CHAP. XIV.

Four more Arguments against this Imputation: The first is, the confounding the two Covenants.

SECT. I. It is true, many that hold the Way of Imputation, are nothing afhamed, of this Confequent, the confounding the two Covenants of Gon with Men, that of Works with that of Grace. These conceive that GOD never made more Covenants than one, with Man: And that the Golpel is nothing elfe but a gracious Aid from Gon, to help Man to perform

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form the Covenant of Works: So that the Life and Salvation which are faid to come by CHRIST, is no other Senfe come by him, but as he fulfilled that Law of *Works* for Man, which Men themfelves were not able to fulfil: And by *Imputation*, as by a Deed of Gift, makes over his perfect Obedience and fulfilling of the *Law*, to thole that *believe*; fo that they is right of this perfect Obedience, made theirs by Imputation, come to inherit Life and Salvation, according to the frict Tenor of the Covenant of Works. *D this and lave*.

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But Men may as well fay, there was no fecond dam, really differing from the first, as no second Covenant differing from the first; or that the Spirit of Bondage is the fame with the Spirit of Adoption. If the fecond Covenant of Grace, were implicitly contained in the first, then the Meaning of the first Covenant, conceived in those Words, Do this and live, must be, Do this, either by thy fell, or by another, and live. There is no other way to reduce them to the fame Covenant. But if this were Gop's Meaning in the first Covenant, that keeping the Law, either by a Man himfelf, or by another, should ferve the Turn, and a Man should live by either, then 1. It must follow, that a Mediator was promifed before the Fall: For this Covenant was made with Man in Innocency. 2. That Adam either understood not his Covenant that was made with him: or elfe knew of a Surety and Redeemer before his Fall. 3. If keeping the Law, either by a Man's felf, or by another, were (in GoD's Meaning,) a sufficient Mean's of Life, then any other Surety, any other Mediator, would have made the Reconciliation as well as he that was Gop and Man . For Gop might have created a mere Man with Abilities to have kept the Law, as fully as Adam or any of his Posterity was bound to do. 4 .- And laftly, if the fulfilling of the Law by any Surety whatfoever, were a fufficient Means of Life to Adam and his, then was the Death of CHRIST no Ways necessary; because CHRIST had perfectly fulfilled the Law before his Death.

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SECT. II. Again, If the first and fecond Covenant were in Substance the fame, then must the Conditions in both be the fame. For the Conditions in a Covenant, are as effential a Part of it, as any other belonging to it. Though there be the fame Parties covenanting, and the fame Things covenanted for: Yet if there be new Articles of Agreement, it is really another Covenant. Now if the Conditions be the fame in both those Covenants, then to Do THIS, and To BELIEVE, Faith and Works, are the fame: Whereas the Scripture from Place to Place, makes the most irreconcileable Opposition between them.

BUT fome, fhy of this Confequence, They hold the Imputation of CHRIST'S Righteou/ne/s (in the Senfe oppofed) and yet demur upon an Indentity of the two Covenants: Wherefore to prove it, I thus reafon. Where the Parties covenanting are the fame, and the Things covenanted for the fame, and the Conditions the fame, there the Covenants are the fame. But if the Righteou/ne/s of the Law imputed to us, be the Condition of the New Covenant, all the three, Perfons, Things, Conditions, are the fame. Therefore the two Covenants, first, and fecond, the old and the new, are the fame: becaufe as to the Parties covenanting, and the Things covenanted for, it is agreed on both fides, they are the fame,

SECT. III If it be objected: That the Righteoufness of the Law imputed from another, and wrought by a Man's felf, are two differing Conditions; therefore it doeb not follow, that the Covenanis are the fame:

To this I answer, the Substance of the Agreement will be found the fame notwithstanding: the Works, or Righteou/ne/s of the Law are the fame, by whomfoever wrought: If Adam had fulfilled the Law, as CHRIST did, he had been justified by the fame Righteoufnels, wherewith CHRIST himself was righteous.

Ir it be faid, that Imputation in the second Covenant, which was not in the first, makes a Difference in the Condition. I answer, 1. Imputation of Works or of Righteoufnefs, is

not the Condition of the new Covenant, but believing. If Imputation were the Condition, then the whole Covenant would lie upon Gon, and nothing be required on the Creature's Part : For Imputation is an Act of God, not of Men. 2. If it were granted, that the Rightony facts, or the Works of the Law imputed from CHRIST, were that whereby we are justified, yet they auft justify, not as imputed, but as Righteonfness, or Works of the Law. Therefore Imputation makes no Difference in this Respect. Imputation can be no Part of that Righteoufm is by which we are justified, because it is no Conformity with any Law, nor with any Part or Branch of any Law, that Man was ever bound to keep. Therefore it can be no Part of that Righteouf-*/s, by which he is justified. So that the Condition of both Covenants will be found the fame, (and consequently both Covenants the fame) if Justification be maintained by the Righteoufness of CHRIST imputed.

SECT. IV. There is no Kind of Error that requires more Strength of Argument for the demolifhing of it; then that which is fortified with the Appearance of promoting the Glory of Gon, or the Honour of CHRIST. Knowing that Enemy against which we now contend, to have more of that Advantage, than most other Opinions have, I conceive it necessary to omploy the more Arguments in this Service.

THEREFORE in the tenth Place, against the Imputation contended for, I oppose this Demonstration. That for which Righteoufnels is imputed to those that believe, cannot is imputed to them for Righteoufnels: But the Righteoufnels of CHRIST'Is that for which Righteoufnels is imputed to those that believe: Therefore it/elf cannot be imputed for Rightivufnels. The second Proposition no Man will deny, etcept those that deny the Righteou/nels of CHRIST, to be the meritorious Cause of that Righteou/nels of Justification, which is conferred upon Men: The other Propofilm I demonstrate thus:

Is it be impossible, that the Thing merited, should be the fame Thing with that which is the meritorious Cause of of it, then it is impossible, that the Rigbleou/ne/s of CHRIST should be the Rigbleou/ne/s of a Believer. But the former is true : Therefore the latter. The Confequence is evident : because the Rigbleou/ne/s of CHRIST, and the Rigbteou/ne/s or Jufification of a Believer, stand in that Relation we speak of, the one to the other, as the Cause to the Effect : the Rigbleou/ne/s of CHRIST being the (meritorious) Cause, and the Rigbleou/ne/s of a Believer or Person justified, the Effect merited by it. And it is every whit as evident that the Thing merited, cannot be the fame with that which is the meritorius Cause of it: For fo the fame Thing would be the Cause of itfelf.

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SECT. V. Again, (in the eleventh Place.) If the Righteou/ne/s of CHRIST be imputed to a Believer for Righteoufne/s in his Justification, then the meritorious Caule of his Justification is imputed to him for Righteou/ne/s : But the meritorious Caule of a Man's Julification cannot be thus imputed to him: Therefore the Righteou/nefs of CHRIST cannot be thus imputed. The Truth of the former Proposition is evident. The Reafon of the latter is this: Becaufe the meritorious Caufe being a Kind of efficient, (as is confessed on all Hands,) cannot be either the Matter or the Form of that, where of it is efficient. Wherefore, if the Righteoufsels of CHRIST be the meritorious efficient Caule of our Justification, impossible it is, that either by Imputation or otherwise, it fhould ever be made either the Matter or Form of this Justification. For this is an inviolable Law amongst the tour Kinds of Caules, material, formal, final and efficient : That the two former only are intrinfical and effential Parts of the Effect produced: The two latter, viz. the final and efficient, are all Ways extriniical. As for Example, when a Plaisterer whites a Wall, the Effect of his Work is the Whiteness of the Wall. Now into this Effect, this Whiteness of the Wall, there is none of the efficient Causes producing it, either in any Part of it, or any Ingredient in it; neither the Plaisterer himself, who is the principal efficient Caule of it, nor his Pencil, which is the inftrumental efficient Caufe, nor the Wages he receives for doing it, which is as the meritorious efficient

efficient Cause of it. None of these, is any intrinsic Part of the Effect, neither as the Matter, nor as the Form thereof. The Whiteness put upon the Wall, by all the three Efficients, (according to their feveral Operations.) is the formal Part of it: And the Wall itfelf. is the Matter or material Part of it. So in the Justification of a Sinner, neither is Gop himfelf, who is the principal Efficient of Justification; neither is Faith, which is the inftrumental Efficient of it, (for GOD is faid in Scripture to justify Men, by or through it, Rom. iii. 30.) Neither is the Right coufness of CHRIST, which is the meritorious efficient Caufe of it, either Matter or Form, or any conflicting Caufe of Justification : but only Remillion of Sins, or Absolution from Punishment, as the Form applied to, or put upon the Matter: And the Matter or Subject whereto this Form is applied by all the three Efficients spoken of, according to their several Manner of working, is the Perfon of the Believer. This Argument, to him that understands, that unchangeable Law of the four Kinds of Caufes, in Relation to their Effects, is good Measure, yea pressed down, and heaped spand running over. To fay then that the Righteoufm/s of CHRIST, is either the Matter or Form of Julification, and yet grant it to be the meritorious Caufe of Justification, is (in Calvin's Phrase) to yoke Fire and Water together.

SECT. VI. Let us (in the Twelfth Place) observe, yet another Demonstration. If the meritorious Cause of our Justification, be imputed to us, (in the Sense controverted) then the Effects themselves of this Cause may be imputed to us also: And fo we may be faid to have merited both our own Justification and Salvation: Thus we are in the middle of Rome instead of Jourialem: For if I may be accounted to have wrought that Righteous merit, which is meritorious of my Justification: Why may I not be conceived as well to have merited my Justification P I know not the least Difference, between meriting, and doing that which is meritorious. Nay farther, if I may be conceived to have wrought wrought that Righteaufuess in CHRIST, whereby J am justified myself, I may be as well conceived to have wrought that Righteaufuels also, by which the whole World is justified. For I cannot be conceived to have wrought any other Righteaufuels in CHRIST, than that which CHRIST, himself wrought: And this, we know, is the very same Righteaufuels, by which the World is justified.

CHAP. XV.

Three farther Reasons against this Imputation.

SECT. 1. Let us hear the Voice of more Witneffes, that are able to speak farther to the Point. IF the Advice Obudience or Righteonsfuels of CHERIST, be in the Letter of it imputed to me in my Justification, then am I reputed before GoD, to have wrought that Righteonsfuels in CHRIST: (for to have any Thing imputed to a Man in the Letter of it, is to be reputed the Doer of what is so imputed : These are equivalent.)

BUT I am not reputed by GOD to have wrought this Righteoulnels in CHRIST: Therefore this Righteoulnels of CHRIST, is not imputed to me (in the Letter of it.)

THE latter Proposition I demonstrate thus: If I be reputed before GoD to have wrought Righton for in CHRIST, then is CHRIST in his Sufferings reputed before GOD to have finned in me. For the Imputation of my Sin to CHRIST, and of CHRIST'S Righton for into me, have the same Proportion, the one to the other, as both Reason it felf, and one greater than Reason fuggers, 2 Cor. v. 2.1. yea, and is generally acknowledged by the contrary-minded themselves.

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BUT that CHRIST fhould be reputed before GOD to have finned in me, is an Affertion fo uncouth and un-Christian, that a Christian had need to borrow the Ears of a Pagan to hear it with Patience. However, the untuth of it is thus made manifest:

If CHRIST be reputed before GOD to bave finned in me, be muft be reputed to have bad a Being in me: For the Operation of a Thing follows and depend upon the Being of it; so he that supposeth, or reputeth a Person to have done any Thing, either good or evil in another, must necessary suppose or repute him to have had a Being there.

BUT what Being could CHRIST be reputed by GOD to have had in me, being yet an Unbeliever ?

SECT. II. Against this supposed Imputation, I oppose this Confideration. If the active Obed ence of CHRIST be imputed to me in my Justification, then is the Passive imputed also. For there can be no sufficient Reason given, why the one should be taken, and the other left. Neither are the Adversaries themselves partial to the one above the other: They (generally) allow Place for both in their Imputation. But that the Death or Sufferings of CHRIST, are not in the Letter of them, imputed to me, I thus demonstrate.

If the Death and Sufferings of CHRIST be imputed to me, then may I be accounted or reputed to have died and suffered in CHRIST.

But I cannot be reputed to have died or fuffered in CHRIST: Therefore the Death and Sufferings of CHRIST are not imputed unto me, (I mean still in the Letter of them.)

THE Reafon of the Sequel in the first Proposition, is evident from the former Argument. To have any Thing . impated to a Man in the Letter of it, and to be reputed H as

as the Doer or Sufferer of what is fo *imputed*, are equivalent Exprefions.

THE Reason of the second, that no Man is to be conceived to have fuffered in CHRIST, is this, becaufe in CHRIST we are justified and absolved from Punishment: And therefore cannot be faid to have been punished in him. He bath made us freely accepted in his Belowed, Eph. i. 6. Therefore he poured not out his Wrath upon us in his Beloved. And by bis Stripes we are bealed, (which is contrary to being wounded or punified, I Pet. ii. 24. And to fay that we fuffered, or were punished in CHRIST, is (in Effect) to unfay, or gainfay, what the Gofpel every where speaketh, touching our Redemption and Deliverance from Punishment by CHRIST. He that knoweth how to reconcile these two, may make Light and Darkness Friends: That GOD should freely forgive us our Sins, and yet punish us for them, and that to the full, (which must be faid by those that will fay, we were punished in CHRIST.) If CHRIST were punished for us, or in our Stead, (which is the Scripture Language, 2 Cor. v. 21, who made him fin for us,) doubtless we ourselves, can in no Senfe be faid to be punished, or to have suffered in him.

One Reason more.

SECT. III. If the Righteousness of CHRIST (in the Sense fo oft expressed be imputed to us, then are we justified (at least in Part) by the Ceremonial Law. This Consequence cannot be denied : Because Part of that Righteousness which CHRIST wrought, stood in Obedience to the Ceremonial Law : He was circumcissed, kept the Passover, &c. Therefore, if the Righteousness of CHRIST be imputed to us in the Letter of it, that Part of his Righteousness, which stood in Obedience Ceremonial must be imputed also.

Ir it be replied, there is no Neceffity that any Part of his Righteoufuefs Ceremonial fhould be imputed, because his Moral Righteoufnefs is sufficient, I answer:

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FIRST, there is no Warrant in Scripture, thus to rend and tear in Pieces the one half from the other, that which was one entire and compleat *Righteoufnefs* in CHRIST; and to take which Part we please to ourfelves, and leave the other.

SECONDLY, if that Part only of the Righteoufnels of CHRIST, which flood in his Obedience to the Moral Law, be imputed to us for Righteoufnels, then will there not be found the fame Way of Juftification for the whole Body of CHRIST: But the believing Jews before CHRIST'S Death, must be juftified with one Kind of Righteoufnels, and the Gentiles with another. For the Jews before the Death of CHRIST, had a Neceffity of both Parts of this Righteoufnels to be imputed to them in their Juftification, (fuppoling their Juftification had flood in fuch an Imputation) as well Ceremonial as Moral. But that the Jews flould be juftified with one Kind of Righteoufnels and the Gentiles with another, as there is no Colour of Reason to maintain, fo there is Strength of Scripture to oppofe, Rom. iii. 22, 30,

THIRDLY (and lastly) that Righteoufnefs of CHRIST, which is called Moral, if feparated from the other Part which is Ceremonial, was not a complete and perfect Righteoufnefs in him: Because it became him to fulfil all Righteoufnefs, as well Ceremonial as Moral, Mat. iii. 15... So then, if Men were justified, only by the Moral Righteoufnefs of CHRIST imputed, it would follow, that we are justified before GoD with an incomplete and half Righteoufnefs. Therefore if the Ceremonial Righteoufnefs of CHRIST, be not (in the Letter of it) imputed to m for Righteoufnefs, in our Justification, neither can his Moral Righteoufnefs make Matter of any such Imputation.

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CHAP.

CHAP. XVI.

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Three farther Demonstrations.

SECT. I. If the Righteoufnels of CHRIST in the Letter of it, be imputed for Righteoufnels to us in our Justification, then are our Sins imputed to CHRIST after the fame Manner, viz. in the Letter of them, in his Death or Condemnation. This Consequence is blamelefs: Because there is the fame Reason of the Imputation of our Sins to CHRIST, that there is of the Imputation of his Righteoufnels to us.

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BUT that our Sins are not imputed to CHRIST in the Letter of them, I thus demonstrate.

IF the Sins of Men be *imputed* to CHRIST, in the Letter of them, then GoD looks upon him in his Sufferings as one that truly and really had finned against him. Even as our Adversaries frequently express themselves concerning *Believers*, by Reason of that *Righteoussels*, which they fay is *imputed* to them, viz. that GoD looks upon them as having really and truly fulfilled the Law.

But GOD doth not look upon CHRIST in his Sufferings as one that had truly and really finned against him. Therefore our Sins are not imputed to him after any fuch Manner in his Sufferings.

The truth of the Assumption I thus make manifest :

If GOD looks upon CHRIST in bis Death as one that had truly finned against him, then he looks upon him as one having deferred the Death he fuffers. The Reason of the Consequence is apparent : Because as to Sin, and and to deferve Death, are Expressions of the fame Importance : So to look upon a Man as a Sinner, and as one that hath deferved Death, are the same.

But that GOD doth not look upon CHRIST in his Sufferings, as one that had deferved the Things he fuffers, is evident:

FIRST, becaufe as CHRIST offered himfelf without Spot unto GOD, fo GOD looked upon him in that his Offering. Otherwife, if he had overlooked that Spotleffnefs of his, and imputed Sin unto him inflead thereof: What had this been, but to have put Darknefs for Light, and call Good, evil ? Which to affirm, of GOD, may be called the First-born of a blasphemous Ignorance.

SECT. II. Secondly, if GOD looked upon CHRIST as having deferved Death, his Death could not have been accepted as fatisfactory for others. For, as he that hath deferved Death, cannot by his Death dcferre the fparing of others from Death, who have deferved it as well as he; becaufe fuch a Man's Death only anfwers his own perfonal Demerit; (as he that oweth a Sum of Money, cannot by the Payment thereof dicharge any Man's Debt, but his own.) So neither can the reputing of any Man to have deferved Death, be made confiftent with reputing fuch a Man's Death, to be explatory, or fatisfactory for others; except we fuppofe him that reputeth in this Cafe, to be, either unable to difcern, or able to reconcile, broadeft Contradictions.

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THERDLY, (and laftly) if Gon looked upon him in his Death, as deferving to die, then did CHRIST fuffer Death, not for our Sins, as they are ours, but as they were his (by *Imputation*.) Whereas the Scriptures every where teltify of his fuffering Death for our Sins, but never for any Sin of his own no more by *Imputation* than by Inhefion. And the Truth is, look in what Senfe our Sins may be faid to have been imputed bim, in the fame Senfe they may be faid to have been in-H 3

herent in him: Yea the Inherency of them in their Punifhment upon him (wherein they fluck close to him indeed) is all the Imputation the Scriptures speak of. He laid upon him the Iniquity of us all, I/a. liii. 6. wiz. in the Punifhment due to it. So again, Who himself bare our Sins in his own Body, I Pet. ii. 24. that is, the Punifhment of our Sins.

LET this Reason also be taken into Consideration.

If the Righteoufnels of CHRIST, be, in the Letter of it imputed to us in our Juftification, then doth GOD look upon us as worthy of that Juftification.

But this is an unclean faying : Therefore the former is unclean alfo.

THE Confequence in the former Proposition, is like Mount Sion, and cannot be moved. For if GOD reputes me to have kept the Law, as perfectly as CHRIST did, he must conceive of me, as worthy of my Justification. For as the fulfilling of the Law, and deferving Justification, are the fame, Rom. iv. 4. So the reputing a Man to have done the one, is the reputing him to have deferved the other.

THE Reafon of the latter Proposition, viz. that GOD doth not look upon us as worthy that Julification which we receive, is this: Because then GOD should show us no Favour at all in our Julification (Rom. iv. 4. with Rom. xi. 6.) If any Favour be showed, it is only in this, that he reputeth us worthy to be julified. Whereas the Scripture express affirmeth, that GOD julifieth, not the worthy, but the ungodly, that is, the unworthy, Rom. iv. 5.

SECT. HI Let us hear what both Reafon and Religion farther speak against this Imputation.

If fuch Imputation be necessary in Justification, this Neceffity must be either in Respect of the Justice of GOD, because otherwise he could not be just in pronouncing Men. Men righteous, or in Refpect of bis Mercy, or for the advancing of fome other Attribute.

But there is no Necessity of bringing in such an Imputation in Respect of any of these. Therefore it is brought in without any Necessity at all.

THE Protectors of it themselves affign no other Neceffity of it, but only in Respect of God's Justice. God, they fay, cannot with Justice pronounce a Man righteous, that is not righteous (their Meaning is) according to the strict Righteous (their Meaning is) according to the strict Righteous for the Law. But to this I answer:

FIRST, there is nothing necessary to be done, either by Gop himself, or by Man, about the Julification of a Sinner, by Way of Satisfaction to the Juffice of Gon, fince that one Offering of CHRIST upon the Crofs: Otherwise there must be found somewhat defective in that If the Juffice of Gop be fully fatisfied, by Satisfaction. the Death of CHRIST, as to the Justification of Sinners, there remains nothing farther necessary to be done, either by God, or by Man, for the Satisfaction of that Therefore, if GoD impute the Righteou/ne/s of luffice. CHRIST to Men in this Cafe, fome other End for it must be fought out, not any Satisfaction to his luftice. The infinite Value of CHRIST's Paffion must not be abated. to make Way for an imaginary Exaltation of his active Righteoufnels. The Necessity of Faith to Justification. (which is acknowledged by all,) lieth not in Reference to Gop's luftice, as if Man fatisfied that, either in whole or in part, by believing : but either to his Wifdom, or the Council of his Will (as the Apostle's Expression is. Epb. i. 11.) He judged it not meet to fave Men in any other Way by the Satisfaction of CHRIST, than by the Way of Faith. This is the WILL of him that fent me (faith our Saviour, John vi. 40.) not the Justice of him that fent me, that every Man which feeth the Son, and believeth in him, should have everlasting Life. If there were nothing to hinder, but want of Satisfaction to divine Justice, doubtless the whole World would be faved.

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SECT.

SECT. IV. Secondly, whereas it was faid, that Gop cannot, confiftently with his Justice, pronounce a Man 1 righteous, that is not literally and properly fo. I anfwer, ì He may as well pronounce that Man righteous, that wants З a literal or legal Righteou/ne/s (especially supposing he 1 hath another Righteou/nefs, holding any Proportion there-¥ to) as he may account any Man's Uncircumcifion. Circumcifion, Rom. ii. 26. or call the un-circumcifed Gentiles, the Circumcifion. Philip. iii. 3. Now as the Holy Ghoft fpake as truly when he called those that believe. though uncircumcifed in the Fle/b, the Circumcifion, as if they had been literally circumcifed : So may Gop with as much Righteousness and Truth, pronounce a Man righteous, that is not literally fuch, if he hath any Qualification, that any Way holds Proportion with fuch a Rigbteousnels, as if he had a perfect legal Righteousnels. For, it is fufficient to bear out the Justice and Truth of Gon. in giving either the Name or Effeem of a righteous Man unto him, if his Perfon be under any fuch Relation or Condition, as belongeth to a legel * Righteoufnels. Now one especial Privilege belonging to a perfect legal Righteou/nels, is to free the Person in whom it is found. from Death and Condemnation : Do this and thou (halt 61 live: But he that hath his Sins forgiven, is Partaker with him in the Fulness of this Privilege; and may therefore ł, with Truth and Propriety, in this Respect, be either called or accounted Righteous.

THIRDLY, Forgiveness of Sins, is a true and compleat Righteou/ne/s, in the Kind, though it be not a Conformity with the Moral Law. Remission of Sins, is, a passive Righteou/ne/s, as absolute and perfect in its Kind, as any active Righteou/ne/s, which confists in an entire Observation of some Law. And for him that hath once finned, or ever failed in the Observation of the Law, there is no other Righteou/ne/s, whereof he

* Idem funt, babere remiffionem peccatorum, et effe justum. Ursinus Cat. part. 2 Qu. 56. Sect. 1. Idem funt justificatio et remiffio peccatonum, ibid. Q. 60. Sect. 3.

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is capable, but only this *paffive Righteoufnefs* of Forgivenefs. Which, for all other Ends and Purpofes, is as effectual to him that is inveffed with it, as the *adive Righteoufnefs*, except only for boafting, or glorying in the Fleft; which is altogether inconfiftent with it. So that GOD, when he hath forgiven any Man his Sins, may with *Juffice* and *Truth*, proaounce him a *righteous* Man, though he be as far from that legal *Righteoufnefs* as the Eaft is from the Weft.

CHAP. XVII.

Four Reasons more.

SECT. I. That which being done in our own Persons, could not have been our Justification, nor any Pari of it, cannot be made our Justification, nor any Part of it, by Imputation from another.

- But the Righteou/nefs of the Law, had it been wrought by our/elves, in our own Persons, could not have been our Justification, nor any Part of it.
- Therefore, this Righteoufness of CHRIST cannot be made our Justification, nor any Part of it, by Imputation from bim.

As to the former Proposition : If a perfonal fulfilling of the Law, could have been no *Justification* or Part of *Justification* to us, certainly neither could an imputative fulfilling of it. The Imputation of a Thing from another cannot add any Virtue to it, above a perfonal working; yea the Nature and Intent

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of Imputation (in the Senfe we now speak of it) is a only to supply the Defect of perfonal Performance.

For the latter; that the Righteou/nefs of the Law, 2 which was performed by CHRIST, could not have been our Justification either in whole, or in Part, in Cafe it had been performed by ourfelves, is evident, because Man being once fallen by finning against the Law, it and made obnoxious to Condemnation, can never be recovered by ten Thousand Observations of this Law. The Law was able to have given Life, had it always been fulfilled : But to him-that had once failed in the Obfervation of it, though he had been able to have kept it ten Times afterward, it had no Power at all to give either Life or Justification. The Guilt of that Sin wherein he had once finned, could never have been purged by any Law-Righteoufnefs : No active Obedience whatfoever, would ever have been an Atonement for him. Without (hedding of Blood, there is no Remission of Sins, Heb. ix. 22.

LET me join another Argument of the fame Line-

SECT. II. That which Men are not bound by any Law of GOD to do in their own Perfons, for their Juftification, cannot be imputed from another, to any fuch End.

But Men are not bound by any Law of GOD to observe the Moral Law for their Justification. Therefore the Observation of it cannot be imputed unto them from any other, for any such End.

THE Reason of the former Proposition is : Because Imputation, in the Sense it is taken by our Adversaries, must be ordained by God to supply personal Defects. But where there is no *Law* given to Men to obey, there can be no personal Defect : It is no Sin or Defect in any Man, not to obey, where he hath no Command : And consequently there is no Place, nor Occasion for any Imputation to supply it.

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For the latter, there is both Substance and Appearance enough of Truth in it, to privilege it from being difputed. It is evident from the whole Current of Scripture, that Man fince the Fall, had not the Law of Works, or the Observation of the Moral Law imposed upon him for his Justification before God, but the Law of Faith only. The Moral Law, as it hath received a new Establishment from CHRIST, bindeth the Confeience under the Gofpel to the Observation thereof by Way of Duty and Thankfulnefs to GoD : But never fince the Fall, did it bind any Man to the Practice of it, for his Justification. And therefore where it is faid, Rom. ii. 13. That the Hearers of the Law are not just before GOD, but the Doers of the Law hall be justified : The Meaning is not, that God exacts the first observing the Law for their Justification : But that GOD will justify, and fave only fuch, as out of a fincere Faith towards him by CHRIST, addrefs themfelves to ferve and Please him in a Way of Obedience to his Laws. Therefore the doing of the Law is mentioned, not as the Means or meritorious Caufe of Justification, but either as a Condition, without which Justification is not to be expected : Or as an outward Sign of the Perfons, that are justified by Faitb.

SECT. III. If GOD requires only Faith of Men to their Justification, then he imputes this Faith to them thereunto. But GOD requires only Faith to Justification. Ergo.

THE Confequence in the First Proposition, is blamelefs: Because to impute unto Juflification, and to accept unto Juflification, are differing in Sound, but not at all in Signification. Now if GoD required *Faith* of Men, and only *Faith* to their Juflification, and did not accept it thereunto, he would make a Covenant with Men, and refuse to stand to it when he had done.

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IF it be-replied : That though GoD requires only Faith of Men to their Justification, yet he requires fomewhat more, at the Hand of another thereunto : Therefore what he *imputes* to Men for their Justification, is not what he requires of themfelves, but what he requires of another for them.

10 I ANSWER : If it were the Righteon fuels of CHRIST, and not Faith, that GOD imputes for Righteousness to a, Men in their Justification, then may this Righteoufness ÷. be imputed for this End, before, yea and without the Faith of any Man. For it is certain, the Faith of 1 Man adds no Virtue or Value to the Righteou/ne/s of 1 CHRIST : Therefore if this be that which Gop im-Ĺ3 puteth for Righteoufnels in Justification, it may be imputed it: 1 as well without Faith, as with it : And fo Men might be justified without believing. 1.1 20

SECT. IV. Neither will it help, to fay, that Imputation followeth the Will and Pleafure of God: And therefore the Righteoufnefs of CHRIST is not imputed to any, but to him that believeth, because the Will and Pleafure of GOD is, not to impute it upon any other Terms. For

To this I Answer : If the Will and Pleasure of Gon e) be not to impute the Righteou/ne/s of CHRIST, but upon the Condition of Fairb; then it is evident, that this \mathbf{C} Righteou/nefs is not imputed to Justification to any Man; because the Condition of Faith must necessarily intervene. 1 So that if this Righteoufness of CHRIST were imputed to C_{i} Men, yet it must be only towards Justification, not unto ŝi. it : For by their own Affirmation, it is Faith, that hath r. the most immediate Connexion therewith. kn.

SECONDLY, if GOD fulpends the Imputation of CHRIST'S Righteoujness upon the Performance of the Condition of Faith; then Faith doth not take hold of the Righteoujness of CHRIST imputed, but comes Firft, and the Imputation followeth after. Which I. is contrary to the express Judgment of the most learned of their own Party: Who affirm this Imputation of CHRIST's Righteoujness by GOD, to precede Faith, or the Act of believing

believing in Men. Secondly, if *Faith* first takes hold of the *Righteouluels* of CHRIST, before it be imputed, and then the Act of GOD'S Imputation fupervene it, and the Believer be not justified, 'till this Act of GOD'S Imputation pais upon him: Then a Man may have the *Righteou.nels* of CHRIST upon him by *Faith*, and yet not be justified. For, if the Will of GOD be, not to impute the *Righteoulnels* of CHRIST to Justification, but upon the Condition of *Faith* performed, and this Condition is performed by laying hold on the *Righteo*winels of CHRIST (not yet imputed) by *Faith*; it evidently follows, that a Man may lay hold or the *Righteoulnels* of CHRIST by *Faith*, and yet want that which is effentially requisite to his Justification, viz. GoD'S Imputation of this *Righteoulnels* to him, which (as that Opinion teacheth) followeth the Apprehension thereof by *Faith*, and is not antecedent to it.

SECT. V. Yet once more.

That which was imputed to Abraham for Righteousnels in his Jufification, is imputed to other Believers alfo.

But the Faith of Abraham was imputed to him for Righteoufnefs, &c. Ergo.

THAT both these Propositions (as they are here) are the genuine Doctrine of the Apostle Paul, and that over and over, in the fourth Chapter to the Romans, has been abundantly proved. So that, I conseive, here needeth no Addition.

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CHAP. XVIII.

The last Reason against the Imputation of CHRIST'S Righteousness.

SECT. I. If the Rightcoufnels of he Law be not imputable, (in the Letter of it) from one Person to another, then cannot the Rightcoufnels of CHRIST be so imputed to any Man.

THE Confequence cannot be denied. Therefore I assume :

But the Righteousness of the Law is not imputable from one Person to another:

Therefore the Righteousness of CHRIST is not imputable to any Man in his Justification.

THIS Argument was mentioned before, chap. 8. built apon Truth, Gal. iii. 12. The Reason of this Non-imputability, of the Law-righteousness, we find expressed in the plain Words of the Law itself: axa^{3} is evolvers, avila as powers, format in avilors. i. e. The very Man that bath done them, shall live by them [and no other.]

SECT. II. But it will be objected,

If the Transgression of the Law be impatable from one Person to another; then may the Rightcousness of the Law be imputed.

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But that the Transgression of the Law is imputable from one Person to another, is evident : Because the Sin of Adam in eating the forbidden Fruit, is imputed to his Pesterity.

To the former Proposition I answer: The Imputableness of the Transgression of the Law, were it granted, is no Demonstration of the like Imputableness of the Righteusfacts, or Obedience performed unto it.

For first, in the Tenor of the Law, there is no such emphatical Restraint of the Guilt or Punishment due to the Transgression of it, to the Person of the Transgreffor, as there is of the Reward promised to the Observation of it, to the Person of the Observer; as we heard in Gal. iii. 12. art & worn ras avla aropurros, The very Man that hath done them, shall live by them. It is no where found on the other Hand : and i marabas avla artowroc, the very Man that transgrefieth them, shall die for his Transgreafion. As if GOD in giving the Law, had left himfelf a Liberty to derive the Guilt and Punishment due to the Tranfgression of it, as far as he pleafed : But had no Intent to extend the Reward promiled to the fulfilling it, beyond the Perfon of the Fulfiller. Some indeed conceive, that Adam's flanding in Obedience to the Law, had been the Confirmation in Grace, of all his Pufterity. But though I can with Paul, call CHRIST, the last Adam, I Cor. xv. 45. Yet I am bmewhat tender to call Adam, the first CHRIST. To by that Adam by his Righteoufnels should have merited the Juffification of himfelf and all his Posterity, is, I take it, to make him fomewhat more than a Figure of bim that was to come. But to fay, that by his Tranfgreffion, he merited the Condemnation both of himfelf and Pofterity, is no fuch hard faying. Therefore the Righteou/nefs of the Law is not as imputable, as the Tranfgreffion of it.

SECT. III. Secondly, whereas it may be afked, what hould make fuch a Difference, between the Obedience of the Law, and the Transgreffion of it, that the former I 2 thould should not be as imputable as the latter ? I Answer : "Sin or Disobedience to a Law is ever greater, in way of 29 demerit, than Obedience to a Law is, in deferving a ٤. Reward. One that takes a Purfe, or murders a Man 15 on the High-Way, is more deferving of Punishment, than 1 he is of Reward, that fuffers Men to travel peaceably. £, And though he that refuseth to pay a Debt where it is t: due, may defervedly be cast into Prifon : Yet it doth ťż not follow, that he who payeth at his Day, deferves to 21 be exalted to a Throat. So might Adam by his Tranf-1 prefion merit Death and Condemnation to kinslelf and zh Posterity : And yet not have merited Life and Salvation 2 to both, by his Obedience. The Reafon is evident : t : Because if he had obeyed the Law, he had only done ð3 what was his Duty to do. And the greater Debtor Adam E. was to GoD, the more and greater Engagements were а upon him, to make good that Obedience which Gop Э. required of him: The lefs meritorious had this Obeł dience been, in Cafe Adam had performed it : And the (c) more demeritorious also was his Disobedience. There-21 fore that Confequence.

If the Tranfgreffion of the Law be imputable, then is the Obedience imputable also, is fo far from being folid, that the Imputableness of the Tranfgreffion of it, rather overthroweth the Imputableness of the Obedience of it, than establisherh it. For the more imputable, that is, punishable, the Tranfgreffion of it is, the less imputable, that is, rewardable, is the Obedience of it.

NOTWITHSTANDING, because the Imputation of 'n, Adam's Sin to his Posterity, is frequently produced to prove the Imputation of CHRIST's Righteou/me/s ; I thall lay down with as much Plainness as I can, in what Senfe the Scriptures countenance that Imputation. The Scriptures own no other. Imputation of Adam's Sin to his Poficrity, than of CHRIST'S Righteou/ne/s to those that beų, lieve: The Righteousness of CHRIST, is imputed, or given to those that believe, not in the Letter or Formality iķ of it, but in Bleffings, Privileges and Benefits, purchased Ó of GOD by the Merit of it. So the Sin of Adam is imù puted to his Posterity, not in the Letter and Formality of it, (which is the Imputation commonly urged,) but in the Demerit

Demerit of it, i. e. in the Curfe or Punishment due to it. Therefore as concerning this Imputation of Adam's Sin, l anfwer.

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FIRST, the Scripture no where affirms, either the Imputation of Adam's Sin to his Posterity, or of the Rightssufaels of CHRIST to those that believe : Neither is fuch a Manner of speaking, any ways agreeable to the Langaage of the Holy Ghoft. For in the Scriptures, whereforver the term IMPUTING is used, it is only applied to, or spoken of something of the fame Persons, to whom the Imputation is faid to be made, and never (to my Remembrance,) to, or of any Thing of anothers. So Rom. iv. 3. Abraham believed GOD, and it was I M-FUTED to bim for Righteoufnefs, i. e. his own believing was imputed to him, not another Man's. So verfe 5. But to bim that avorketh not, but believeth, His Faith is IMPUTED to bim for Rightoousness. So Pfalm. cvi. 30, 31. Phineas flood up and executed Judgment, and that (Act of his) was IMPUTED to bim for Righteou/ne/s. i. e. received a Testimony from GoD of being a righteous Act. So again, 2 Cor. v. 19 not [MPUTING their Trefpaffes, (their own Trefpaffes) unto them.

SECT. IV. Secondly, when a Thing is faid fimply to imputed, as Sin, Folly, and fo Righteou/ne/s, the Phrafe is not to be taken concerning the bare Acts of the Things, wif (for Example,) to impute Sin to a Man, fignified this, to repute the Man, (to whom Sin is imputed,) to have committed a finful Act, or, as if to impute Folly, were fimply to charge a Man to have done foolithly: But when it is applied to Things that are evil, and attributed to Perfons that have Power over those, to whom the Imputation is made, it fignifieth, the charging the Guilt of what is imputed, upon the Head of the Perfon to whom the Imputation is made, with an Intent of inflicting fone condign Punishment opon him. So that to impute Sin (in Scripture Phrafe) is to charge the Guilt of Sin spon a Man with a Purpose to punish him for it. Thus Rom. N. 17. Sin is faid not to bal MPUTED, while there is The Meaning cannot be, that the Act which a no Larw. Min 1 2

Man doth. whether there be a Law or no Law, should not be imputed to him. The Law doth not make any Act a to be imputed, or afcribed to a Man, which might not as well have been imputed without it. But the Meaning is, g that there is no Guilt charged by GOD upon Men, nor any Punishment inflicted for any Thing done by them, but only by Virtue of the Law prohibiting. In which Respect the Law is faid to be the Strength of Sin, because it gives a condemning Power against the Doer, to that which otherwife would have had none, I Cor. xy. 56. So again, Job. xxiv. 12. when it is faid, GOD dath not lay Folly to the Charge of them, (i. e. impute Folly to them) that make the Souls of the flain to cry out, the Meaning is not, that Gon doth not repute them to have committed in the Acts of Opprefiion, or Murder. For supposing they did fach Things, it is impossible but GoD should repute them to have done them : But that Gon doth not visibly charge the Guilt of these Sins upon them, or inflict Psnishment for them. So 2 Sam. xix. 19. When Shimei ... prayeth David not to IMPUTE Wickedness unto him, his Meaning is not, to defire David not to think he had done wickedly in railing upon him, (for himfelf confesseth this in the very next Words,) but not to inflict the Punishment which that Wickedness deferved. So when David himfelf pronounceth the Man bleffed, to subon the Lord IMPUTETH not Sin, his Meaning is not, that there is any Man, whom the Lord would not repute to have committed those Acts of Sin, which he has committed : But that fuch are bleffed, on whom GoD will not charge the Demerit of their Sins in the Punifbment due to them. So' yet again, (to forbear farther Citations) 2 Cor. v. 19, when GOD is faid, not to IMPUTE their Sins unto Men, the Meaning is not, that Gop floud not repute Men to have committed fuch and fuch Sins against him: But that he freely discharged them from the Punishment due to them. By all which Testimonies from Scripture, concerning the constant Use of the Term Imputing or Imputation, it is evident, that Proposition, that the Tranfgreffion of the Law is imputable from one Perfon to another, hath no Foundation in Scripture.

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SECT. V. And therefore thirdly (and faffly) to come home to the Imputation of Adam's Sin to bis Pafterity, I answer,

FIRST, that either to fay that the Righteoufnels of CHRIST is imputed to his Posterity (of Believers) or the Sin of Adam to his, are both Expressions (at least) unknown to the Holy Ghost in the Scriptures. There is neither Word, nor Syllable, nor Letter, nor Tittle of any such Thing to be found there. But that the Faith of him that believeth, is imputed for Righteousnels, are Words which the Holy Ghost useth.

BUT Secondly, becaule I would make no Exception againft Words, farther than Neceffity enforceth, I grant, there are Expressions in Scripture concerning both the Communication of Adam's Sin with his Posterity, and the Righteous/ness of CHRIST with those that believe, that will fairly enough bear the Term of Imputation, if it be rightly understood, and according to the Use of it in Scripture upon other Occasions. But as it is commonly taken and understood by many, it occasions much Error and Mistake.

SECT. VI. Concerning Adam's Sin or Difobedience, many are faid to be made Sinners by it. Rom. v. 19. And fo by she Obedience of CHRIST, it is faid (in the fame Place) that many shall be made righteous. But if Men will exchange Language with the Holy Ghoft, they must fee that they make him no lofer. If when they fay, Adam's Sin is imputed to all unto Condemnation, their Meaning be the fame with the Holy Ghoft's, when he faith, that by the Difobedience of one, many were made Sinners, there is no harm done ; But it is evident by what many speak, that the Holy Ghoff and they are not of one Mind, touching the Imputation or Communica. tion of Adam's Sin with his Pofferity, but that they differ as much in Meaning, as in Words If when they fay, Adam's Sin is imputed to all unto Condemuation, their Meaning be this, that the Guilt of Adam's Sin is charged upon his whole Pofterity, or that the Punishment of Adam's .

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Adam's Sin, redounded from his Perfon to his whole Posterity, a main Part of which Punishment lyeth in that Original Defilement wherein they are all conceived and born, and whereby they are made truly Sinners before GOD: If this be the Meaning of the Term, Imputation, when applyed to Adam's Sin, let it pafs. But if the Meaning be, that finful Act wherein Adam transforefied when he ate the forbidden Fruit, is in the Letter and Formality of it, imputed to his Posterity, fo that by this Imputation all his Posterity are made formally Sinners: This is an Imputation, which the Scripture will never justify.

SECT. VII. The Equity of GOD involving Adam's Posterity, in the Punishment due to his first Sin, seemeth to be founded upon three Things: First, the Demerit or Sinfulness of the Sin: Secondly, the Streightness or Narrowness of Adam's Person: Thirdly, the special Relation that his Posterity had to his Person.

FIRST, for the Fulness of the Demerit or Sinfulness of it. It is almost inconceivable what Aggravations it is capable of, if all its Circumstances were confidered : But these I do not now purpose to infist upon.

SECT. VIII. Only I defire to mention one, which is obvious. The Sin of Adam hath this peculiar Burden of Sinfulnels in it. The wicked Angels were intrusted but with their own Portions, and therefore when they finned, they finned to themfelves, they finned away and ruined only their perfonal Bleffednefs. But Adam had a dearer and deeper Ingagement upon him: He had the Eftates of all his Posterity put into his Hand; and knew, that if he finned and fell, he should draw thoufands, thousands of Souls after him, into the fame Per-· dition : And those fuch, the Things of whose Peace and Welfare, the Law of Nature itself obliged him to provide for, with more Care and Tendernels, than of all other Creatures whatfoever ; being those that were to be his own Children, even Fleft of his Fleft, and Bone of bis **Bons**: If it be effected a fore Brand upon the Wickednels

sels of Jaraboam, that he made Ifrael to fin: And yet this was no other making to fin, than what might have been refuted, by those that were drawn to an by it: Then must it be a far forer Charge upon the Sin of Adam, who made not Ifrael only, but the whole World to fin: And that in a Way, against which there was not the least Power in the World to make any Refustance or Opposition.

Now the exceeding Sinfulness of this Sin of Adam being granted, it cannot be judged any ways unequal in Goo, to inflict an answerable Measure or Weight of Panishment upon it.

SECT. IX. Confider we feeondly, the Narrowness or Scaptinels of Adam's Perfon, of how finall Capacity his Veffel was, to contain that Fulnefs of Punishment which Gon might lawfully require, for the great Injury or Diffeonour done unto him in that mighty Sin : And this will bring you to confess farther, that either Gon must fit down by the Lofs, as we use to fay, or must look beyond Adam's Person, for more to be joined in the Puailbment with him, to fupply, as it were, what was wanting in him, in that respect. In civil States, it is not more usual than reasonable, that when the Offence is of a very high Nature, as in the Cafe of Treason, the Punishment should not be confined to the Person of the Offender, but be farther extended, until the Quality of the Offence be fomeways answered. Upon this Ground of Equity, I conceive, it was, that GOD would not be fatished with the personal Defiruction of Korab, Dathan, and Abiram, but involved their Families, their Wives, their Sons, their little ones, in the Punishment with them. Numb xvi. 27, 32, 33. with Deut. xi. 6. Indeed for Korab's Children (at least fome of them) it feems from Numb. xxvi. 11. they had withdrawn from their Father's Tent and Company, before the Judgment came, and fo ecaped. But the Families, Wives, Children, little ones, yes and all those Persons that were found with Korab, when the Stroke of Divine Recompense came, were cast together into the Scale of the Punishment, to make Weight

Weight for the Heinousness of the Sin. The like is to be conceived in the Cafe of *Acban*'s Sin. Job. vii. 24, 25. If the perfonal Punishments of these Men would have held out full Consideration with their Offences, it is no ways probable, but that the punishing Hand of Gop would have flayed there.

32 SECT. X. The third and last, but principal Confideration is, the peculiar Relation of the Posterity of Adam Ċ, to his Person. His Posterity was fo nearly and intirely 17 his, when the Sin was committed, and the Judgment г, first poured out upon it, that they were in his Person, and 2 as it were a Part of it. The Time was, when all Men 2 were but one Adam, as Augustine expresses it : * Adam \mathbf{i}_{2} erat nos omnes, i. e. Adam was us all. And again, Omnes eramus ille unus Adam. i. e. We were all that one Adam. And the whole Generation of Mankind, is but Adam, or 1 Adam's Perfon expounded at large; and may with as 2 good Propriety be called Adam, as the Nation of the 1 Jews is often in Scripture called Jacob. It being then İà granted, first, that the Sin of Adam was exceedingly fin-번 ful; fecondly, that his Perfon (properly taken) was not 1ġ capable of the Fulnefs of that Wrath, which that Sin der ferved : It cannot be thought unequal, that his Pofterity ιĔ should be arrested also, and taken into Communion with ¥. his Perfon in the Punishment inflicted; especially if we ٠Ī confider the peculiar Nearnefs and Relation between his 2: Perfon and his Posterity. $\tilde{\mathbf{v}}$

SECT. XI. Perhaps there is an Intimation of all the a three, in that Scripture, Rom v. 12. Wherefore as by one Man Sin entered into the World, and Death by Sin, and fo Death paffed upon all Men, in that (or rather, in unbon) all Men have finned. Here is farst the Demerit of this Sin implied, in that Death is faid to enter into the World by it.

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* Augustine De Peccat, Merit. et Remiff.

SECONDLY, it being faid, that Death being entered into the World, paffed upon all Men, or over all Men. it sheweth, that Adam's single Person, was not sufficient to bear the Fulness of that Punishment, which the Sinfulness of his Sin had deferved: Otherwise Death would have stopped there, and have passed on no farther.

THIRDLY, Where it is added, as the Reafon why Death, being gotten into the World, paffed on, and prevailed over them all, without Exception, viz. becaufe that in bim, i. e. Adam, all Men bad finned: This implieth, that had not Men been in the Loins of Adam, and had a fpecial Relation to him, this Death had had no more Advantage against them, than against other Creatures.

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SECT. XII. These Things then confidered, it is evident, that the Imputation of Adam's Sin, or rather of the Act of Adam's Sin, (for otherwise it is nothing to the Purpose) to his Posterity, is not the Ground of the Punishment that is fallen upon his Posterity for it; (neither is there the least Tittle in the Scriptures founding that Way) but chiefly that special Communion they had with him in his Nature, (having then their feveral Beings in his Loins) and confequently in his Sin; in ruborn all barve fund. Therefore the Ground of that Punishment or Condemnation which is come upon all Men, is not the least and and so the in this Cafe, it is of every Man's own Sin in Adam, for it was not Adam alone that finned, but all finned in him.

SECT. XIII. The Sum is this: 1. That the Imputablem(s of the Transforesfion of the Law (if it were granted) from we Person to another, doth not evince the Imputability of the Obedience of the Law. 2. That in Scripture, there is nothing faid to be imputed to any Man but that which was his, before the Imputation. 3. That to impute, doth never fignify the bare ascribing any ASI good or had to any Man: But a dealing by the Person, to whom the Imputation is made, according to the Merit or Demerit of such an ASI. 4. That therefore, neither the ASI of any Man's Obedience, nor Disfebadience, can eisber in Scripture Language, or Propriety of Speech, be faid to be imputed to any other than to the Persons themselves, obeying and disabeying: 5. That the Scriptures are altogether filent concerning the Imputation of Adam's Sin to his Posterity. 6. That Reason itself demonstrates, any such Imputation to be no sufficient Ground, suby GOD in a Way of Equity, might involve Adam's Pesterity with his Person, in the Punishment due to his Sim. 7. And Infly, That there are other Grounds more agreeable to Reafon and to the Principles of Equity; so that there is not the least Necessity our Adversaries.

THE Conclusion refulting from these Particulars is, that the Imputation of Adam's Sin to bis Posterity, is no better Argument to prove the Imputation of CHRIST Righteoufness to Believers, than the Imputation of CHRIST's Righteoufness, is to prove, the Imputation of Adam's Sin: And that neither the one nor the other (in the Sonfe urged and opposed) have any Footing either in Reason or Religion.

The End of the First Part.

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TREATISE

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JUSTIFICATION.

Part the Second.

CHAP.I.

A brief Proposal of the Particulars in this Second Part.

HAVING brought forth our Strength, both of Scripture and Reafon, feconded with fufficient Authorities, as well to overthrow the Conclusion fet up by the Adverfary, as to effablish that which we have undertaken to prove, it remains to answer those Scriptures and Reafons whereby they endeavour to prove the contrary. And I shall no way diffemble K any any of their Objections, or feek to diminish the Strength of any Argument : But rather endeavour to supply what is wanting on their Part, in Maintenance of the Cause they have undertaken.

I SHALL therefore in this Second Part, First lay down and prove fome Conclusions, which have relation to the Question, and will be as Foundations to frame Answers upon, to feveral Objections that may be made.

2. I SHALL lay down fome Diffinctions, which will make a clear Way for the Truth, through the Darknefs of many Difficulties.

3. I SHALL lay down the Nature of Justification, and the feveral Causes thereof according to Scripture.

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4. ISHALL briefly propound and answer the Scriptures that are conceived to make against what has been observed.

5. And laftly, I shall close the Whole, by propounding and answering the opposite Arguments.

CHAP. II.

Some Conclusions laid down, to prepare the Way for answering fundry Objections.

SECT, I. He for whole Sins a full Satisfaction hath been made (either by himfelf, or another for him) and accepted by him against whom the Tranfgreffion was committed, is as righteous as he that never finned. This is evident; becaufe there is as much Righteoufnefs in repairing the Wrongs done to any, as in abitaining from doing wrong. He that by his Cattle, hath made Spoil in his Neighbour's

bour's Corn, and hath given him full Satisfaction for it, deals as juftly and honeftly with him, as he that never trefpathed in that Kind.

SECT. II. There is no Medium, between a perfect Absolution from all Sin; and a perfect and compleat Righteousness; but he that is fully discharged from Sin, is made ip/o facto perfectly and compleatly righ. nous. The Reafon is evident : Nothing can diminih or prejudice the Perfection of Righteousness, but. Sin; as nothing can hinder Light, but Darknefs in one Degree or other, or Perfection of Sight, but Blindnels in fome Degree or other. So that as the Air when it is free from all Degrees of Darkness, muft of neceffity, be perfectly Light, and a Man that is in no degree blind, must needs be perfectly fighted : So he that is perfectly freed from all Sin, must be tompleatly and perfectly righteous. The Scriptures themselves still make an immediate Opposition between the two Conditions we speak of, Sin, and Rightpoulnels, never acknowledging, or mentioning a Third between them. As by one Man's Di/obedience (faith Paul) many were made Sinners; So by the Obedience of one, shall many be made righteous. To find out a Third Eftate between Sin and Righteousness, we must find out a Third Adam, from whom it should be derived.

SECT. III. Adam, 'till his Fall by Sin, was compleatly righteous, and in a State of Juftification before God. To fay that Adam was not perfectly righteous, and confequently in a juftified State, 'till his-Fall by Sin, is to place him in a State of Condemtation before his Sin. Wherever Juftification and Condemnation are mentioned in Scripture, you fhall and an immediate Oppofition between them. But efpecially this appeareth from Rom. viii. 1, 2. compared with Ver/e, 3, and 4. where you will find Juftification deficibed by Non-condemnation : If there were a Third State, between Juftification and Con-K 2 demnation.

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demnation, Non-condemnation would not imply Juftification, much less be used as a Term equivalent thereto. Therefore to grant, that Forgiveness of Sin puts a Man into the same State wherein Adam stood before his Fall, (which is generally granted by Men of opposite Judgment, and nothing granted, but the unquestionable Truth) is to grant the Point in Question.

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SECT. IV. Perfect Forgiveness of Sins, includes the Imputation or Acknowledgment of the Obfervation of the whole Law, even as the Imputation of the Law fulfilled, necessarily includes the Non-imputation of Sin, or the Forgiveness of all Sin, in Case any hath been committed. For how can he be faid to have all his Sins forgiven, who is yet looked upon, as one that hath transgressed, any Part of the Law ? And he that is looked upon, as one that never tranfgreffed the Law, must needs be conceived as one that hath fulfilled the whole Law, which is nothing the but to have a perfect Righteousness, or (which is the fame) a perfect fulfilling of the Law imputed to him, So that befides that perfect Remiffion of Sins, which hath been purchased by the Blood of CHRIST for those that believe, there is no need of (indeed no Place for) the Imputation of any Rightenuíneis performed by CHRIST ; because in that very Act of Remission of Sins, there is included the Imputation of a perfect Righteousness: Or to speak more properly, and with Scripture Exactness, that Act of GOD whereby he pardoneth Sin, is interpretatively, nothing elfe but an Imputation of a perfect Righteoufnefs, or of a fulfilling of the Law. Compare Rom iv. ver. 6; with yer. 7, and 11. Even as that Aft of the Phy. fician by which he recovereth a Patient from his Sicknels, may with full Propriety be called that Aft whereby he reftoreth him to his Health : And fo that Act, by which the Sun difpels the Darkneis, may be called that Aft, by which it fills the Air with Light. And as the Phylician doth not heal the Difease by one Að, Act, and reftore Health by another, but doth both by one and the fame Act, healing the Difease and reftoring Health : In like Manner, God doth not heal or forgive Sin by one Act, and reftore or impute Righteoufnefs by another; but by one and the fame Act, doth the one and the other ; Forgiveness of Sins, and Imputation of Righteousness, being but two different Names, for one and the fame Thing. And as it is but one and the fame Perfon that is fometimes called IBSUS, and fometimes CHRIST, and the Perfon JESUS is fometimes called by the Name of CHRIST, to fignify that he is an anointed one; and again CHRIST is fometimes called by the Name [ESUS, to fignify that he is a Saviour : Even fo, one and the ame Act of God is fometimes called Forgiveness of Sins, and fometimes an imputing of Righteoufness; and the Forgiveness of Sins is sometimes called an inputing of Righteousness, to shew that a Man needs nothing to compleat Justification, but Forgiveness: Again, the imputing of Righteousness, is sometimes called the Forgiveness of Sins, to shew that God hath no other Righteousness to impute to a Sinner, but that which stands in Forgiveness of Sins. So that these two Expressions, imputing Righteousnes, and forgiving Sin, affift one the other towards a full Explication of the Nature of that Act of Gon, which bmetimes goeth under the one Name, and fometimes under the other.

SECT. V. If it be here demanded, But how can Gon be faid to impute a Righteoufnefs to a Mar, which never was? I Anfwer, to fay Gon cannot impute a Righteoufnefs which never was actually performed, is to deny that he hath Power to forgive Sias. Becaule Forgivenefs of Sin, is an Imputation of Righteoufnefs, and of fuch a Righteoufnefs, as is without Works. (Ram. iv. 6. Rom. iii. 28. &c.) i.e. A Righteoufnefs, not confifting of any Works performed by any Man.

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SECT. VI. He that is fully acquitted from his Sins, needeth no other Righteouíneís, to give him a Title to Life. The Reafon is evident. Death is the Wages of Sin, and of Sin only; being due to no other Creature in any other Respect, nor upon any other Term : And therefore cannot in a way of ordinary Justice be inflicted upon any Creature, but for Sin.

HE then that is free from Death, and no ways obnoxious thereto, cannot but have a Right to Life; there being no middle Condition between Death and Life. Adam while he was free from Sin, had a Title to Life, yea, and had the Poffeffion of it; though he had not yet performed the Law, either by himself or any other for him, in any fuch Senfe as is contended for by some, as of absolute Necessity to give a Title to Life: And if he had not a Right to Life by his Freedom from Sin, but was to purchase it by an actual fulfilling of the Law, I afk, what Quantities of Obedience to the Law he must have paid, before he had made this Purchase, and how long he must have obeyed the Law, before this Title to Life would have accrued unto him? For had he lived a Thoufand Years in his Integrity, without the least Touch of Tranfgreffion, he had still been a Debtor of Obedience to the Law, upon the fame Terms, that he was at the Beginning, and the least Interruption in the Course of his Obedience, had been the Forfeiture of So then this also is unquestionably true, that Life. that there needs no other Righteousness, but the Forgiveness of Sin, to give a Man a clear Title to Life.

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SECT. VII. That Satisfaction which CHRIST made to the Juffice of GoD for Sin, and whereby he procured Remiffion of Sins, (or perfect Righteoufnefs) for those that believe, confiss in that Obedience which he performed to that peculiar Law of Mediation which GoD imposed upon him (which we commonly, though perhaps not altogether fo properly call his paffive Obedience,) and not at all in that Obedience which

which he exhibited to the moral Law. This is evident ; because nothing can be fatisfactory to divine Justice for Sin, but that which is penal; without bedding of Blood, (faith the Apostle, Heb. ix. 22.) there is no Remission, and consequently no Satisfaction: Now that the Obedience which CHRIST exhibited to the moral Law, was no ways penal, is evident from hence: Penal in Respect of his Godhead it could not be, the divine Nature being not capable of Punishment. Again, in Respect of his human Nature. this Obedience could not be penal, because it was required of Man in his Innocency, even of Adam before his Fall; yea, and still lieth, and shall lie to the Days of Eternity, upon Men and Angels, in their glorified Conditions. Love (which the Apostle affirmeth to be the fulfilling of the Law) never faileth. Therefore to make Obedience to the moral Law penal, is to affirm, that Man was punished, and that by Appointment from Gon, before he finned, and that the glorified Saints and Angels, yea and JESUS CHRIST himfelf, are now punished in Heaven.

BESIDES, the Scriptures themselves no where ascribe this Satisfaction, or the Work of Redemption, or any Part or Degree of it, to the Holines, or active Obedience of CHRIST, but still to his passive,' See Rom. iii. 25. Rom. v. 6, 8. 2 Cor. v. 21. Epb. i. 7. Epb. ii. 16. Col. i. 14. Heb. ii. 14. Heb. ix. 12, 14, 26. Heb. x. 10. 1 Pet. ii. 24. 1 Pet. iii. 18. 1 John i. 7. Revel. i. 5. Ec.

* IF CHRIST had fulfilled the Law in our Stead, till the utmoft Period of his Life, there had been no Neceffity of his dying for us. There is no Light clearer than this. For if we fland before GoD, by Virtue of the perfect Obedience of CHRIST imputed to us as our own.

* Qui verd obedientiæ attivæ, aut fanstitasi nativæ, meritum justitiæ ale ibunt, morrem Christi fine dubio inanem reddunt. Par. de Iustit. Christi Attiva & Passiva. p. 181. 182. Duo ista pronunciata, Christus. Sanguinis effusione redemit nos ab execratione legis, & Christus obedieniampræstitist pro mobio, implicant contradictionem. Piscater. own, perfectly righteous, we are no more obnoxious to 1 the Curfe of the Law, and confequently have no Need ź of any Satisfaction to divine Justice, nor of any Remiftion of Sins by Blood. There needs nothing more to a perfect Justification, than a perfect Righteoufnefs, or a perfect fulfilling of the Law: This the i, Apostle clearly layeth down, Gal. ii. 21. If Righteousness be by the Law (whether performed by ourŧ felves, or by another for us,) then CHRIST is dead in **'**a This Proposition is fo clear, that both Pifcator vain. i, and Parens heretofore, and Mr. Gataker of late, have not fimply affirmed, but with more than an ordinary 2. Confidence avouched, that to hold an Imputation of i je the Active Obedience of CHRIST, amounts to no lefa 2) than an abrogation of his Death. 1

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SECT. VIII. That Union and Communion which Believers have with CHRIST, doth no ways require any fuch Imputation of his Righteousness to them. That Union and Communion which the Wife hath with the Husband, doth not require, that whatsoever the Hufband hath should be imputed to the Wife, or that the Wife should be reputed to have whatfoever the Hufband hath. The Wife is not reputed wife. because the Hushand is wife; she may be weak notwithstanding, and justly fo reputed : Neither is the honefty of the Hufband, fo imputed to the Wife. that the must be reputed honest. Neither doth the Union and Communion which the Members of the Body have with the Head, necessarily require, that what foever the Head hath or doth, should be imputed to-all the Members respectively. The Eyes which are in the Head, are not imputed to the Hands or Feet, nor the Ears which grow upon the Head, imputed to the Heels, nor the Actions of Seeing and Hearing, the one performed by the Eyes, the other by the Ears, imputed to the Arms or Legs; fo that these should be faid either to see or hear. In like Manner, there is not the leaft Pretence, to build a Necessity of the Imputation of CHRIST's Righteoufneís.

(116)

nels to Believers, upon that Union and Communion which they have with him; or to conclude, that becaule Believers have Union and Communion with CHRIST, therefore his Righteoufnels mult be theirs in fuch a Senfe, that they may be conflictuted righteous therewith. May it not be faid with as much Reafon, that becaufe Believers have Union and Communion with CHRIST, therefore his Soul and his Body mult be imputed to them; yea and his Wifdom, and Power, and Glory, fo that they are effected by God a wife, as powerful, as glorious as CHRIST himfelf is ?

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SECT. IX. That Union and Communion which Belevers have with CHRIST, are abundantly made good in these Particulars. 1. By Virtue of this Union and Communion with him, they are actual Members of that mystical Body, whereof he is the Head. 2. They are Partakers of the fame Spirit with him, who dwelleth is them as he dwelleth in CHRIST himfelf. 3. They. have Fellowship in the same Fruits of the Spirit with him. 4. They have Fellowship in that Redemption, which he hath purchased with his Blood. c. They have special Interest in his infinite Wisdom and Power, as in all his other Perfections, whereby he is both able, and willing to do marvelloufly for them, and to advance the Things of their Peace 6. They have a compleat Right and Title to that immortal Inheritance, which is referved in Heaven. 7. They have Communon and Fellowship with Gon himself, and special Intereft in his Love. 8. And laftly, they have Fellowhip one with another, and are dearly and deeply interefled in the Affections one of another. So that to deay the Imputation of CHRIST's Righteoufness, is no more to deny their Union and Communion with CHRIST, than to deny that the Miracles which CHRIST wought are imputed to us; or than to deny that a Mao feeth with his Hands, or heareth with his Heels, is a denying that the Members of the Body have any Union or Communion with the Head.

SECT. X. The Sin of Adam is no where in Scripture faid to be imputed to his Posterity: Neither can any

r. any other Imputation thereof be proved, either by Scripture or found Reason, than that which stands. ģ either in a Communion of all his Posterity with him therein; (the fecond Adam only excepted) or elfe in a à Propagation of his Nature defiled therewith; or laftly in that Punishment or Condemnation that is come 1 upon the World by it. But as for any fuch Imputation of it, by Virtue whereof, precifely confidered, all his Posterity were made formally Sinners, neither do the Scriptures acknowledge, nor found Reafon admit. The former Clause of this Conclusion is unquestionable. The Scriptures wherefoever they fpeak of Adam's Sin, and the Relation of it to his Posterity, wholly abftain from the Term of Imputation, neither do they a use any other Word of like Signification with it, at a leaft in that Senfe, wherein it is To frequently used in a this Controverfy. But first, they acknowledge a Communion between Adam and his Posterity in this Sin, in Respect whereof, the Sin may as well be attributed to a any, and to all of his Posterity, as to Adam himfelf; as Abrabane's Act of paying Tythes to Meltbifedech, is afcribed to Levi, being in his Loins, as well as to Abrabam himself. And Lewi a'fo, (faith the Holy Ghoft, Heb. vii. 9.) which receive the Tythes, paid Tythes in Abraham. The Truth and Propriety of which faying, he makes good by this Demonstration. For be was yet in the Loins of bis Father Abrabam when Melchifederb met bim. 18 is not here faid that Abraham's paying Tythes, was imputed to Levi, but that Levi himself payed Tythes (in a that Act of Abraham's) as well as Abraham. So that this Act, was as well Levi's Act, as Abraham's, and is imputed to him not as Abrabam's Act, but his own. In like Manner the Scripture plainly affirmeth, that all Adam's Pofterity finned in Adam (in that first Sin of his) Rom. v. 12. but it no where affirmeth, that Adam's Sin is imputed to them. Their own Sin in Adam, may with good Propriety of Speech, be faid to be imputed to them : But that Adam's Sin, otherwise than as it was theirs, as well as his, by Reafon of that Subfiftence they had in his Loins, should be imputed to them, 1.2 hath

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hath neither Ground in Scripture, nor Confistence with Reason.

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2. Adam's Sin has Reference to his Posterity, in Matter of Defilement, and confequently of Guilt and Punifhment, by natural Propagation from him. Adam's Person, the Fountain of all his Posterity, being corrupted and poifoned with him, except God hould have wrought miraculoufly, either by a thorough parging of the Fountain, before any Stream iffued from it, or by diffevering the Poifon from the Waters. in the very Moment of their iffue, (neither of which he was any way bound to do) could not but fend forth Streams of like Defilement with the Fountain itself. This the Scripture plainly teacheth. 917 1. 11 Who can bring a clean Thing out of an unclean? not one. S S C C Job. xiv. 4. So our Saviour, John. in. 6. That 6 3 : - "1 Sin] is [by the Courfe of Nature, whereunto God himfelf hath righteoufly confented] Flefb. i. e. A Creature or Thing of the fame finful and weak Na-4-8-2-3 ture. And (to forbear other Texts) the Apostle, Rom. v. 19. expresily affirmeth, that by the Difobedience of one many were made Sinners : Not by the Imputation of the Act of his Sin to them (this is neither Scripture, nor good Reafon) but by corrupting and defiling his own Person, by Reason whereof, all that are born of him in a way of natural Propagation, must needs be born Sinners. & and 1 - 5). 6. 6 the World, not fo much (to fpeak properly) for Adam's Tranfgreffion, as by Adam's Tranfgreffion; partly as this Transgreffion of his was the Sin and Transgreffion of the World, partly as by Means of this Sin, the World, I mean all the Sons and Daughters of Men, born into it, are become perfonally and compleatly finful. In this Senfe, it is faid, that by the Offence of one Death reigned (viz. over all) by one, Rom. v. 17. And fo that Death paffed over all, in that all bad finned, ver. 12. And again, that Judgment came by one units Condemnation, ver. 16. And that all Men

Men by Nature are Children of Wrath, &c. Epb. ii. 34 If Men can find any Propriety in the Word Imputation, to fignify any of these three Confiderations, let the Sin of Adam be faid to be imputed to his Pofterity, I fhall no way contradict it: But for any fuch Imputation, as is prefied by many, by which Men thould be made formally Sinners before GoD, and the Sin no ways looked upon as theirs, but only by Means of fuch Imputation, I neither find the Scriptures affirming, nor am otherwise able to comprehend it.

1.0 SECT. XI. Though Juffification and Salvation came by the fecond Adam, as Condemnation and Death came Ŀi, by the First, yet are there many different Confidera-tions between the bringing in of Salvation by the one. \mathbf{k} and of Condemnation by the other. The Apostle himself instances in two Particulars wherein they ł, differ greatly, Rom. v. 15, 16. And befides these there are many others. As First, the Sin of Adam by which he brought Condemnation upon the World, was as well the Act of all his Posterity as his own, in 31 which Respect they may as truly be faid to have brought Condemnation upon themselves, as Adam; but that Obedience, by which CHAIST brought Salvation into the World, can with no Propriety be faid to have been theirs, or performed by them, who are faved by it, fo that these cannot now be faid with any more Truth to have faved themfelves, than if they had not been faved at all. It is faid indeed, that GOD was in CHRIST reconciling the World unto bimfelf, 2 Cor. v. 19. But it is no where faid, that the World was in CHRIST reconciling itself unto Gop. 2. Adam by his Sin brought Condemnation upon those who were in his Loins, and had a natural being in him : But CHRIST by his Obedience brought Salvation unto them, that had no fuch Relation to him, nor any being in him, either natural or fpiritual; (which is by Faith) but were wholly Aliens and Strangers from him, yea and Enemies to him. 3. All those

those that are condemned by Adam had their being in him, at one and the fame Time. Cain was not in Adam before Judas, nor Judas after Cain. But among those that are faved by CHRIST there is a difference of Time in Respect of their ingrasting into him : Some are fooner, and fome later in him. Andronicus and Junia. Paul's Cozens, were in CHRIST before bim. Rom. xvi. 7. 4. That Difobedience of Adam by which he brought Condemnation upon the World, was active; but that Obedience by which CHRIST brings Salvation to the World, is paffive. as hath been already proved, and may farther appear by comparing, Rom. v. 19. with Phil. ii. 8. &c. 5. Laftly, the whole Weight of the Redemption of the World by CHRIST, depended upon the Merit of that Obedience of his by which it was procured ; and not at all upon any Relation of those to him, or feminal Involution or Comprehension in him, for whom it was procured. But the Burthen of the Condemnation coming by the Transgreffion of Adam, depended not only upon the Demerit of the Transgreffion, but upon the Relation of those to him who were condemned by him, as having a true feminal Being in his Loins. when he transgreffed. So that though the Sin of Adam had been of lefs Demerit in the Sight of Gon than it was, yet might Adam's Pofferity juftly have been involved in the fame Condemnation by it. wherein now it is. But if the Obedience or Suffer. ings of CHRIST had been of lefs Value than they were, the Redemption of the World, could not have been obtained by them.

SECT. XII. Hence the different Manner of the Scriptures speaking of the one and of the other, is very confiderable. When it speaks of the Redemption or Justification by CHRIST, it useth an Expresfion importing the Worth of CHRIST in his Sufferinge, as where GoD is faid for CHRIST's Sake, to have forgiven us our Sins, as Epb. iv. 32. But when it speaketh of the Condemnation of the World L

by Adam, it no where faith, that GOD for Adam's Sake, subjected the World to Death and Condemnation : But only thus, By one Man Sin entred into the World, and Death by Sin, Rom. v. 12. And again, through the Offence of one many are dead, ver. 15. Again, By one Man's Offence Death reigned by one, ver. 17. Still using Expressions which do not necessarily import the Sin of Adam to have been the meritorious Caufe. (though this be not denied) but rather the inftrumental Caufe of this Condemnation. It is true, the Virtue of the paffive Obedience of CHRIST itfelf. whereby the Salvation of the World is purchased, is many Times expressed by the same Particles of Speech By, and Through, as Rom. v. 11. By whom we have ł received the Atonement. But there is nothing more frequent in Scripture, than to fpeak that fparingly and in general Terms in one place, which it fpeaketh fully, and with exactness, in another. When we have Expressions that are fuller, and more diffinct in any Place, we are not to confine our Apprehenfions to those that are lower and more general. As in the Cafe in hand, the more frequent Expressions are, that, by CHRIST or through CHRIST, and fo by his Blood, or through his Blood, we have Redemption, or Remission of Sins : Yet must we not from hence conclude. that therefore CHRIST, or his Blood are barely an inftrumental Caufe of Redemption, and have nothing of Merit in them, because these Particles, by 1 and through, ufually fignify an inftrumental Efficiency, and no more. For the Scripture elsewhere fupplieth that which is wanting in fuch Expressions, and represents to us that peculiar Kind of Efficiency, which we call meritorious in CHRIST and his Sufferings. And had it been fimply the demerit of Adam's Sin. that had brought the Condemnation upon his Posterity, there can hardly a Reason be given, why the Sin of the Angels that fell, fhould not have brought the like Condemnation upon their whole Creation : Becaufe doubtlefs the Sin of thefe Angels, was as full of Provocation, as the Sin of Adam was.

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AND doubtless the Confideration of that Difference between the first and second Adam, which we have in hand, I mean in respect of the great Disproportion between the Demerit of the one, and Merit of the other, is the Ground of that comfortable Difference between them, wherein the Apostle fo triumpheth, Rom. v. 15. But not as the Offence, so also is the free Gift, viz. in refpect of the Efficacy in the one to condemn, and in the other to justify and fave. There is a great Difference between them in this regard; For if through the Offence of one, many be dead, much more the Grace of. GOD, and the Gift by Grace, which is by one Man JESUS CHRIST, bath abounded unto many. If the Sin of Adam hath been able to involve many, i. e. His whole Posterity, all that shall be born of him, in Death and Condemnation; much more the Grace, i. e. the gracious Purpose of Gop towards Men, and the Gift by that Grace, Justification, by fuch a Man as JESUS CHRIST. who is both GOD and Man, doth abound unto many, i. e. doth juffify and fave with far greater Efficacy, all those that by fpiritual Regeneration and true Faith defcend from him.

THERE being these Differences between Adam, in his condemning the World and CHRIST in his faving it; it is evident that all such Arguments as are drawn from the Agreement between them, are invalid and insufficient, except they have some other Foundation to bear them.

SECT. XIII. That which makes true Faith inftrumental in Juffification, is nothing that is natural to it, but fornewhat that is extrinifical, viz. The good Pleafure, and Appointment of G o p. Therefore it is unqueftionably evident, that Faith doth not juffify, as it relates to CHRIST, or as it apprenends him, or Redemption by him, becaufe all these Properties or Ads, are natural to Faith, and that Faith which had not or doth not all this, is no true Faith : Wherefore, if Faith juffified, by virtue of any of these, it would juffify by itfelf, or by fome Quality, or Adt that is proper to L 2

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it, or inherent in it. Hence it is that Scripture fill fulpends the juftifying Power of Faith, upon the Will, free Grace, and good Pleafure of God, but never upon any Act or Quality proper to ittelf. This is the Will of him that fent me, (faith our Saviour, Juhn. vi. 40.) that every Man that feeth the Son, and believeth in him, found have everiafting Life. I might add many other Scriptures, as John. i. 12. where it is faid, that to those that received CHRIST, i. e. that believed in him, God gave the Power or Prerogative to be his Sons, i. e. decreed that fuch should be Sons unto him, and by virtue of fuch a Decree, really made them fuch upon their believing; which clearly shows, that believing in CHRIST, as fuch, doth not make a Son of GOD, but receives this Power or Prerogative by effectal Gift from GOD.

Bur when I deny that Faith justifieth as it layeth hold on CHRIST, I am far from conceiving that any Faith can justify, but that which layeth hold on CHRIST; yea, I verily believe, that whereas there are many other Acts of Faith befides laying hold on CHRISTS as to comfort and firengthen and purify the Hearts of those that believe, yet that Decree or good Pleasure of God, which (I conceive) makes Faith juflifying, concurs with it towards this great Effect, only in that Act of laying hold on CHRIST, and not in any of the ŝ) other. So that, in this Senfe, I grant and hold that Faith may be faid to justify, as it layeth hold of CHRIST comparatively, viz. as this Act of Faith is diftinguished from those other Acts which it likewife produceth : It doth not justify either as it comforts, or as it purifies the Heart, but only as it relateth to CHRIST, and layeth hold on him. This only I deny, that this Act of Faith, whereby it layeth hold on CHRIST, hath that inherently in it, or any otherwife. than from the Will and good Pleasure of God, which makes it available to Justification.

SECT. XIV. It hath no Foundation, either in Scripture or Reason to fay, that CHRIST by any Imputation of Sins was made *formally* a Sinner: Or, that

that Sin in any other Senfe was imputed to him, than as the Punishment due to it was inflicted on him. So Bishop Davenant makes the Imputation of Sin to CHRIST, to stand in the Translation of the Punishment of Sin upon him. And in another Place, CHRIST was willing so to take our Sins upon bim, as not to be made a Sinner bereby, but a Sacrifice for Sin. So that if the Men with whom we have to do in this Bufiness of Imputation, would but stand their own Ground, and walk peaceably with their own Principles, we thould foon compromise. For their great Maxim is, that'in that Manner wherein our Sins are imputed to CHRIST, in the fame CHRIST's Righteoufnefs is imputed to us. If fo, then we are not made formally righteous by any Righteousses of CHRIST imputed 10 us, because CHRIST was not made formally a Sinner by any Sin of ours imputed to him.

SECT. XV. Faith doth not only declare a Man to be in a juffified State, but is the Means by which Juffification is obtained; fo that no Man is juffified in the Sight of GoD, until he obtains this Grace by believing. This is the conflant Doctrine of the Scriptures: And there is not one of our reformed Divines that oppofes it. We conclude, (faith the Apoftle.) that a Man is juffified by Faith, withbout the Works of the Law, Rom. iii. 28.

SECT. XVI. The Sentence or Curfe of the Law, was not properly executed upon CHRIST in his Death; but this Death of CHRIST was a Ground, whereupon God difpenfed with his Law, and let fall the Execution of the Penalty or Curfe therein threatned. In this Senfe indeed CHRIST may be faid to have fuffered the Penalty or Curfe of the Law. Firfl, it was the Curfe or Penalty of the Law, now ready to be executed upon all Men for Sin, that occafioned his Suffering. Had not the Curfe of the Law been incurr'd by Man, CHRIST had not fuffered at all. Again 2dly, (and fomewhat more properly) CHRIST may be faid L 3 to

to have fuffered the Curfe of the Law, because the. Things which he inffered, were of the fame Kind (atleast in Part) with those which God intended, by the Curfe of the Law, against Transgressors, namely Death. But if by the Curfe of the Law we underfand either that intire System of Penalties, which the Law itself intends in, the Term Death, or the Intent of the Law, touching the Quality of the Persons, on whom it was to be executed ; in neither of these Senfes did CHRIST fuffer the Curfe of the Law; nei. ther ever hath it, nor ever shall be fuffered, by any Transgressors of the Law that shall believe in him. So that God required the Death and Sufferings of CHRIST, not that the Law properly, either in the Letter or Inmention of it might be executed, but on the contrary, that it might not be executed upon those that believe.

CHAP. III.

Some Diftinctions necessary for the farther understanding the Question, and the clearing of many Difficulties.

SECT. I. The Word Justification is taken in a dou-Signification it usually fignifieth that Act of GOD, whereby he justifieth, i. e. absolve that believing Sinner from the Guilt of, and Punishment due to, his Sins. It may, in this Signification, fignify also any Act of any other efficient Cause (of which Kind there are many) whereby it contributes any Thing towards the Justifaction of a Sinner.

In the paffive Senfe, Justification may fignify the Effect itelf, or any or all the former Actions, but most properly.

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properly that compleat Effect wherein all their feveral lafluences center, viz. that Alteration which is made in the State of a Perlon, when he is *justified*. Which fundeth in this, that whereas he was before under the Guilt of Sin, and liable to Condemnation, now he is a free Man, acquitted and discharged from both.

SECT. II. Judice or Righteou/ne/s hath feveral Accepnations in Scripture. When it is attributed to Gon, it fignifies fometimes, that universal and absolute Holisels of his Nature, which maketh him infinitely averfefrom doing any Thing contrary to the Rules of Justice and Equily, and inclines him to do all Things agreeable hereunto. Sometimes it fignifieth, what we commonly call Truth or Faithfulne/s, in keeping Promife. Thirdly, it fignifies that gracious Disposition towards his People, by which he is still inclineable, to do them good, to support them in Trouble, or to deliver them out of Trouble : And this is the most frequent Signification of the Word. Thus Plal. cxlv. 7. They fall abundantly utter the Memory of thy great Goodness, and shall fing of thy Righteou/nefs, that is, of thy Clemency and Grace towards thy People. It fometimes means Fourthly, his Way or Method of Justification. Thus Rom. iii, 21. The Rightgoufness of GOD which is without the Law, (i. e. the Way GOB hath found out for the Justification of Men, which confifts not in the Obfervation of the Law) is faid to be manifested, being wituffed by the Law, the writings of Mofes, and the Prophets. So the Verse following : The Righteousness of GOD, which is by the Faith of Jefus Chrift. In the like Senfe the Word is also used Rom. i. 17. Rom. x. 3. In all which Places, by the Righteousness of Gop, is meant that way of Jufification, which God himfelf out of his special Wisdom and Grace hath found out, being far differing from that way of Justification, which the Thoughts of Men run fo much upon, viz. by the Works of the Law. In the fame Kind of Expression. Men's own Righteoufnefs, fignifies (Rom. x. 3.) that Way or Means by which they feek to be justified.

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In the fixth Place, I-conceive that fometimes, GOD's Severity against Sin and Sinners, is expressed by this Word, Righteoufself. In this Seuse the Word may well be taken, Rom. iii. 25, 26. Gc. that he might be juss, and a Jussifier of him that believeth in JESUS. That is, that GOD might appear to be a severe Judge and Punisher of Sin, and yet jussify and acquit all those from Sin who believe in JESUS. Seventhly, CHRIST himself fometimes feems to be called the Righteous/ness of GOD, as he is the great Author or Mediator of that Righteous or Jussification which GOD vouchfafeth to the World. Lastly, the Company of those that are made righteous or jussified by GOD through CHRIST, are called the Righteous/ness of GOD: 2 Cor. v. 21.

SECT. III. Again fecondly, this Word Juffice or Righreousnels, when applied to Men, sometimes fignifieth, that general Frame of Heart, confifting of all those holy Dispositions which are found in some Degree, in every Child of God. It fignifies Secondly, the Fruits, Works, or Actions, arifing from fuch a Frame of Heart. Thus it is used Acts x. 35. I John iii. 7. and elsewhere. It means Thirdly, that particular Disposition, which inclineth a Man to deal uprightly with all Men, together with the Fruit of fuch a Difporition. Fourthly, Jusification itself, (in the paffive Sense,) is fometimes expressed by the Word, Righteoufne's. Thus Gal. ii. 21. If Righteousness (Justification) come by the Law, by the Works of the Law, then CHRIST is dead in vain. So Rom. x. 4. CHRIST is the End of the Law for Righteouf. nefs (i. e. for Juffification) to them that believe. Thus alfo. to make Righteous and to Justify, are the fame: Compare Rom. v. ver. 19. with ver. 18. Fifthly, fometimes CHRIST himfelf is (by an Ellipfis of the Efficient or procuring Cause very usual in Scripture) called the Righteou/nefs of Men. i. e. the Author or Procurer of their Justification or Rigteousnels : as Jer. xxiii. 6. 33. 16. Sc. By the fame Figure of Speech, he is elsewhere called our Hope, our Life, our Sanstification, our Redemption, &c. i. e. the Author, and Procurer of all these respectively. Sixthly, by a metometonymy of the Caufe for the Effect, or of the Antecedent for the Confequent, (a common Dialect also in Scripture) as well the Benefits and Rewards of a Man's Righteoufnefs, in the first and third Acceptation of the Word, as the Bleffings that accompany the Righteou/ne/s which we have in our Justification, are fometimes expreffed by the Term Righteoufnels. Thus Job. xxxiii. 26. GOD will render unto Man his Righteou/nefs. i. e. will reward every Man's Uprightness with fuitable Bleffings. So Pfal. cxii. 9. His Righteousness remaineth for ever, i.e. the Praise and Rewards of his Righteousness shall be durable and lafting. Seventhly, the Word Righteou/nefs, in some Construction hath no precise Signification, distinct from the Word with which it is joined, but together with that Word makes a Signification of one and the fame Thing. Thus in the Phrase of imputing Righteoufnefs. (Rom iv 6, 11. Sc.) the Word imputing doth not fignify one Thing, and Righteoufnels another, but together they fignify one and the fame Act of Gop, which we call, free justifying : So that to impute Righteousness, is nothing elfe but freely to justify : and Righteousnels imputed, free Justification (passive.) Many other Inftances might be given in feveral Forms of Speech, the true Senfe whereof is not to be gathered from the proper Signification which the Words have feverally in other Constructions, but from the joint Afpect of them in that Phrafe.

THE Word Righteoufnefs, according to the Propriety of the Hebrew Tongue, which often uleth abstracts for concretes, fignifieth fometimes a Society or Company of juffified ones, fometimes of just or upright ones. In the former Senfe you have it, 2 Cor. v. 21. That we might be made the Righteoufnefs of GoD in him. i. e. a Company of juffified Perfons, made fuch by GoD, through JESUS CHRIST. In the latter Senfe you have it I/a. lx. 17. where GoD pronifeth to his Church and People to make their exactors Righteoufnefs, i. e. Men that fhould deal righteonfly. In this dialect of Speech, Powerty, (fo it in in the Original) is put for a Company of poor Men, 2 Kings xxiv. 14. So Captivity, for a Company of Captiant tives, 2 Cbr. xxviii. 5. Deut. xxi. To. and in fundry other Places. So again, Circumcifion for circumcifed, Pbil. iii. 3. Election for elected, Rom. xi. 7.

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So that in the Queffion in hand, great Care must be had, that we be not intangled by the various Significations of the Word, *Rigbieoufnefs*, which without much Heedfulnefs, may occasion our Stumbling.

THE Righteoulnels of CHRIST is twofold : The one, * Divines call the Rightcoufnels of his Person: The other, the Righteousness of his Merit. § The Righteoufnels of his Perfon is that, whereby he is himfelf righteous : The Righteou/nefs of his Merit, that, whereby he justifieth others. The former confisteth partly of that Integrity which was in him, partly of that Obedience which he performed to the Moral Law, or that Law which is generally imposed upon all Men. The latter, of that Obedience which he performed to that peculiar Law of Mediator ship, which was imposed upon him alone, and never upon any Man belides. For it is evident that CHRIST both did and fuffered many Things, not fimply as he was Man, but as he was Mediator : Especially his voluntary Submission to Death, for the Ranfom of the World. If CHRIST had been bound, by the Moral Law, to die, his Death had been ineffectual for others : + For certain it is, that no Man dischargeth another Mans Debt, by paying his own. Befides, he that maintaineth, that CHRIST was bound by the Moral Law to die, faith (in effect) that if he had not died he

 See Paraus De Iufti. Christi Activ. et Paffiv. P. 180. Dr. Prideaux Lect. 5. de Iuftifi. P. 162. Mr. Bradshaw Justifica. P. 68, 69. Sc. Mr. Forbez, Justifica. c. 25. P. 111, 112. Sc § Obedientia Christi duplex est, altera, quam vi legis communis, qua

§ Obedientia Chrifti duplex est, altera, quam vi legis communis, qua treatura rationalis, verus homo cum essetti altera, quam vi legis de mediatione peculiaris, sive patti de redemptionis negotia initi, quam generis humani Mediator et Redemptor, Deo Patri, debuit et exhibiti, Gataker against Gomarus, P. 4. See further P. 15. et P. 25. ibid.

* † Qui obedientiæ activæ aut fantitati nativæ, merirum justitiæ aferibunt, mortem Chrissi fine dubio inanem reddunt. Pareus De Iustic. Christi. Activ. and Pass. P. 181. 182. &c. he had been a Sinner, and fo abafeth to the Duft the Infiniteness of that Grace, which he manifested to the World, by dying for it.

THE Truth and Neceffity of this Diftinction, might be evinced from many Scriptures, particularly I/a. liii. 11. 2 Cor. v. 21. Heb. vii. 26. Heb. ix. 14. 1 Pet. iii. 18. By all which Paffages it is evident, that CHRIST doth not jufify others by the moral Righteoufnels of this Perfon whereby himfelf was made righteous, but by that other Righteou/nels, which we may call mediatory, faitifactory, paffave, or Meritorious; and yet that this Righteou/nels itelf could have done nothing, but upon prefuppofal of the other.

Pareus observes, touching this Diffinction, the neglest bereof cauleth much Confusion, and incumbreth the Dostrine of Justification with many Difficulties and Inconveniences, and renders it bardly defensible against the Papists and other Adversaries of it. Therefore in managing the prefent Question about Imputation, special care must be had, that we neither use ourselves, nor admit from others, these Words, the Rightcousses of CHRIST, but with an Eye to this Distinction.

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SECT. IV. A Thing may he faid to be *invjuted* to a Man in feveral Refpects. Firft, a Man's own Acts whether good or evil, are faid to be *imputed* to him, when he is fimply, and without Reference either to Reward or Punifhment, reputed or pronounced the Doer of them. In this Senfe, as well the Active as Paffive Obedience of CHRIST, are by GOD *imputed* to CHRIST himfelf, and to no other; and the Sins of Believers, to themfelves that have committed them, and to none other.

SECONDLY, a Man's doings whether good or evil, are faid to be *imputed* to him, when he is either rewarded, or punished because of them. In this Sense Shemei requests David, that he would not *impute* Folly to him, that is, that he would not punish his Folly. So the Sins of Unbelievers may be faid to be *imputed* to them,

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when they are punished by GOD in this World, or the next for them.

3 THIRDLY, Another Man's Offence may be faid to be imputed to us, when either we are looked upon as Advisers, or Furtherers of him therein, or are punished, as if we had been acceffary thereto : And to another Man's Virtue, Learning, Valour, may be faid to be imputed to him, who is looked upon, as the Author, Teacher, or Incourager of the other, in any of thefe. In this Senfe the fair Carriage of King Joaf towards the beginning of his Reign, may be imputed to Tebojada the Prieft, 2 Kings. xii. 2. with 2 Cb. xxiv. 2. Thus the Knowledge and Courage which were found in Peter and John are (in Effect) imputed to CHRAST by the Priefts and Rulers, Acts. iv. 13. In this Senfe also the Victory won by the Soldiers, is oft imputed to the General.

.6 FOURTHLY, one Man's Wickedness, may be faid to be imputed to others, when they are punished in confideration thereof: As on the contrary, a Man's virtue or well-deferv-• 1 ings, may be faid to be imputed to others, to his Children. or Kinsfolk, when they are well dealt with, because of 4 their relation to fuch a Man. In this Senfe David imputed Jonathan's Kindness to Mephibosheth his Son, when he perfetted him to Honour, in confideration thereof: And fo the wicked Act of those that accused Daniel. may be faid to have been imputed to their Wives and ÷, Children, by the King, when he caufed them also to be caft into the Lions Den. In this Senfe of Imputation (and in this only) the Sins of Men may be faid to be imputed to ÷ CHRIST, viz. because he fuffered the Things which he did fuffer, in confideration of them: And these Sufferings of his may be faid to be imputed to us, because we are rewarded, that is, justified and faved in confideration of But that either our Sins, should be faid to be imthem. 1 puted to CHRIST, because he is reputed by GOD to have committed them, or that his Righteoufnefs, whether Active, or Paffive, should be faid to be imputed to us. because we are reputed by GOD to have done or fuffered

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the one or the other, * hath no Foundation either in Scripture or Reafon.

SECT. V. Fifthly, a Thing may be faid to be imputed to a Man when he is dealt with, as if he had fome Qualification in him, whereto there are special Privileges belonging, when yet he hath not that Qualification, but comes to the Privileges fome other Way. In this Sense Righteou/ne/s is faid to be imputed to him that believeth. Rom. iv. 6, 11, &c. that is, he that truly believeth in CHRIST, is looked upon by GOD, and partly hath, and partly shall have all the Privileges which belong, by Covenant, to a perfect Law-Righteoufne's, though there be no fuch Righteou/ne/s found in him; becaule CHRIST by his Death hath purchased a Right for him to these Privileges, which are actually given him on his believing. So that to fay, God imputeth Rightoufnels to a Man, is but in Effect to fav, that Gon looks upon him with the fame Favour, wherewith he would look upon him, if he were properly and legally righteous, and intends all the farther Privileges of fuch a Righteou (ne/s unto him.

SECT. VI. There is no Term belonging to the Doctrine of Juftification, more incumbred with Variety of Significations than this of Imputation, and confequently more obnoxious to Miflake. There is fearce any Propolition, wherein this Word is uled indefinitely, but may both be granted and denied, according to the different Senfe thereof. For Example, fuch Propolitions as thele: The active Obedience of CHRIST is imputed; The active Obedience of CHRIST is not imputed: The palfive Obedience of CHRIST is not imputed; The palfive Obedience of CHRIST is not imputed; Sc. are either true or falle, according as the Word imputed, is understood in them. M

* In this Senfe the Imputation as well of the Paßive, as Active Obedience of CHRIST, are elsewhere denied in this Treatife. See Part I. Ch. ix. Sect. iv. &c. Therefore fpecial Care must be had how this Word passeth, or is admitted in the prefent Controversy.

SECT. VII. Obedience to the Moral Law may be faid to be required of Men in two Respects : First, by way of Justification, that a Man may be effeemed righteous by God, and have the Privileges of Righteou/ne/s conferred upon him. Secondly, by way of SanElification, that he may express his Subjection to God, and his unfeigned Defire of pleafing him in all Things. In both Refpects this Obedience was required of Man in his State of Innocency, and is still required of the Holy Angels, yea, and was required of the LORD lesus himfelf. Compare Mat. iii, 16. with John. xv. 10. Sc. But fince - 2 the Fall of Man, it is not required of him, by way of a Justification. This is evident from these two Confiderati-First, because a Man once failing in the least Point ons. of Obedience (as all Men did in the Fall) is not capable of any fuch Obedience to the Law, whereby he may be justified; no, though he should keep the Law with all poffible Exactnels ever after to the World's End; The Condition of a legal Justification being, that a Man must continue, from the first Entrance upon his Being, to the End thereof, in all Things that are written in the Law to do them. Secondly, because GOD hath opened another way for the Justification of Sinners, viz. Faith in CHRIST, and he never fets up one way against another. Therefore to affirm, that the fulfilling of the Law is required of any Man either by himfelf or by another in his Stead, for his Justification, is to affirm, either that a Man that hath finned, hath not finned, or that that which GOD hath faid. he hath unfaid.

SECT. VIII. CHRIST may be faid to have kept the Law, in Referrence to our *Juftification*, in a double Senfe, either 1. for us, or 2. in our Stead. In the former Senfe, it may be admitted, that CHRIST kept the Law for our *Juftification*, but not in the latter. The former only imports, that this Obedience of his had an Influence on our *Juftification*, and did contribute what was of abfolute Neceffity

Neceffity thereto: The latter Sense imports, that the keeping the Law, was primarily required of every Man for his *Justification*, fince the Fall, and that GOD, in Respect of the personal Disabilities of Men for this, funt his Son to perform it in their Room. But this Supposition stands convict of a manifest Untruth in the former Distinction.

SECT. IX. The *Juftification* of a Sinner (I mean *Paffive*) though it be but one Effect, yet may be alcribed to many different Caufes, according to their feveral influences. Got may be faid to *juftify*, CHRIST may be faid to *juftify*, yea, the *Holy Gboft* may be faid to *juftify*, *Faith* may be faid to *juftify*, the *Minifler* may be faid to *juftify*, (as well as to fave, t *Tim.* iv. 16.) Remiffion of Sins may be faid to *juftify*. Whatfoever contributeth any Thing, more or lefs, either in a fuperior or inferior way, towards the producing an Effect, the Effect itfelf may not improperly be afcribed to it. So it is as true to fay, the Sling in *David's* Hand, or the fmooth Stone which he flang, or his Act of flinging, killed *Gefab*, as to fay, that *David* himfelf killed him ; though it's true, *David* was the principal Efficient in this Action.

CHAP. III.

A Survey of Justification, in the several Causes of it.

SECT. I. To give fome farther Light, whereby to difcover the Weaknefs of those Arguments, that are brought against the main Conclusion I have defended, I thought it not amifs, to shew how the Grace, Justice, M 2 and and Wisdom of GOD sweetly confpire in the Justification of a Sinner. And because the perfect Knowledge hereof depends upon the Knowledge of the feveral Causes concurring thereto, I defire leave to premise fome Rules touching the Nature of Causes in general.

1. THERE are four Kinds of Caufes under which all Manner of Caufes, be they never fo various, are comprehended. These are usually called, 1. the efficient, 2. the final, 3. the material, and 4. the formal.

SECT. II. 2. The efficient and final Caufes, are never any Part of the Effect produced, but are always extrinfecal thereto. On the other Hand, the material and formal Caufes are always intrinsecal to the Effect, and together make up the intire Subflance and Effence of it. For Example, The Carpenter, who is the efficient Caufe of the Houfe that is built, as likewife his Axe, Saw, and Hammer, are no Parts of the House; neither is the Accommodation of the Dweller or Owner, which a is the final Caufe of the House, any Part of it. But the Timber, Brick and Stone, which are the material Caufe of it, and the Order, wherein they are wrought together in the Building, which is the formal Caufe, are the effential and conflituting Parts of the Houle : So that if either of these should be altered or taken away, the House itself must be altered, and taken away with them.

3. No Caule can put on more Relations of Caulality than one, in Respect of one and the same Effect. That which is the efficient Caule of a Thing can never be the formal, nor the material, or final Caule of it. So again, that which is the material Caule of a Thing cannot be the formal, nor yet the efficient or final: And there is the fame Confideration of them all. Neither the Carpenter, nor his Skill, nor his Axe, nor his Hammer (which are all Efficients) can be the Matter of the House he builds with them, neither can the Timber or Stones, which are the material Caule of it, be the efficient Caule alfo.

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4. THOUGH there be but four Kinds of Caules in general, yet under every one of these, there are several Species of Causes comprehended.

SECT. III. And First, of efficient Causes, some are principal, others less principal. The principal efficient Cause, is that which worketh from itself, having other Efficients under it, which work likewise towards the fame Effect, but depend upon it in their working: The Carpenter is the principal efficient Cause of the House, his Axe, Saw, and Hammer, are but instrumental Efficients; because though these contribute fomething towards the Building, yet they are ordered in their Working by the Carpenter, and would do nothing if they were not moved by him.

AGAIN, of Caufes *Efficient*, whether principal or lefs principal, fome are natural, fome moral. By the Efficient natural, I mean, that which contributes towards the Effect, by fome Power that is natural to it. Thus the Sun is the natural efficient Caufe of the Light in the Air.

THE moral efficient Caufe, is that which contributes towards an Effect, by inclining the Will of the natural efficient Caufe (capable of fuch Motion) towards the effecting of any Thing. Thus the Wages for which a Workman contracts to build an Houfe, the Hope he hath of receiving his Wages, and the inward Difpofition which is in the Workman, to undertake fuch a Work in Confideration of fuch Wages, may all be called moral efficient Caufes of that Work. So the Kindnefs which Jonathan flewed to David, was the moral efficient Caufe of that Favour which David flewed to Mephibofleth his Son. And fo the Greatnefs of the Sin of Sodom and Gomorrah, together with the Juftice of Goo, was the Caufe of that horrible Deftruction that came in Fire and Brimftone upon them.

SECT. IV. Thirdly, of the efficient Caufes, fome are more remote, and mediate, others more near and immediate. The remote Caufe of a Thing, is that M-3 which. which contributes toward effecting it, yet doth not effect it, but by the Mediation of another. The immediate Caufe is that which produceth the Effect, without the intervening of any other Caufe. Thus a Man's eating and drinking, are the remote Caufes of his Health and Strength, by Means of a good Digestion, which is the immediate Caufe thereof. So that Temperance which the Apostle speaketh of, 1 Cor. ix. 25. in him that firiveth for Masteries, is the remote Cause of all those Victories which he obtains. And whatever ł qualifies the natural Efficient for producing an Effect, may properly be called a remote Caufe of it. And in this Refpect the active Obedience of CHRIST to the Law. may be called the efficient Caufe of Justification, but remote, not immediate, because this qualified him for those Sufferings, whereby this great Effect was procured. :|

SECT. V. The fecond Sort of Caufes mentioned, was the final Caufe; there are feveral Kinds of this Caufe alfo.

THE final Caufe or End of an Effect, is either fuch an End as the Effect is naturally apt to produce : Or fuch an End, as is occafioned by the Effect, but accidentally only. Thus the hardening of wicked Men, and fo increafing their Condemnation, are accidental Ends of preaching the Gofpel : Whereas the foftening of the Hearts of Men, and fo the furthering them in the ways of Salvation, are the proper Ends thereof.

AGAIN, of final Caules, fome are primarily fuch, and more properly to called : Others are fecondarily fuch, and lefs properly fo called. The former, is that which the principal Efficient intends to attain, by means of fuch an Effect produced by him.

THE latter is that, for whole good, the End properly fo called, is intended. Thus the Patient is the End of that Recovery, which the Phylician feeks to procure.

SECT. VI. The third Sort of Caufes is, the Material; which is either properly, or improperly fo called. The natural Caufe properly fo called, is that which

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in Union with the Form, makes up a fubitantial compounded Body. The Matter of a Thing improperly fo called, is that which hath fome Kind of Analogy to that which is Matter properly.

SECT. VII. The fourth Sort is called the formal Caufe. This is divided into that which is properly, and that which is improperly fo called. The formal, properly fo called, is that which together with the Matter makes up a fubftantial compounded Body. The formal Caufe of a Thing, improperly fo called, (which is that Kind of Form wherewith only we have to do in the Businefs of *Juftification*,) is always a Thing of that inferior Nature, which we call accidental.

SECT. VIII. Having laid down the feveral Kinds of Caufes, I come now to draw up the Doctrine itfelf, according to what hath been delivered.

I BRGIN with the efficient Causes of Justification, which are many, and those of very different Confideration.

THE principal, natural, efficient Caufe of Justification, is GOD Himself, Father, Son, and Holy Ghost, confidered as one and the fame fimple Effence: though this Act of Justification is in special Manner appropriated to the Father, as Redemption to the Son, and Sandification to the Holy Ghost, (in both which notwithflanding, all the three Persons, being one undivided Effence, must needs concur.) Thus Rom. viii. 33. where it is faid, it is GOD that justifieth, it is meant by Way of Appropriation of GOD the Father, because there is mention made of CARIST, immediately, it is CHRIST that died, & c.

SECT. IX. Secondly, that he is the principal efficient Caufe, and not inftrumental, is evident also; becaufe he is not made use of by any other, in the Justification of, a Sinner, but himself projecteth the whole Frame of all Things, yea and manageth all Things inftrumentally concurring thereto. It is GOD that justifieth the Gentilas by or through Faith. Gal. iii. 8. fo Rom. iii. 30, &c. GOD maketh.

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maketh use of Faith, and fo of his Word, and of the Minifters of his Word, to produce Faith in the Hearts of Men, and confequently to justify them: But none of these can be faid to make use of Goo, in or about this great Effect.

51 THIRDLY, that he is the natural efficient Caufe of ę. Justification is evident, because herein he acteth out of in that Authority and Power which are natural to him. 2 It is true, he is moved to this by what is extrinfecal and not effential to him, viz. the Death and Sufferings of CHRIST : Yet the Act itself proceeds by Virtue of that Authority and Power, which are effential to him.

SECT. X. Fourthly, the moral Caufe of Juffification, as it is an Act of God, is that infinite Love, Goodnefs, 22 and Graciousness in Gov towards his poor Creature, Man, looked upon as miferable, and lying under Condemna-1 tion for Sin. This was the procuring Caufe of the Gift of CHRIST, and his Death and Sufferings from him, and confequently of that Justification, which is procured and purchased by CHRIST and his Sufferings. So God broed the World, that he gave his only begotten Son, that whofoever believeth in him, should not perifb, but have everlafting Life, John. iii. 16.

FIFTHLY, the external impulsive Cause of this Act of GOD. is CHRIST himfelf, through his Death and Suffer-1. 10 ings: Or (which is the fame,) the Death and Sufferings of Issus CHRIST. GOD looking upon CHRIST as a Sufferer for the Sins of Men, is thereby moved to deliver those that believe in him from that Condemnation which is due unto them. The Scripture is clear in laying down this Caufe: Even as GOD, for CHRIST's Sake, bath freely forgiven you, Eph. iv. 32. These Words, for CHRIST's Sake, are a plain and perfect Character of that Kind of Caule we now speak of. This with the former Caule are join'd together. Rom. iii 24. And are justified freely by bis Grace, (here is the inward impulsive Caufe of Justification,) through the Redemption that is in CHRIST JESUS, wiz. by Means of his Death and Sufferings : Here is the outward moving Caufe. Neither can the Death and Sufferings.

Sufferings of CHRIST, with any Shew of Resson, or with any tolerable Congruity of speaking, be referred to any other Cause in the Business of Justification, but the impulsive only. He that would make CHRIST the infrumental Cause of Justification, thruss his Faith out of Doors. And it is full more absurd to make either CHRIST himfelf, or any Righteous/ness of his whatloever, either the material Cause of Justification, or the formal Cause thereof. But it is above all the reft, to make either CHRIST or his Righteous/ness, both the formal and material Cause too, these Causes being of so opposite a Nature.

To this Kind of Caufe muft be reduced alfo the active or perfonal Righteoufness of CHRIST, as far as it hath any Influence upon the Justification of a Sinner. For though it be not faitifactory in itfelf, nor contributing immediately towards the Justification of a Sinner: Yet falling in Conjunction with the passive Righteoussis of CHRIST, and making his Blood to be the Blood of a Lamb without Spot, (1 Pet. i. 19.) it hath fome Kind of impulsive Efficiency towards Justification, qualifying (in Part) the Sacrifice of CHRIST for that Height of Acceptation with GOD.

THE Mifery of the poor Creature, Man, lying under Condemnation for Sin, cannot properly be call'd the Caufe of his $\mathcal{J}u/lification$: Yet it is fomeways reducible to this external impulsive Caufe, inafmuch as the Goodnefs of GOD, was hereby moved to take fome Courfe for his $\mathcal{J}u/lification$ and Salvation.

SECT. XI. Concerning Faith, the general and uniform Doctrine of reformed Authors, gives it for an infrumental efficient Caule of *Juftification*. But there are likewife other infrumental Caufes thereof, as the Word of GOD, the Preaching of this Word, the Minifter by whom it is preached, the right apprehending this Word, the Operation of the Holy Ghoff by which this Word is made effectual in the Heart: And in general, whatever contributes to the Work of Faith in the Soul, may be called infrumental to Juftification.

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SECT. XII. Secondly, concerning the final Caufes of *Jufification*, all Parties, are rearly agreed alfo: No Man denieth that the Glory of GOD, which is the fovereign End of all Things, hath the Pre-eminence allo among all the Ends of *Jufification* The great fubordinate End is the Advancement of the Perfons *jufified* to Glory and endlefs Happinefs.

THIRDLY, concerning the material Caule of Justification, fome conceive it is the Righteous/hess and Satifaction of CHRIST.

BUT by making these the material Cause of Justification, they divest them of the Honour, which is proper and peculiar to them, viz. of being the meritorious Cause. This is evident by the third Rule, that no one Cause can put on more Relations of Causality than one, in Respect of one and the same Effect. So that if the Righteousness of CHRIST be the meritorious Cause of Justification (which is granted on all Hands.) it cannot be the material Cause also. But in Truth, the Matter or material Cause of Justification, is no other than the believing Sinner.

FOURTHLY, What is the formal Caufe of Justification? Some believe, it is the Righteousness of CHRIST imputed to us. But that which is an efficient Caufe of Justification, cannot be the formal Caufe also. This is clear by the Tenor of that general Rule. But that the *Righteousness* of CHRIST is an efficient Caufe of Justification, hath been already proved; and is acknowledged by the Authors themsfelves of this Opinion.

SECT. XIII. And indeed if the Righteou/nefs of CHRIST be the formal Caufe of *Ju/lification*, then is a Believer righteous with the Righteou/nefs of CHRIST. This Proposition is evident, it being proper to every Form, to give a furtable Denomination to the Subject. But that a Believer is not to be reputed righteous with the Righteou/nefs of CHRIST, or with the fame Righteou/nefs wherewith CHRIST is righteous, I thus demonstrate: He that may lawfully be reputed righteous, with the fame Righteou/nefs wherewith CHRIST was righteous. tous, may lawfully be reputed never to have finned: Becaufe that Righteou/ne/s which either fuppofeth or admitteth Sin, can be none of the Righteou/ne/s of CHRIST; the effential Property whereof was to be his Righteou/ne/s who never finned. But that it fhould be lawful to repute any juftified Perfon under Heaven never to have finned, is fo notorious an Untruth, that Men need no father Light to comprehend the Darknefs of it. Therefore the Righteou/me/s of CHRIST imputed, is not the formal Caufe of Juftification.

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SECT. XIV.³ And this is the Confession of the most learned Abettors themselves of that way of Imputation, which we oppose. Indeed the general Current of reformed Divines, runs quite the other way. Who of our Writers, (hith Doctor Prideaux.) ever affirmed, that we are formally jultified by the Righteousself of CHRIST imputed? And Bishop Downham a great Champion also of Imputation, chargeth it upon his Adversaries as a Depravation of their Destrine, (he means his own and other Protestant Drvines.) that they will needs, with the Papists, make them hold, that we are formally righteous by that Righteouss, which is nut in us, but out of usin CHRIST, which is abfurd.

SECT. XV. There remains yet another Opinion, which looketh upon Forgiveness of Sins as the formal Cause of *Juftification*. * And this Opinion hath both the faireft and largest Quarter in the Judgments and Writings of *Protestant Divines*. For the general Confent of reformed Authors, (besides what hath been already delivered) I shall fatisty mykelf with the Testimonies only of two of eminent Note amongst them, both I conceive, without Exception, and of sufficient Learning and Integrity to be believed.

THE former of the two is David Paraus, fometime Chief Profession of Divinity in the University of Heidelburgh:

* The Author's Judgment touching the formal Caule of $\mathcal{J}u\beta i finite ion$.

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barsh : Who in his Tract concerning the active and paffive Righteonfnefs of CHRIST, having laid down his , Judgment thus, (p. 176) * that Remiffion of Sins for the Satisfaction of CHRIST imputed to us, is our whole and entire Justification, and argued accordingly, (p. 177) in the following Page, adds as followeth. I might bere produce the Authorities of the Fathers, who likewife place our Righteou/ne/s, (meaning, in Justification) in the alone Forgivenels of Sins for the Death of CHRIST : And accordingly cites feveral Testimonies out of Auftin, Oecumenius, and Ambrole. And immediately after: I might alfo alledge the Confent of Luther, Melancibon, Zuinglius, Oecolampadius, Bullinger, Calvin, Martyr, Musculus, Hyperius, Urfine, Olevian; from whose Doctrine in the Point of Justification, I do not wary a Nail's breadth. So that the Light of this Man's Reading and Judgment together, could difcover no other Opinion touching the formal Caufe of Justification, either in the Fathers, or any of the chief Protestant Writers, but that it stands only in Remission of , Sins.

THE latter is Mr. Thomas Gataker, a Man of approved Learning and Integrity: Who in Mr. A. Wotton's Defence, lately published by him, acknowledgeth (p 58.) that howfoever for bis Part, be deemeth it erromeous (and fo do I too, taking the Word Justification, in that large Settle which it keemeth he doth,) to hold that Justification confistent in Remission of Sins, yet that Calvin, Beza, Olevian, Urfine, Zanchius, Piscator, Pareus', Musculus, Bullinger, Fox, and divers others of great Note and Name, yea whole Synods of ours are found jo to fay; adding fatther, and yet were these Men never yet, for so faying, condemned as Heretics, but had in high Essen, as their Worth, Parts and Works

* Superest Quarta fententia &c. quod justificatio tota fit, remifio peccatorum propter banc farisfactionem nobis imputatam. Hanc fenteniam, ut veriorem, fimpliciorem, ac tutiorem amplecti me proficer &c. Pareus De Iustii. Christiane et Paff. P. 176. 177.

Poster buc afferre Authoritates Patrum Sec. Posser quoque offerre comfensum Lutheri, Melanothonis, Sec. P. 178.

Works well deferved, by these shat therein differed from them.

SECT. XVI. Now for the Proof of this, fome Things may be premis'd. As

1. That Jufification, being an Action, hath no formal Cause properly to called, because this is proper only to subfantial Beings. See Sect. XII. of this Chapter.

2. That there can in no other Respect be ascribed any formal Cause to *Justification*; but only as it makes an Alteration in the Person, or rather in the Condition of the Person *justified*.

3. That that Alteration which is made in the Condition of the Perfon jufified by his Jufification is, the Form or formal Caule of Jufification.

4. That we do not in this luquiry, seek after the formal Cause of *Justification* largely taken, but of that particular Kind of *Justification*, whereby a believing Sinner is justified by GOD, through the Redemption which is in CHRIST [ESUS.

SECT. XVII. These Things premised, I proceed to demonstrate, that Remission of Sins is the formal Cause of Justification.

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FIRST, if Remission of Sins be the first, immediate, and precise Effect of that Act of God whereby he justifieth a Sinner, then it is the proper formal Cause of *Justification*. But Remission of Sins is the first, immediate and precise Effect of that Act of God, whereby he justifieth a Sinner. The Scriptures themselves make an immediate Connection between God's Act of *Justification* and the Sinner's Absolution from his Sins, that is, from the Guilt and Punishment due unto them, when they call *Justification*, a *Justification* from Sin. Be it known unto you, Men and Brethren (faith Paul, Acts xiii. 38.) that through this Man is preached unto you the Remission of Sins; and by bim, all thet believe, are justified from all Things, from which ye could not be justified by the Law of Moles. Where we fee that Justification is immediately and direct-

ly from Sin, from the Guilt or condemnatory Power thereof, and confequently this must needs be the formal Caule of Justification.

SECONDLY, that which gives the Denomination of justified, to those that are justified, must needs be the formal Caufe of Justification. But Remiffion of Sins gives the Denomination of justified, to those that are 31 justified : Therefore Remission of Sins is the formal Caule of Justification. The Affumption I thus demonfirate. ÷,

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IF a Sinner be therefore justified, because he hath his 50 Sins remitted, then Remiffion of Sins gives the Denomination of justified to him. But a Sinner is therefore 3 justified, becaufe he hath his Sins forgiven him. Ergo, È. The Reason of the latter Proposition is, because that 1 Justification we speak of, being still opposed to Condemġ nation, must needs stand in an Exemption from Punish-2. ment, which is nothing elfe, but the having a Man's 15 Sins forgiven. For there is no Exemption from Punishment at the Hand of an infinite Judge for him that is 3 guilty, but by having his Sins forgiven : As on the . other Hand the Forgiveness of Sins, is a full Exemption ł. in this Kind. ÷.

SECT. XVIII. Thirdly, That Alteration in the Condition of the Perfon justified, which is caused therein by that Act whereby God justifieth him, must be the Caule of his Justification. But Remission of Sins, or Absolution from Punishment is, that Alteration which is made in the Condition of a Perfon justified by that Act of Gon whereby he juftifietb him. Ergo, this Alteration is the formal Caule of Juffification.

SECT. XIX. Fourthly, that which makes a justified Perfon, formally and compleatly righteous before Gon, is the formal Caufe of Justification. But Remission of Sins is that which makes a justified Person formally and compleatly righteous before Gov. Therefore this is the formal Caufe of Justification.

FIFTHLY, If Remiffion of Sins be a perfect and compleat Righteou/ne/s, then it is the formal Caufe of Juftification. But Remiffion of Sins is a perfect and compleat Righteou/ne/s; therefore the formal Caufe alfo of Juftification. That Righteou/ne/s which needeth not fear the Prefence or most diffined Judgment of GOD, is doubtlefs a compleat Righteou/ne/s. But Remiffion of Sins is a Righteou/ne/s that needeth not to fear the Prefence or thickef Judgment of GOD. Therefore it is a compleat Righteou/ne/s.

LASTLY, if the Remiffion of Sins, and the non-imputing of Sin to those that have finned, be Expressions of the fame Importance, and fignify the fame Privilege, or Condition of a Perfon justified, then is Remission of Sins the formal Caufe of Justification. The Strength of this Confequence lieth in this, that the Holy Gboft decribeth the Righteou/ne/s which God imputetb in Justification, by the Non-imputation of Sin. This is evident by comparing Rom. iv. 6, with ver. 8. And it was proved before that the Righteousness imputed by God in Justification, muft be the formal Cause thereof. It follows, that if Remiffion of Sins, and the Non-imputing of Sin, be Expressions of the fame Condition, Remission of Sins is the formal Caufe of Justification. Now that the Importance of these two Expressions is one and the ame, is apparent. For what doth God more, or other, in remitting Sin, than he doth in not imputing "? Or what doth he more in the not-imputing of Sin than he doth in remitting it? Not to impute Sin to him that hath finned, can imply nothing elfe, but not to charge the Guilt thereof upon him : And what doth Remiffion of Sins import either more or lefs?

Our of what hath been reasoned at large in this Chapter, concerning *Juftification* and the feveral Caufes thereof, a Defcription of it may be framed, wherein the attentive Reader may observe, either all or the greatest Part of the Caufes infifted upon.

Jufification is an AA of GOD, whereby having out of bis own unspeakable Grace and Goodness towards Sin-N 2 ners,

ners, given bis only begotten Son to make Atonement for them by bis Death; in Confideration of this Atonement, he freely pardoneth the Sins of all those that believe in him through JESUS CHRIST preached, or otherwise revealed by the Holy Ghoft unto them.

CHAP. V.

Scriptures alledged for the Imputation of CHRIST'S Righteou/ne/s or allive Obedience in Ju/tification an/wered, and the true Sense of them respectively established, according to the Judgment of the best Expositors.

CECT. I. Mistakes in Matters of Religion, are J usually occasioned by fomewhat which God hath well faid, but Men have not well understood. And as Gregory long fince observed in Matter of Practice, when Men conceive a Sin to be a Duty, there it is committed with an high Hand : So in Point of Judgment, when Men conceive Misapprehensions to be countenanced from Heaven, their Confidence lifts up itfelf very high, and the mildeft Contradiction, is an Abomination to them. Amongst many Signs that might be given of fuch an Opinion, this is one of frequent Observation ; when the Maintainers of it heap up Citations of Scripture, without end, as it were to overwhelm their Adverfaries with Divine Testimonies. For as the faying is, Nufquam eft, qui ubique eft, "He that is every where, is no where :" So it is much to be feared, an Opinion is no where in Scripture, which is pretended to be every where. When Men fhark about for Scriptures, and not . findinë

finding those that freely offer themselves, labour as it were, in the Fire, to redeem the Defect of full Proofs with Multitudes of such as they can find, it is a Ground of much Suspicion, that the Opinion is not of GoD, but of Men.

THE Scriptures are many, which are muftered up by the Mafters of that Way of *Imputation* which we oppofe, but amongft them all there is not one that fpeaks plainly or directly to the Bufinefs in Hand. A plain Sign, it is not they that fpeak at all, but the Spirit of the Men that fpeaketh in them, whatever they feem to fpeak in this Kind. I make no Queffion but I thall be able to give a thorough account of what I now affirm, by a parricular Examination of those Scriptures. I begin with those usually alledged from the Old Teftament.

SECT. II. The first Place is Pfal. xxxii. 1. Bleffed in the Man whole Transfort fion is forgiven, whole Sin is covered : Bleffed is the Man, unto whom the LORD imputub not Transfore fion, &c. The covering of Sin, mentioned here, is by fome conceived to be the Righteous/nels or active Obedience of CHRIST, which GOD imputing to Believers, covereth all their Sins therewith : To this I Answer,

1. SOME of our best Expositors conceive all the three Expressions to be Synonymous, of one and the sigmiscation; and yet conceive this Variety to be emphatical, and to note that Abundance of Grace in God, whereby our Sins are forgiven. * So Doctor Ames upon this Pfalm. § So Luther in his Summary of the Pfalm. Parens likewise, on Rom. iv. 7. is of the same Judgment, and cites Ambro/e with him.

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• Magna est Dei gratia qua peccata nostra remittuntur, Hoc eo ipio innuitur, quad tam emphatitca repetitione et quast congerie-verborum decaratur: quia rei tantae nulla jufficit Orationis forma. Amelius in P[a]. 32. Document. 6. Et mox Gratia Dei aundens est ad omnia [peccata] tollenda, levat, tegit, et non imputat.

S Iufitia nofira proprie est remiffio percatorum, se (ut lognitur Plalmus) peccata non imputare, peccata tegere. Luther. in Summ. Bl. 32. Peccatorum Remiffionem tribus loquendi generibus exprimit we samen omnia in idem cadunt. Steph. Fabrit. in Pl. 32.

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2. For thole two Expressions, not imputing of Sin, and covering of Sin : Calvin holds them to be the fame in Senfe, and that they are of the fame Importance with thole other Scripture Phrases, where GOD is faid not to remember Sin, to blot it out, to caff it behind his Back, or into the Depths of the Sea : And cites Augustine, as his Predecessor in this Interpretation. + So that none of all these (with many more that might be put to them) ever dreamt of the Rightsoufness, lying so close under this covering of Sin.

3. NEITHER can Sin be faid to be covered with the Righteoufmess, or active Obedience of CHRIST, fince, according to that very Opinion we oppose, Sin is wholly taken away by the Imputation of his Death, or passive Obedience, and this before the Imputation of the active Obedience be made to us. Now that which is wholly taken away, needs no further covering in respect of GoD, nor indeed is capable of any.

SECT. III. 2. Those parallel Scriptures, Jer. xxiii. 6. and xxxiii. 16. are alledged. And this is his Name whereby he shall be called, the LORD our Righteon/me/s.

I ANSWER, neither is there any Colour in these Words for the pretended *Imputation*. For,

FIRST, it is not here faid, that the Rightsoufmels of the LORD (hall be our Rightsoufmels, or that the Rightsoufnels of the LORD (hall be imputed to us for Rightsoufmels. No; here is profound Silence, concerning any Imputation.

SECONDLY, it is wholly repugnant both to the Grammatical and Rhetorical Importance of the Words, as likewife difagreeing from the Scripture Phrafe, and Manner of fpeaking in the like Cafes, to put fach an Interpreta-

† Peccaterum non recordari, est ea non postulare ad poenam. Id ipfum alibi dicitur, projicere post tergum, delere in star nubis, domergere in profindum maris, non imputare, tectumque babere. Certé si punit Deus, peccata imputat : Si vindicat, recordatur ; si ad judicium vocat, tecta non babes. Alque in bunc modum interpretatur Augustin. claris verbis, &cc. Calvin. Inst. lib. 3. c. 4.

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Interpretation upon them as this, CHRIST is our Righumfmels, by Imputation. CHRIST can in no tolerable Confiruction of Speech be faid to be imputed to us (the Imputation of a Perfon was never heard of) therefore cannot be faid to be imputed to us for our Righteoufnefs. But,

THIRDLY, and laftly, the plain and direct Meaning of the Place, is this. This is his Name whereby be fault be called, The LORD our Righteou/nefs, that is, He fhall be generally acknowledged by his People the Jews (for the Prophet speaks particularly of these, as is evident in the Context) as the Great Author and procurer of that Righteou/nefs or Justification in the Sight of GoD, (for Righteou/nefs is very usually put for Justification) upon which Abundance of outward Glory, Peace, and Prosperity should be caft upon them. This Interpretation is agreeable to the Scripture Phrase, and Manner of speaking in the like Cases. For,

FIRST, the Imposition of a Name upon either Thing or Perfon, often notes the Quality in either, or fome Basefit redounding from either, answerable thereto, (His Name fault be called, Wonderful, Counfellor, &c. (Ha. ix. 6) that is, he shall be acknowledged by Men, as an Actor of Things very strange and excellent, as one that is able and ready to give the best Counfel to those that repair uoto him. See like Expressions, Ezek. xlwiii. 35. Mat. i. 21, 23. Rev. viii. 10.

SECONDLY, There is nothing more familiar in Scripture, than to attribute an Effect to its Caule or Author, by a Verb Substantive only, or to affirm the Effect of the Caule directly. Thus CHRIST is faid to be our Hope, 17m. i. 1. To be our Life. Col. iii. 4. To be the Refurrezion. John xi. 25. To be our Peace. Epbel. ii. t4. To be the Glory of bis People. Luke. ii. 32. Meaning that he is Author, Purchafer, or Procurer of all thefe. So when he is faid to be our Rightcoufnels, there can no other Conftruction be made of it but this, that he is the Author or Procurer of our Rightcoufnels. Caboin is express for this Interpretation of the Passage. All thefe.

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these Expressions (faith he) * carry the same Meaning, that we are justified by the Grace of GOD, that CHRIST is our Righteousness, that Righteousness is procured for us by the Death and Resurrection of CHRIST.

THIRDLY, and lastly, that by Righteoulnels in Place, is meant Justification or Remission of Sins, and that by CHRIST's being called, the LORD their Righteou/ne/s, is only meant, that through him GoD would be reconciled to them and pacified with them concerning all their Provocations, appears from the Tenor of other Scripture Paffages. For ufually, when GoD promifeth Deliverance and Prosperity to his People, after long and fore Afflictions (as he doth in the former Part of this Verfe, and in the two Verfes following) he maketh Mention of his Favour towards them in the free Pardon of their Sins, and of his being pacified with them, thefe notwithstanding. And this Favour of his being reconciled to them, expreffing itfelf in Abundance of outward Peace and Glory, is oft called his Righteou/ne/s, because he confers it upon them : And fometimes their Righteou/ne/s, becaufe they receive it from him. Compare I/a. xlv. 8. -24, 25. I/a. xlvi 13. I/a. xlviii, 18. I/a. li. 5, 6. 8. I/a. liv. 17. Jer. l. 20, 19. Jer. li. to. with many others.

SECT. IV. Some have digged for the Treasure of Imputation, in that Scripture, 1/a. xlv. 24. Surely fball one fay, in the LORD bave I Righteou/ne/s and Strength. But,

FIRST, Neither is here the leaft breathing of that *Imputation* for much wandered after : Nor do I find any Intimation given of any fuch Business here by any found Expositor.

SECONDLY; the plain and direct Meaning of the Place is this, that when Gop fhould communicate

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* Omnes ista locationes peræque valent justificari nos Dei gratia, Cbriftam effe justitiam nostram, justitiam morie ac resurrectione Christi nobis acquisitam, Calvin, in Gal. 3. 6. the Knowledge of himfelf in his Son to the World, (whereof he spake in the Words immediately precedent) they should generally have this Senfe of the Means of their Salvation and Peace, viz. that they receive them of the free Grace of Gop by lesus CHRIST, and not of themfelves, or by the Merit of their own Righteoufness, which was a Leaven, wherewith the greatest Part of the Jewish Lump was (for the, prefent) leavened. So that for a Man to fay, in the LORD I bave Righteousness, imports only a Profession made by him of his free Juftification by GOD, in and hrough CHRIST : As it followeth ver. 25. In the LORD Shall all the Seed of Ifrael be justified. And this allo is Calvin's Exposition upon the Place, who writeth thus : Becaufe Righteoufness and Strength are the two main Points of our Salvation, the faithful acknowledge GOD to be the Author of both.

SECT V. The last Scripture that I know produced from the Old Testament, with any Colour of Reason, is Ja. 1xi. 10. I will greatly rejoice in the LORD, my Suil shall be joyful in my GOD: For he hath cloathed me with the Garments of Salvation, he bath covered me with the Robe of Righteoufne/s. These Garments of Salvation, and Robe of Righteoufne/s, are conceived to be the Righteoufne/s of CHRIST imputed to Believers, and as a Robe or Garment put upon them, wherein they fand justified in the Sight of GOD. But I Answer,

THIS Cloathing with the Garments of Salvation, and covering with the Robe of *Righteoufnefs*, are Exprefilions concerning chiefly the Church of the Jews in their Deliverance from the Captivity of *Babylon*; (if not from that greater Captivity under which they be at this Day) as the whole Chapter from the Begiving to the End, maketh manifeft. * And fo *Mulculus*

* Suscipit in fe vates perfonam Ecclefia Sionis è Babylone liberata, ecc. Mulcu, in Ila. 61. 10.

Musculus with other learned Expositors, interpret this Verfe. The Prophet (faith he) taketh upon bim the Perfon of the Church of Sion delivered from Babylon, Sc. And a little after, coming to expound those metaphorical Clauses, & he bath (or, as he rendreth it, when he (ball have) cloathed me with the Garments of Salvation, and covered me with the Robe of Righteoufness, he writeth as follows; The Meaning is, when he shall fave and redeem, and declare bis Righteoufness, that is, bis Faithfulnels and Goodnel's towards me. So that by cloatbing with Garments of Salvation, and covering with a Robe of Righteou/nefs, is not meant any fpiritual Bleffing, wherewith God should inrich his Church, as Justifica-And neither by tion is, but an external and temporal. the Robe of Righteou (ne/s, are we to understand, the Obedience of CHRIST to the moral Law (there being neither Word, Syllable, Letter, nor Tittle any ways leading to fuch an Interpretation) but the Effect of the Righteou Ine (s, that is, of the Truth and Faithfulness, or of the Goodness and Graciousness of Gon (both which are ufually expressed in the Scriptures, by the Word Righteou(ne/s) viz, their Deliverance from their Captivity, together with their Peace and Safety, and many other fweet and comfortable Privileges.

SECT. VI. And if we understand the Passage of an external Deliverance (as we hear Musculus and other Interpreters do) the Metaphor will be found very emphatical, yea and confonant to the Language of Scripture elfewhere. We know it was a Cuftom among the Jews (and there are few Nabut have fomewhat of it, more or lefs) tions to cloath themfelves fuitable to their prefent Conditions. They had Sackcloth to wear in Times of Mourning, and they had Garments too, proper for Times of Joy and Gladness. I forbear to cite Scriptures for the Confirmation of this, because they are obvious. Now

§ Senfus eft; cum ferwaverit et redemerit me, jusitiamq; suam, id est, singularim probitatem et bonitatem erga me declaraverit, ibid.

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Now then when GOD promifeth to cloath his Church being yet in Bondage and Misery, with the Garments of Salvation, he implieth that for the prefent. they were cloathed like Exiles and Captives, that is, that they were in these Conditions, and so subject to all the Inconveniences and Miferies incident to them. But he will change their Garments, that is. alter their Conditions ; of Servants, he will make them free : of banished, he will make them Possessor of their own Land; of Poor, he will make them Rich : of vile and contemptible, he will make them honourable. The Happiness of which new Condition. the Prophet expressed by the Change of their Garments 'according to the ufual Manner of Scripture, which often fignifieth the Condition, by the Garments proper to it. So Junius * As Eminency of Place or Office, is known by Garments fuitable and proper to it. fo is it in the Scriptures, often fignified and expressed thereby. As when Gop threatened Shebna with the Lofs of his great Place, 'and that he would put his Servant Eliakim into it, he expresseth it thus. And I will cloath bim with thy Robe, and Strengthen him with thy Girdle. I/a. xxii. 21. So the whole Multitude of Saints out of all Nations are faid to fland before the Lamb cloathed with long white Robes (Robes I conceive of the fame Importance with these Robes of Salvation in Isa.) and Palms in their Hands, Chap. vii. q. So alfo Chap. xix. 14. where it is faid, that it was granted to the Lamb's Wife (the Church) that the fhould be arrayed with pure while Linen and thining, which is faid to be the Righteousness of the Saints, Chap. xix. 7, 8. it is evident that nothing is meant concerning Justification by CHRIST, or his Righteousness; but that great Honour and Rewards is hereby fignified. which CHRIST was now pleafed to confer upon his Saints, Sept a peril of 1.10

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Dignitas, ut ab infignibus voftimentis cognefcitur, ita Synecdochid in Scripturis defignatur weftimentorum appellatione. Iunius, Annot. In IJa. 12. 17.

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(156)

Saints, who were justified by him long before. The pure, fine, and fbining Linen, is faid to be the Righteoufnels of the Saints, to fnew that the great Glory, Honour, and Dignity, which CHRIST now conferreth upon his Church, is the gracious Reward of her Hufband, by him given unto her, in Confideration of her Righteou/ne/s, that is, her Holinefs, Faithfulnefs, Zeal, Conftancy, under the Persecution of the Beaft, and great Apoftacy of the Christian World. It is an usual Manner of Speech in Scripture, to exprefs the Reward of a Thing, by the Name of the Thing itself. Thus Numb. xxii. 7. the Elders of Midian and Moab, are faid to have departed, having Divinations (fo it is in the Original) in their Hand, that is. the Reward of Divinations. So 2 Sam. iv. 10. Good Tidings, is put for the Reward of Good Tidings. Again, Revel. xiii. 10. Here is the Patience and Faith of the Saints, that is, the Reward of the Patience and faithful cleaving of the Saints unto CHRIST, when they shall for Vengeance executed upon their Enemies. So the pure and foining Linen (that is, the bright Glory wherewith the Church is now invested) is faid to be the Righteoufnefs of the Saints, because it is the Reward of it. This is the plain and direct Meaning of the Place. And this Place, is parallel with that, Chap. iii. iv. These shall walk with me in white; for shes are worthy. The Worthinefs of the one, and the Righteoufne/s of the other, are the fame, and both are affigned as the Reason of the Honour done to them. By all these Scriptures diligently compared (and many - more might be added) it is manifelt, that by those Metaphors of Garments and Robes in Ifaiab, there is nothing meant touching the inward and fpiritual Condition of the Church, much lefs her Justification by the active Righteousness of CHRIST impused. And indeed it is very strange to build a Point of Failb upon figurative and metaphorical Expressions, there being no plain Scripture to confirm or warrant it.

As for those Expressions in Paul, of putting on CHRIST, Rom. xiii. 14. Gal. iii. 27. neither of them focaks fpeaks of Justification; but the former of Sandification, and the latter of Profession: Both which, if they were not apparent enough, might be proved without much Labour. Let * Calvin, 1 Musculus, and other Protestant Interpreters be confulted about them.

We have found nothing in the Old Teftament, for the building up of this *Imputation*. Let us pais from Prophets to Apofiles, and confider, whether they also be not made to speak the Minds of other Men, and not their own, when they are made to speak for it. The far greatest Part of Testimonies brought out of the New Testament, are lodged within the Compass of that one Epistle to the *Romans*.

THE first Place alledged is, Rom. iii. 21, 22. But now is the Righteou/ne/s of GOD made manifest without the Law, having Witne/s of the Law and of the Prophets, even the Righteou/ne/s of GOD, which is by the Faith of JESUS CHRIST. By the Righteou/ne/s of GOD (fay they) is here meant, the Righteou/ne/s or active Obedience of CHRIST, who is GOD, imputed to all that believe, &c.

I ANSWER, First, this Scripture hath been already fully opened, in the first Part of this Treatile, where it was found to speak plainly for the Imputation of Faith for Righteon/ne/s, but no ways for the Imputation of the Righteon/ne/s of CHRIST for any such Purpose.

SECONDLY, Some by the Righteoufnels of GOD in this Place, underfland the Truth and Faithfulnels of GOD in keeping Promife. This was the Exposition of Ambrole long fince. And that this Faithfulnels of O GOD

* Induere Chriftum, bic significat, wirtute spiritus ejus unaique nas muniri, qua idonei ad omnes sanctitatis partes reddamur. Calvin. in Rom. 13. 14.

§ Quemadmodum quotquot circumciduntur, Molem induunt, bec eft, Molis je profitentur effe dijcipulos, ut fucumdum illius infitutionem ambulent : ita qui baptivantur, Chriftum induunt, profitentes fe illius cijcipulos, &c. Multulus in Gal. 3. 27. God is frequently in Scripture called his Righteoufnefi, hath been already observed.

THIRDLY, (and lastly) by the Righteousness of Gon in these Scriptures, is meant either that Way, or Method, which GOD himfelf hath found out to justify or make Men righteous, or (which comes to the fame) that very Righteoufnels by which we fland justified or This is the general righteous in the Sight of Gop. Interpretation of the best Protestant Expositors, as * Calvin, & Musculus, + Beza, &c. Neither have I met with any that understands it of the Rigbicoufnefs of CHRIST, nor is there the least Pretence fo to take it.

AGAIN, the last Verse in the same Chapter is laid hold on by fome as a Favourer of their Imputation. Do we then make woid the Law through Faith ? God forbid; yea, we establish the Law. They conceive, that the Law cannot be faid to be established by Faith. but only by Imputation of CHRIST's fulfilling it to Believers.

I ANSWER, I. There is no Necessity, that by Law in this Place, should be meant precisely the Moral Law: Calvin understands it as well of the Ceremonial Law, as of the Moral; and explains, how as well the one, as the other, may be faid to be established by Faith +. Therefore he is far from conceiving

* Dubium est, qua ratione Dei justitiam appellet, quam per sidem oblinemus : ideone, quia fola coram Deo confifit, an quod eam nobis Dominus sua misericordia largiatur ? Calvin in Rom. 3. 21.

S Exponi potest de ea justitia, qua nos coram Deo justificamur, &c.

Musculu. in Rom. 3. 21. + Posta est omnis justificatio in remissione peccatorum : Et ideo justitia bæc in imputatione posita, justitia Dei vocatur. Beza. De Coena Dom. - Iustitia Dei, id eff, falus vel redemptio, quam Deus præstat. Cam. Myroth. P. 178.

Iustitia imputata reete dicitur justitia Christi, quia Christus eam sua chedientia nobis acquisivit. Sicut etiam dicitur justitia Dei, quia Deus propter Christi meritum, eam nobis imputat. Pareus de Iusti. 1. 2. c. 2. P. 388. Ro. 3. 31. cleared.

§ Quare banc Pauli excufationem, neque de ceremoniis scorfim, neque de mandatis (ut vocant) moralibus, sed in universum de tota lege accipio Calvin. In Rom. 3. 31.

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ing, that the Imputation of CHRIST's Righteoufnefs fhould be established by Paul's affirming the Law to be established by Faith. Ambrofe likewise long before him, conceived the fame Things of this Scripture.

SECT. VII 2. Suppose the Apostle speaks precifely of the Moral Law, yet is there no Necessity gained from hence, that this should be faid to be established by the Imputation of CHRIST's Righteoufnefs. For 1. both Auftin and Chryfostom affirm, that the Law is therefore faid to be established by Faith, because Faith attains that Righteoufne/s, which the Law fought after and could not attain. Chryfoftom's Expression is, that Faith establisheth the Will of the Law, by bringing that to Perfection, which the Law would have done, 2. The Moral Law may in this Sense also be faid to be establifhed by Faith, becaufe Faith purgeth the Hearts of those that believe, and works out those Corruptions, which difable Men from doing the Things therein required, and fo promotes the Observation of it. This is the Interpretation of Mulculus upon the Place. Pareus likewife admits of it, and cites Auflin for it. But,

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3. I CONCEIVE the better Interpretation of the Place to be, that by the Law the Apostle means, that Part of the Old Testament, which comprehendeth the Writings of Moles, with those other Books, which together with the Writings of the Prophets, make up the intire Body thereof. Now the Law in this Senfe may (most properly) be faid to he established by Paul, teaching the Doctrine of Faith; because this Doctrine is fully confonant to those Things that are written therein, as he sheweth at large in the following Chapter, infifting upon two pregnant Teiumonies to this Purpose, the one from Mojes, the other from David. Origen of old made use of this Interpretation : And Hierom was not far from it. Pifcator of latter Times likewife adhereth to it in his Disputes with Ludovicus Lucius.

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THE next Scripture fometimes managed for the Imputation we oppole, is Rom. iv. 6. Even as David declareth the Bleffedness of the Man to whom GOD imputed Righteoufness without Works. "That Righteoufness which GOD is here faid to impute to a Man, can be no ether but the Righteoufness of CHRIST." To this I Answer,

Cŋ. SECT. VIII. First, that Righteou/ne/s which GOD is faid here to impute, is by the best Expositors placed in Remission \mathcal{A}_{i} 21 of Sins. Righteoufnefs imputed (faith * Pareus) confifts in a free Remilion, covering, or Non-imputation of Sin. ÷. And a little after, shewing in what Sense the Righteousness 41 which is impated by GOD to Believers, may be called the 1 į, Righteousness of CHRIST, he expressed himself thus. In this Sense imputed Righteousness is called the Righteousness of CHRIST, viz. by way of Merit or Effect, because it is ίq. procured for us by the Merit of CHRIST, not because it is -3 Jubjectively or inberently in CHRIST. Many Teffimonies 24 have been before cited from other good Authors of con-4 current ludgment with him berein. We are taught (faith í, Calvin upon the Place) § that Remiffion of Sins is free, 3 because it is imputed without Works. But, 3

SECONDLY, The Phrase of imputing Righteoufstefs, may (I conceive) be best interpreted by the contrary Expression, of imputing Sin. To impute Sin fignifieth only, either to look upon a Perfon as jully liable to Punishment, or to inflict Punishment upon a Perfon; for Sin. This latter Signification 1 find more frequent, in Authors

* Iustitia imputata confisit in gratuita remissione, tectione, non imputatione peccatorum. Pareus ad Rom. 4. 7. P. 371.

Hoc fensu justitia imputata dicitur justitia Christi, muritorie seu effectice, quia Christi merito nobis est parta, von subjective, quia & Christio interest. Idem, ibidem

§ Postremo [docemur] banc quoque remissionem gratitam este, quia sine operibus imputatur. Calvin in Rom. 4. 6.

Quarto autem capite ad Romanos primum appellat jufitiæ impurationem : nec eam dubitat in remiffione peccatorum collocare, idem. Inftit. 1. 3. Ch. 11. Sect. 4

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Authors of beft Efteem. God imputes Sin (faith \ddagger Parew) when he punifheth: And he doth not impute it, when he doth not punifh, but pardoneth. So § Calvin maketh the Non-Imputation of Sin, and the not-punifhing of Sin, of one and the fame Signification. If therefore to impute Sin, fignifieth only, either to hold a Man liable to Punifhment for Sin, or to inflict Punifhment upon him, doubtles to impute Righteoufnefs, importeth nothing elfe, but either to look upon a Man as a righteous Perfon, or to confer upon him the Privileges that belong to Perfons truly righteous. But however,

LASTLY, here is not the least Ground or Reason to conceive, that by *Righteou/ne/s* in this Scripture, is meant the *Righteou/ne/s* of CHRIST.

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SECT. IX. The next Scripture mif-used for that Imputation, is Rom. v. 19. For as by one Man's Di obedience many were made Sinners, fo by the Obedience of one shall many be made righteous. Hence it is argued, that as by the Imputation of Adam's Disobedience, Men are made formally Sinners; in like Manner by the Imputation of CHRIST's Righteous/ness, Men are made formally righteous. To this I answer,

It is not here faid, that by the Imputation of Adam's Difobedience, Men are made formally Sinners, but fimply Sinners; that is, either obnoxious to Death and Condemnation (as Bifhop * Davenant with fome others interpret) and as the Word Sinner is often used in Scripture \ddagger , or elfe, Sinners by Propagation (not Imputa-O 3 tion)

t Imputat Deus peccatum, cum punit, non imputat, cum non punit, scd condonat et tegit, quasi non esser. Pareus ad Rom. 4. 7.

§ Ergo et peccatorum non recordari, est ca non possulare ad poenam. Uliplum alibi dicitur projecere post tergum, delere instar nubis, &cc. non imputare, testumque babere, &cc. Calvin. Instit. 1. 3. ci 4. Sect. 29. vi. etiam in Rom. 5' 13.

* Certum est, illam ipja mattualem inobedientiam nobis imputari, it ut per cam stemus damaati, Ec. Bish. Daven. de. susti. Act. &c. P. 363.

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I I Kin. 1. 21. Prov. 6. 29. Pfal. 109. 7. Cr.

tion) as Angustine || of old, and Peter Martyr and Musculus of late, with divers others. So that according to y either of these Interpretations of the Word, Sinners, y here is neither little nor much for the Imputation of u CHRIST'S Righteoufnefs.

2. NEITHER doth the Apostle here compare the Obedience of CHRIST with the Difobedience of Adam, as one Act with another, but as Satisfaction with the Provocation, or Remedy with the Difesse. Otherwise he would make of Sins of Omission, to be no Difobedience, because Omissions are no Acts. And Adam's Tranfgression did not only stand in the Commission of Evil, but in the Omission of that which was good also. Therefore,

3. By that Obedience of CHRIST, whereby it is here ٠ş faid, many are (or shall be) made righteous, that is, juli-3.4 fied, we cannot understand, that Rightoou/me/s of CHRIST <u>.</u> which confifts only in his Obedience to the Moral Law. but that fatisfactory Rigbieoufne/s or Obedience which he performed to that peculiar Law of Mediation, which j. was imposed upon him, and which chiefly confifted in his Sufferings. And for this Exposition of the Word 1 Obedience, in this Place, there is as great a Vote of ¥ Interpreters, both Antient and Modern, as for any one Scripture I know, which hath the least Degree of . Difficulty in it. And (for the most Part) they compare this Place, with that Philip. ii. 8. where it is faid of CHRIST, that be bumbled bimself, and became obedient ł, unto Death; making both Scriptures to speak of one and the fame Obedience. Theophylast, Peter Martyr, + k Calvin,

Proinde Apostolus, cum illud peccatum ac mortem commemorars, que ab uno in omnes prepagatione transfillet, cum Principem policit, à que propagatio generis bumani sumplit exordium. August. de Peccat. Mes & Recn. 1, 1. c. 9. vi. etiam c. 13. Esc. c. 15.

† Docet quod nam suerat illud bonum, qued per unum Christam Iefum salutem bominibus resuperavit. Illud autem ait frisse Obrisso obedientiam, de ques scribens ad Philippense &cc. P. Mart. ad Rom. 5, 19. And a litter after: Que verba docet, id quod Aposlolus ait, per obedientiam Chrissi, qua nestra cousa moetem jubit, &c.

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(Calvin, + Musculus, Pareus, Piscator, Gualter, and of our own, Mr. # Gataker, are Men of this Interpretation. Amongst whom, Parens gives two Reasons of this his The first is, the Opposition which the Exponition. Apoffie makes between the Difobedience of Adam, and the Obedience of CHRIST; which (faith he) will not confift. if by the Obedience of CHRIST, we understand his univerfal Conformity with the Law, the Difobedience of Adam being but a fingle Transgreffion. But his latter and greater Reafon is, the Effect attributed to this Obedience of CHRIST, viz. the Justification of many, which (faith he) the Apostle hitherto hath confantly appropriated to the Death of CHRIST, yea and the whole Scripture throughout teacheth our Faith to kels its Righteon/nefs in this Obedience of his. So that all this while here is nothing at all appears for the countenancing that Imputation of the active Obedience of CHRIST.

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4. BUT suppose by the Obedience of CHRIST, we should here, contrary to the general Current, as well of Interpreters, as the Scriptures themselves, understand that Assee Righteoufnefs or Obedience which he performed to the Moral Law, yet will it not follow, that Men must be justified, or made righteous by it in such a way of Imputation as is contended for. For certain it is, that that Justification, which the Apostle speaks of in this 19. Verse, is the fame with that which he had spoken of, wer. 16, 17, 18. Now that Righteousness (as he calls it, ver. 17.) is described ver. 16. to be the Gift (i. e. the Forgiveness) of many Offences, i. e. of all the Offences

§ Quum prouuntiat nos Chriffi obedientia conflitui justos, binc collipinue Chriffun, eo quod Patri fatisfectrit justitian nobis comparaffe, Calv. 2d Rom, 5. 19.

+ His verbis aperit de quajufiția Christi loguatur videlicet de illius obedientiá, de qua legis Philip 2. Musculus ad Rom. 5. 19. Eadem fere babent Pareus, Piscator, & Gualterus in locum.

|| Verque locus (Rom. v. 19. Philip. iii. 18.) intelligendus eff de sbedientia, quans mediationis legi peculiari, Chriffus adipais, ac. bas. Gatale, in Elench, Gomar, P. 49. Offences whereof a Man either doth, or shall fland guilty before GOD; and evident it is, that that Rigbteoufness or Justification, which stands in the Forgiveness of Offences or Sins, cannot stand in the Imputation of a fulfilling of the Law.

SECT. X. Another Text alledged, is Rom. viii. 4., That the Righteou/ne/s of the Law might be fulfilled in us, who walk not after the Fle/b, but after the Spirit. From the former Clause it is argued, that the Righteou/ne/s of the Law, can in no Sense be faid to be fulfilled in us, but only by the Righteou/ne/s or Obedience of CHRIST imputed to us. But to this I answer,

I. THAT fome both learned and orthodox, un derftand this Claufe of Sancification, rather than of Juffication; and by the fulfilling of the Righteoufness of the Law, that Evangelical Obedience, which all that truly believe do perform.

2. THAT by the Righteoufness of the Law, fulfilled in those that believe, cannot be meant the Righteousnel or active Obedience of CHRIST imputed, is evident from hence, because it must be such a Righteoufnefs, and fuch a fulfilling in Believers, as is a proper Effect, o CHRIST's condemning Sin in the Flefb, immediately preceding, ver. 3. The context, plainly shews, that the latter was intended by GOD as a Fruit or End o the former. For what the Law could not do (faith the Apostle) in that it was weak through the Flesh, Goi fending his own Son in the Likeness of finful Flesh, and fo. Sin, condemned Sin in the Fleft; That the Righteousness of the Law might be fulfilled, &c. The Particle, that imports the fulfilling of the Righteousness of the Law it those that beheve, to be a direct Effect of CHRIST' condemning Sin in the Flefb. Now it is impossible, that the active Obedience of CHRIST, or the Imputation of it, should be any Effect of his condemning Sin in the Flefb. For by this Expression, it is evident, the Apostle means the abolishing the Guilt of Sin, by the Death of CHRIST. But how the abalishing the Guil of Sin by the Death of CHRIST, should be a Mean.

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of the Imputation of the Righteoufnels of his Life, I are not able to comprehend.

SECT. XI. 3. It is a very uncouth and hard Exprefion, to call the Imputation of CHRIST's Righteou/nefs to Believers, a fulfilling of the Righteou/nefs of the Law in ibem. For that Claufe, in them, still notes either a subjective inhesion of some Thing in Persons, or elfe ome Kind of Efficiency. Now the Friends themselves of that Imputation, unanimoully affirm, the Righteovinels of CHRIST to be inherently in himfelf alone, and to become ours only by Imputation. So that in this Seafe the Righteoufness of CHRIST cannot be faid to be fulfilled in them. Nor can they fay, that the Rightsoufmess of the Law, or of CHRIST, is fulfilled " :bem, in a way of Efficiency ; for they are not the Workers of this Rightcoufnels. Therefore an imputed Righteou/ne/s can in no tolerable Construction, be faid to be fulfilled in Men:

4. IF by the Righteoufnefs of the Law, we underfland that Obedience, which every Believer, according to the Variety of their feveral Callings, and Relations, flands bound to perform, it can with no Truth, be faid to be fulfilled in them, by the Imputation of CHRIST's Righteonfmefs unto them. Becaufe there is farce any Believer but flands bound in Duty to GOD, to the Performance of many particular Acts, yea of many Kinds of Acts of Obedience, which are not to be found in all that Golden Catalogue of Works of Righteoufnefs performed by CHRIST. Therefore the Righteoufnefs of the Law, in that Senfe, cannot be faid to be fulfilled in theofe that believe, only by the effive Obedience of CHRIST imputed to them.

SECT. XII. The next Place, which hath been taken hold of by fome, to fupply that which is wanting in others, is Rom. ix. 31, 32. But Ifrael which followed after the Law of Righteoufnefs, bath not attained to the Law of Righteoufnefs. Wherefore? because they lought it not by Faith, but as it were by the Works of the Law. Law. From hence it is argued, had Ifrael, that is, the Jews, who followed after the Law of Rightoufnels, believed in CHRIST, they had attained the Law of Righteoufnels, that is, fhould have had the Righteoufmels performed by CHRIST, imputed unto them. 1 anfwer,

FIRST, That by the Law of Righteou/ne/s, which the lews are here faid to have fought after, but could no. attain, is not meant the Moral Law, nor indeed any Law, properly fo called, either Moral, Ceremonial or Judicial; for GoD had given them all these Laws fo that they need not have fought after them. If i be objected, that their endeavour of keeping the Law may be called, a seeking or following after the Law. I answer, be it so; yet this Endeavour of theirs could be no Caule of their coming fhort of Righteouf nefs or Justification, which yet is afcribed to that feek ing or following after the Law of Righteou/ne/s here mentioned. As Christians are never the farther of from being juftified, by keeping the Commandment: of Gop : So neither were the Endeavours of the lews to observe the Precepts of that Law, which Gop had given them, any Caufe of their Miscarriage in Point of Justification. Abrabam, and those that were justified by Faith in CHRIST, as he was, were as careful Obfervers of all God's Laws, as any of those were, who fumbling at the flumbling Stone, were never justified Therefore by the Law of Righteoufnels here, is not meant any Law properly fo called, much lefs definitively, the Moral Law.

SECONDLY, in this Expression, the Law of Righteous/ne/s in the former Clause of the Verse, Calvin finds an Hypallage, the Law of Righteous/ne/s, put for the Righteous/ne/s of the Law :* In the latter Clause, he takes it in somewhat a different Signification, for a Rule

* Iam priore loco legem justiine, per bypallagen posuisse mibi videtur pro justitia legis : in reputitione secundi membri, alio seusu sic vocast justitie formam seu regulam. Calvin. in Ron. 9. 1.

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Rule of Righteou/nu/s. + Mufculus diffents little (if any Thing) from this Interpretation, by the Law of Righteou/ne/s, underflanding that Righteou/ne/s which flands in the Works of the Law. So that neither of thefe Authors, (nor any other that I have yet met with) reftrain the Word Law, in thefe Phrases, to the Moral Law.

SECT. XIII. Thirdly, neither is there any Reafon to limit the Apoftle's Expressions of the Law of Rightou/ness, to the Moral Law only, and the Righteou/ness thereof; because it is notoriously known, that the lews never hoped for, nor sought after Righteous/ness, or Jufification, by the Moral Law only, but by the Cetemonial Law also, yea and principally by this. So that by the Law of Righteous/ness, whereof they mistarried by not seeking it by Faith, cannot be meant the Moral Law, because they never had Thought or Hope of being justified or made righteous, by the Moral Law or Righteou/ne/s thereof only.

LASTLY, (to give the clear Meaning of this Scripture) by the Law of Righteoufnefs, which Ifrael is faid to have followed after, but not to have attained, can be meant nothing elfe but Jufification, which the Jews feeking to attain, by the Works of the Law, that is, by the Merit of their own doings, and not by Faith in CHRIST, were never able to attain, but loft the Ravour of GOD, and perifhed in their Sins. That this is the direct and express Meaning of the Place, may be feveral ways confirmed.

SECT. XIV. 1. To call Righteou/ne/s fimply (that is, Jufification) the Law of Righteou/ne/s, is agreeable to this Apoffle's Dialect elfewhere. For Rom. vii. 23, & 25. by the Law of Sin, he means nothing but Sin itfelf.

+ Nam illud, seetando legem jusitia, simpliciter ese dictum de legis alitia, i. e. ea, qua ex operibus legis est, patebit infra, Sc. Mus. in Rom 9. 31. itfelf. So Rom. iii. 27. By the Law of Faith, Faith itfelf: And again, Rom. viii. 2. By the Law of Sin and Death, he means Sin and Death fimply. For none of these have any Law properly so called; only the Word Law added to them, represents them under a more emphatical, and weighty Confideration.

2. WHEN this Apoltle speaks of the Righteoufnels of the Law elsewhere, he never useth to call it the Law of Righteoufnels, but still in plain and direct Language, The Righteoufnels of the Law. See Rom. ii. 26. Rom. viii. 4.

THIS Exposition makes the double Opposition, 3. which the Apostle makes between the Gentiles, ver. 30. and the Jews, ver. 31. clear, and full ; whereas any other Interpretation diffolves the Strength, and darkens the Light of them. The Gentiles (faith he, ver. 30.) followed not after Righteou/ne/s, that is, took no care for any Justification before God. But Ifrael (ver. 31.) fought after the Law of Righteeufnefs, that is, propounded unto themselves, as a Business of Importance, a Righteoufness or Justification in the Sight of GoD, and ran a Course of Means, such as it was, to obtain it. Again, The Gentiles (faith he, ver. 30.) attained unto Righteousness, that is, unto Justification in the Sight of GOD; many of them have been juftified and faved. But Ifrael could not attain unto the Law of Righteou/nef (ver. 31) that is, could not compais Justification.

4. THAT by the Law of Righteoufnels, which Ifrae. tould not attain unto, he means Juflification, appears from the Reason which he renders, ver. 32. of Ifrael's falling short. Wherefore (faith he) could not Ifrael attain unto the Law of Righteoufnels, which he followed ofter ? Becaufe they fought it not by Faith, but as it wen by the Works of the Law. If by the Law of Righteoufnels, which Ifrael fought after, we understand, the Righteouf nefs or Obedience of the Law, the Reason which is here affigned by the Holy Ghost, why they could not attain it, wiz. becaufe they fought it by the Works of the Law will be absurd. For what Reason or Truth is there it it, to fay, that a Man therefore cannot attain the Righteoulue! immfnels or Obedience of the Law, because he feeks it by the Works of the Law? But to fay that a Man cannot attain Juffification, because he seeks it by the Works of the Law, hath perfect Confiftence both with Reafon and Truth.

THE next Proof alledged for the fuppofed Imputation, is Rom. x. 4. For CHRIST is the End of the Law for Righteoufness, to every one that believeth. Therefore the Righteoufnels of CHRIST, or the Obedience performed by him to the Moral Law, is imputed to those that believe, for their Righteousnefs. But neither doth this Scripture prove any fuch Thing. For,

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FIRST, There is not the least Colour of Reason, that by the Law in this Place, should be meant precifely the Moral Law, because the Jews, with whom thiefly the Apostle grapples in this Place, never dream: of Justification by the Moral Law only, but chiefly by the Ceremonial. Neither doth Calvin, or any other Interpreters that I have met with, understand the Place of the Moral Law. Befides, it is evident from that which immediately follows, ver. 5. that he doth not speak here of the Moral Law; for there he citeth that Description, which Moles giveth of the Righteou/nefs of the Law, not out of any Part of the Moral Law, but out of the midft of the Ceremonial Law. Thofe Words, The Man which doth thefe Things shall live by them, wherein he placeth Moles's Description of the Righteou/ne/s which is of the Law, are taken from Levit. wiii. 5. and are in a fpecial Manner fpoken of the Ceremonials and Judicials. For thus the Words lie: Ye shall therefore keep my Statutes and my Judgments, which if a Man do, be shall live in them. Therefore doubtlefs the Apostle doth not speak here of the Monl Law.

SECONDLY, The Greek Expositors, as Chrylastam, Theophylact, and Theodoret, make CHRIST in this Senfe to be called by the Apostle, the End of the Law for Righteau/ne/s unto those that believe, because he exhibited. to them, what the Law propounded to itfelf as its End, and

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(170)

and would have performed, but could not, viz. their Justification.

BUT, Thirdly, the plain Meaning of the Apofile feems to be this. CHRIST is the End of the Law for Righteoufnefs to every one that believeth; that is, the whole Mofaical Difpenfation was for that End given by God to the Jews, to infruct them concerning the Meffiah, that they might believe in him, and be justified, and that they might be trained up, and prepared for the Meffiah himfelf, and that perfect Worship of God, which he should establish in the World. This Interpretation was both Chrybotom's of old, and is Mr. Gataker's, yet living : Pareus likewife is large in the Vindication of it; and * Calvin himfelf feems very inclinable to it. This Interpretation may be confirmed,

FIRST, from the Context. For doubtless the Apoftle's Meaning is, that CHRIST fhould be the End of that Law for Righteou/ne/s, by the Observation whereof, the Jews, against whom he here reasons, fought to be justified. Now it hath been sufficiently proved, that the Jews fought Justification as well from the Observation of the Ceremonial, as of the Moral Law.

SECONDLY, from the confent of other Scriptures, 2 Cor. iii. 13. It is faid, that the Children of Israel could not fledfafly look to the end of that which is abolifhed; that is, of the Difpenfation of Moles, as is evident from the whole Chapter. Now what was the End of this Difpenfation, but CHRIST and Justification by him? So Gal. iii. 24. Wherefore the Law was our School Master anto CHRIST, that we might be justified by Faith. By the Law in this Place, cannot be meant the Moral Law; the whole Series of the Context from ver. 13. to 25. rifeth up againft fuch an Interpretation; neither is there

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Indicat enim legis præpoferum Interpretem effe, qui per ejus opera josfisficari quærit : quoniam in boc lex data eff, quo nos ad aliam justitiam manudatceret. Imo quicquid doceat Lex, quicquid præcipiat, quicquid promittat, femper Christum babet pro fcopo: Erge in ipsum dirigendæ just emnes Partes, Efe, Calvin. in Ro. 10.4.

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any Expositor I know, that fo understands it; but the whole Frame of the Administration of *Mofer*, yet with a more peculiar Reference to the Ceremonial Part of it.

THUS at last we have abundantly vindicated the Non-Imputation of the active Obedience of CHRIST, from those Reasonings that are usually built upon the Epittle to the Romans; wherein notwithstanding the greatest Part of the Strength of our Adversaries lyeth, I shall with more Brevity answer the other Scriptures which remain.

SECT. XV. The first of which, is 1 Cor. i. 30. But ye are of bim in CHRIST JESUS, who of GOD is made unto us Wijdom, and Righteou/nefs, and Sanchification, and Redemption. Becaufe CHRIST is here faid to be made Righteou/nefs unto us by GOD, it is argued, that therefore the Righteou/nefs of CHRIST is imputed to us. But to this I answer, that here is less Colour for the deemed Imputation, than in any of the former Scriptures. For,

FIRST, CHRIST is here no otherwife affirmed to be made Righteoufness unto us, than he is made Wisdom or Sanstification. Therefore there is no more Ground to conclude from hence the Imputation of CHRIST's Righteoufness for our Righteoufness, than of his Wildom for our Wildom, or his Sanstification for our Sanstification. And if it be a weak Inference from this Place, that we are wife with the fame Wildom wherewith CHRIST was wife, being imputed unto us; it must be the fame, to infer, that we are righteous with the fame Righteoufness wherewith CHRIST was righteous, being imputed to us. Here is no more Mention or Istimation for the Imputation of the one, than of that of the other.

SECONDER, when CHRIST is faid to be made Rightoufnefs unto us, the Meaning is, that he is made by GOD to be the Author or fole Means, by way of Merit, of our Juflification, purchased and procured for us by his Death and Sufferings. For,

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SECT. XVI. First, the Word Righteou/ne/s is very frequently used by this Apostle for Justification, as hath " been often observed.

SECONDLY, that Righteousness or Justification which Believers have in, or by CHRIST, is still attributed in the Scriptures to the Death and Sufferings of CHRIST, (as hath been formerly observed) and never to his Righteoufness or active Obedience.

THERDLY, Neither is it true according to the Principles of our Opponents, that CHRIST by his active Obedience only should be made Righteou/ne/s or Justification to us. Therefore they forfake their own Guides, when they feek for the Imputation of this Righteoufnels out of this Place.

FOURTHLY, and laftly, the Interpretation given hath the concurrent Judgment of many found and able Expositors, who by CHRIST's being made Righteous ?? unto us, understand nothing elfe but our Justification by him; fome placing this Jufification in the Forgivenels of our Sins, fome afcribing it to the Satisfaction, that is, the Sufferings of CHRIST; none of them either afcribing the Purchase of it to his active Obedience, or placing it in the Imputation of this to us. Let Chryloftom and Theophylact, be confulted upon the Place : And of a later Times, * Pomeranus, and + Piscator. Mr. Ga-4 taker likewife, rejects that Interpretation, as wanting as a well Colour as Substance of Truth, which seeketh to establish the Imputation of the active Obedience of CHRIST upon this Scripture. Bernard is express and full over and over, for that Senfe of the Place which we main-CHRIST (faith he, as Bishop Downham trantain. flates him) was made unto us Wildom in preaching; Jufice (or Righteousness) in Absolution of Sins. Again; enlighten mine Eyes, that I may be wife; remember not the Sin of

Qui erge in nobis peccatores fumus, in ipfo et per ipfum, justi fumus, son imputato propter ipsum nobis peccato. Pomeran.

† Iustitia, id est, cujus faitsfattione nobis donata, atque imputata, is furmus. Piscator in 1 Cor. 1. 30. jufti jumus.

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(173)

my Youth and my Ignorances, and I am just. Yet again; He was made unto us of GOD, Wildom, teaching Prudence: justice, forgiving Sins. They only are wise, who are instructed by his Doctrine; they only just, who of his Mercy have obtained Pardon of Sin. In all this Variety of Expression, it is observable, that he still placeth that Righteous for Justification, which CHRIST is made unto us, in the Remission or Pardon of our Sins: Which with the Premisse upon this Scripture duly confidered, I presume no Imputation of the active Obedience of CHRIST will be any more urged or contended for from hence.

SECT. XVII. The next Scripture that is urged is, z'Cor. v. 21. For he bath made him to be Sin for us, who have no Sin, that we might be made the Righteoufness of GOD in him. From hence they infer, that as our Sins are imputed to CHRIST, fo CHRIST'S Righteoufness, or adive Obedience is imputed to us. Of all the Scriptures which they take up, Mr. Gataker hath well observed, this is most clear against themselves. For,

FIRST, There is no Footing in this Scripture, for the Inference drawn from it : Here is nothing faid touching any Imputation of our Sins to CHRIST; and confequentby, nothing to build a reciprocal Imputation of his Righteoufnefs to us. As for that Expression, of CHRIST's being made Sin for us, it imports no such Imputation, as will appear prefercity.

SECONDLY, Some of the most learned Affertors of this Imputation, absolutely reject this Equality or Reciprocation of Imputation, between the Sins of Believers to CHRIST, and the Righteou/ne/s of CHRIST to them. There is not the fame Force or Power (faith Bishop Davenant) of our Unrighteou/ne/s, to make CHRIST unrighteous, which is of his Righteou/ne/s to make those that believe righteous. So that (according to their own Principles) if the Righteou/ne/s or astive Obedience of CHRIST be no otherwise imputed to us, than our Sins are imputed to him, we are not made formally righteous by such an Imputation.

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THIRDLY, Neither is there fo much as the Appearance in this Place of any Comparison made, between CHRIST's being made Sin for us (whatsoever be meant by it) and our being made the Righteou/ness of GOD in him, but only the latter is affirmed as the End, Confequent, or Effect of the former.

FOURTHLY, That the Importance of that Particle, in bim, fhould be, by the Imputation of his active Obedience, there is neither Instance, nor parallel Expression in Scripture, nor Rule in Grammar, nor Figure in Rhetorick, to make probable in the lowest Degree. Therefore,

FIFTHLY, The clear Meaning of the Place, is this: That GOD for that End made CHRIST Sin, that is, an Offering or Sacrifice for Sin, for us, that we might be made the Righteoufness of GOD in him, that is, that we might be juftified, or made a Society of righteous ones, after that peculiar Manner of Juftification, which GOD hath eftablished through that Sacrifice or Offering of his Son. This Interpretation is juftifiable upon these Confiderations.

SECT. XVIII. First, it is a frequent Scripture Exprefon, to call the Sin-offering, or the Sacrifice for Sin, by the Name of Sin fimply. See for this, Exed. xxix. 14. Exed. xxx. 10. Levit. v. 6. 16. 18, 19. Levit. vii. 1. ii. 7. Levit. ix. 7. Exek. xliv. 27. Exek. xlv. 19. 23. Hol. iv. 8.

SECONDLY, To express a Number of justified or righteous Persons by the abstract Term of *Righteousfness*, is agreeable likewise with the Scripture Dialect in many other Places.

THIRDLY, That Addition, of GOD, (the Righteoufnels of GOD) imports, that that Righteousnels or Fustification which Believers obtain by the Sacrifice or Death of CHRIST, is not only a Righteousnels of GOD's free Gift, but of his special Contrivance.

FOURTHLY, By the Dependence of the latter Claufe, our being made the Righteoufnefs of GOD in CHRIST, upon the former, his being made Sin for us, it is evident, that that in the latter, fuch an Effect must be fignified as may fuit with the Caufe mentioned in the former, viz. the Death of CHRIST for us. Now the proper and direct Effect of the Death of CHRIST, is Deliverance from the Guilt and Punishment of Sin, not the Imputation of his active Obedience. CHRIST did not die for Men, that they might be justified by the Righteou/ne/s of his Life.

FIFTHLY, The Scriptures, when they speak of the Death or Sufferings of CHRIST, in respect of *Justifica*tion, never alcribe any other Effect to them, but the Remission of Sins, Deliverance from Wrath, Redemption, or the like. CHRIST batb redeemed us from the Curse of the Law, being made a Curse for us. Gal. iii. 13.

SIXTHLY, The Interpretation given, touching the Sublance of it, is the Exposition of Interpreters without Number, as of Chryfosom, Theophylast, Occumenius, Calvin, Musculus, Piscator. I forbear the Citation of Pasfages from them, because the Authors themselves (if any Man doubt) may readily be consulted.

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SECT. XIX. I shall only touch upon one Scripture more. Gal. iii. 10. For it is written, Curfed is every one that continueth not in all Things, which are written in the Book of the Law to do them. Hence fome argue, If every one be curfed, that continueth not in all Things that are written in the Law to do them, then can no Man be justified, but remains accurfed, who hath not the perfect Observation of the Law imputed from CHRIST unto him. Therefore I answer,

FIRST, if there be no other Means to diffolve the Curfe denounced against all Non-continuers in all Things that

Quis enim fic argumentareiur, mentis compos : Cbrifus factus eff pro nobis peccatum, i. e. facrificium peccati expiatorium, quo nos jufti conflicueremur : Ergo obedientia Cbrifii in wita prasfita, non autem morte firve facrificio Cbrifis justi constituimur ? Gatak. Elench. Gom. P. 48.

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that are written in the Law to do them, but a perfect fulfilling of the Law by CHRIST imputed unto them, we to the whole World without Exception. For certain it is.). That there is no fuch perfect fulfilling of the Law imputed from CHRIST to any Man, (as hath been proved at large) and 2. that were there any fuch Imputation, yet this would not diffolve that Curfe : This cleaves faster to the whole of Adam's Posterity, than to be diffolved by any other Means, than the Blood of CHRIST. It is not faid, that without keeping the Law, but, that without shedding of Blood, there is no Remission. Heb. ix. 22. CHRIST might have kept the Law a Thousand Years for us; and yet never have found Redemption from the Carle of the Law for us, had he not been made a Curfe for us, by his Death and Sufferings. Gal. iii. 1-3.

(176)

SECT. XX. Secondly, he that is fully discharged from the Guilt of all his Sins committed against the Law, is doubtless out of the Reach of the Curfe of the Law. Now the Principles which we oppose, ascribe a perfect Forgiveness of all Sins to the passive Obedience or Death of CHRIST imputed, without the Imputation of the active Obedience with it for that Therefore the Argument in Hand is no more End. a Friend to that Opinion it feeks to establish, than to the Truth itfelf.

THIRDLY, the Imputation of a perfect fulfilling the Law from another, were it granted, cannot make him a Continuer in all Things that are written in the Law to do them, who offends daily in many Things: And confe-1 quently, will leave him in a bad Cafe, in Refpect of the Curfe of the Law, as it finds him. All the Imputations under Heaven, cannot make him, who hath not continued in all Things of the Law to do them, to have •1 continued in them. It is well that this Argument is weak: For it is of a most bloody and unmerciful Spirit, and would bear down all the World before it into Hell. If there be no other Way for poor finful Men to come off from the Curle of the Law, but by continuing

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continuing in all Things that are written therein to do them: Doubtlefs they must all fall under this Curfe, and never rife again. Therefore,

FOURTHLY, the direct Meaning of this Paffage is this, Curfed be every one that continueth not, Sc. that is, every one that expecteth Juftification by the Law; woe be to every fuch Perfon, if they continue not in all Things that are written in the Law to do them: The Curfe of the Law will fall heavy and terrible upon them. That this is the plain Meaning of the Apossle, and that that Claufe of Universality, Curfed be every one, Sc. is to be limited to the Universality of those only, who depend upon the Law for Justification, is evident.

SECT. XXI. First, as it is true, that what forver the Law freaketh, it speaketh to all those that are under the Law, Rom. iii. 19. so is it as true also, that whatforver the Law freaketh, it speaketh only to those that are under it. Now those that look for Justification by Faith in CHRIST, are not under the Law, but under Grace, Rom. vi. 14. Therefore the Threatnings of the Law do no Ways concern any of these. But,

SECONDLY, the Context itself apparently leads us to this Interpretation. For first, the Words immediately preceding, For as many as are of the Works of the Law (that is, that feek to be justified by them) are under the Curfe. To prove this, he alledgeth : For it is written, Cursed is every one that continueth not, Ec. So that this Claufe, and the Curfe contained in it, have only Reference to those that are of the Works of the Law, that is, that feek to be justified by the Law, and not by CHRIST. Again, fecondly, the Interpretation given is confirmed from the Words of Verle a. Here he had pronounced those that were of Faith, that fought Justification by Faith in CHRIST, Bleffed with faithful Abraham. Now to prove that these were the bleffed ones of God, and not those that would be justified by the Law (which was the Spirit that now began to work among these Galatians) he affirms that all

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all these are under the Curse, and consequently far from being bleffed. And to prove this, he cites from the Law itself: Curled be every one that continueth not, Se. So that it is evident from hence alfo, that that Continuance in all Things which are written in the Law to do them, is only required of those, either for the Removal of the Curfe, or for the obtaining the Bleffing, who feek to be justified by the Works of the Law, and not of those that believe with Abraham. Thirdly. The Verfe immediately following, is as the Light of the Sun, to clear this Interpretation. For here the Apostle goeth on with the farther Proof of his last Conclusion, viz. that thefe that are of the Works of the Law, are under the Curfe, thus : And that no Man is justified (and then, not bleffed, and confequently accurfed) by the Law is evident: For the Juft shall live (that is, be juffified and fo live and be bleffed) by Faith. When he faith, No Man is justified by the Law; he supposeth that no Man can be faid to continue in all Things that are written in the Law to do them : For he of whom this may be truly affirmed, may properly be faid to be justified by the Law. The Truth is, there is no other Way of Justification by the Law imaginable but this. Therefore that Justification which we have by Faith in CHRIST, cannot be faid to be by a Continuance in all Things that are written in the Law to do them, because this is nothing else but Justification by the Law.

SECT. XXII. Other Scriptures than these alledged with any Colour of Reason in the Cause of that Imputation, I know none. As for those that are confident, that they see that Imputation of CHRIST's Righteou/ness, in that and the like Scriptures, Deliver me from Blood Guikiness O GOD, and my Tongue shall fing of thy Righteou/mess; Pfal. li. 14. I leave them and their Confidence to the Convictions of Miracles and Signs from Heaven. For doubtless, as for Texts and Interpretations, they are turned into Stubble with them, and Reafons and Demonstrations are effected by them but as Leviation

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(179)

Levnathan efficementh Iron and Brafs, that is, as Straw and rotten Wood.

CHAP. VI.

The Arguments against the Imputation of Faith for Righteousness answered.

SECT. I. The first and great Argument against the Imputation of Faith for Rightcoufnefs is this,

That which impeacheth the Truth or Justice of God, cannot be true.

But the Imputation of Faith for Righteoufnefs impeacheth the Truth and Justice of Gop.

BECAUSE, if GOD fhould impute Faith for Righteoufw/s he would account that to be a Righteoufne/s which Bone. I answer,

FIRST, this was the Plea of the Counfel of Trent, (as Calvin hath obferved) that the Word Juftification in Scripture, was not to be taken in a juridical Senfe, for Abfolution, but in a phyfical or moral Senfe, for the making a Man juft or righteous. And this is the common Argument of the Papifts, for their Juftification by inherent Grace and Works. But,

SECONDLY, it doth not follow, that God accounts that for Righteou/nefs which is no Righteou/nefs, though he counts Faith for Righteou/nefs. For any Obedience, or Action conformable to a righteous Law, may truly be called, Righteou/nefs. So P/al. cvi. 30 Then Bood of Phineas, and executed Judgment, Sc. and it was countid unto him for Righteou/nefs. By Righteou/nefs in this Place. (180)

Place, cannot be meant a Conformity or Obedience to the whole Law: One particular Act, whatfoever it were, cannot be called Righteou/ne/s in fuch a Senfe. 1 Therefore it fignifies only a Conformity with fome ĉ, particular Precept. See the Word used much in a 1 1 like Sense Gen. xxx. 33. 2 Cor. ix. 9, 10. Heb. xi. 33, &c. And fo Faith, or believing, being an Obedience to a special Commandment of God, (1 John iii. 23. 2 Pet. ii. 21. Rom. i. 5, &c.) may both with Truth, and fufficient Propriety, be called Righteouf-1 nels : Yet where GoD is faid to impute Faith for Righ-2: reousaels, I do not conceive is meant an A& of Obedi-5 ence to any particular Precept. Therefore,

SECT. II. Thirdly, when with the Scriptures we affirm, that GoD imputeth a Man's Faith unto him for Righteou/ne/s, we do not mean that GOD only accounteth fuch a Believing for a righteous Act unto him; much lefs do we mean, that he effeemeth it a literal, and compleat fulfilling of the whole moral Law: * But that GOD looks upon a Man who believes, with as much Favour, and intends to do as gracioufly by him, as if he were a Man of perfect Righteou/ne/s, and had entirely fulfilled the whole Law. In this Senfe to account Faith for Righteou/ne/s, hath not the leaft Colour of Injuffice, or Repugnancy to the Truth.

FOURTHLY, there is fearce any Thing affirmed more frequently, by the beft reformed Writers, than that Goo accounts those juft, who in Strictness of Speech are not fuch, but only have their Sins forgiven. Therefore they apprehended no Matter of Injuffice or Contrariety to Truth therein. From hence we gather, (faith Cakvin 1)

that

Non boc dicitur, Deum apud se judicare illos, pro quorum pescatis universis Christus satisficit, nibil mali unquam commissifie, aut boni debiti emissifie, sed esdem babere loco, quad mortis reatum, et jus ad vitau eternam, ac si nibil vel mali admissifient, vel boni debiti admissifient, Gat. Elench. P. 35, 36. See also my Answer to Mr. Walker, P. 24, 25, 5c.

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1 In Rom. iv. 3.

that PauPs Difpute is, not what Men are in themfelves, but in what Place God is pleafed to account them. And elfewhere: † It follows then that we are juft or righteous, becaufe our Sins are not imputed to us. Therefore we ftand righteous before God faith Mr. Fox § becaufe our Sins are forgiven us. We have Remiffion of Sins, (faith Melancthon ||) for and through CHRIST; which having obtained, we are righteous before God. Paul (faith Calvin), eftimates the Bleffednefs of a Man from hence, becaufe he is after this Manner righteous, not in very Deed, but by Imputation.

SECT. III. A fecond Objection is this.

IF Faith, in fuch a Senfe, fhould be imputed for Righteoufnefs, then would Juftification be by Works, or by fomewhat in ourfelves. But the Scripture every where rejecteth Works, and all Things in ourfelves from having any Thing to do in Juftification.

I ANSWER, By Works may be understood two Ways: either first, by the Merit of Works, which is still the Scripture Senfe; or elfe fecondly, by Way of fimple Performance. If the first Proposition be taken in the former Senfe, it is altogether falfe, and the Confequence thereof denied : Faith may be imputed for Righteoulness, and yet no Man justified by the Merit of any Works in himself. If it be taken in the latter Senfe, the second Proposition is falle. For the Scripture no where rejecteth every Thing that may be done by us, in Refpect of a fimple Performance from having to do in the Matter of Justification. Nay it exprelly requireth fomething in us, as of absolute Necessity to Justification : And fomething which itself calleth a Work. This is the Work of GOD, faith our Saviour to the Jews, that ye believe in him whom he hath fent. Now that believing in CHRIST is required as of absolute Necessity to Justification, is a Thing of universal Confession, And thus our best Writers, without

+ De vera Ecclis, Refor. ratione. p. 368. § De Chrifto gravis Justific. 1. 3. p. 280. || In Exam. Theol. de Justific. p. 529. Instit. 1. 3. c. 11. Sect. 11. Gratuita Dei acceptatio fubrogatur in ocum justitize. idem.

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without Scruple, call that believing by which we are justified, a Work, or the doing of fomething. Faith (faith Calvin*) is the chief Work that Gon requireth of us. And what did Abraham (faith Musculus ||) that should be imputed for Righmous fue fin, but only believe Gon?

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SECT. IV. A third Objection is this. That which maketh Jufification not to be of Grace, cannot fland with the Truth of the Gospel But the Imputation of Faith for Righteoufnefs, makes Jufification not to be of Grace.

THE former Proposition, I allow, but the latter is ut-terly falfe; for the Scripture still acknowledgeth a perfect Confiftence of Grace, with the Condition of Fairb in Justification. For by Grace ye are faved through Faith. 3 Ephel. ii. 8. And are freely justified by his Grace, &c. Rom. 2 iii. 24. through Faith in his Blood, Sc. ver. 25. Nay, the ţ. Truth is, the Work of believing, as our Saviour called 1 it, is to far from carrying any Opposition in it to the Freeness of GoD's Grace in *Justification*, that it is pur-posely required of Men (and it only) by him, that the 11 ig ć, Freenels of his Grace in their Justification might be estab-3 lished. Rom. iv. 16. Therefore it is by Fairb, that it ¥, might be by Grace. And in Reason, how can a Gift be ð more freely given, than when nothing more is required of 1 him to whom it is given, than that he receives it? Now believing is nothing but receiving that Justification, which Gop giveth in and with his Son JESUS CHRIST. As mony as received him, &c. John i. 12. that is (as it is explained in the End of the Verfe,) as many as believed in his Name. So that in the Imputation of Faith for Righteousness, there is not any Prejudice at all to the Freenels of Grace in Justification.

SECT. V. A fourth is this. That which ministreth Occasion of boasting, is no way confonant to the Truth of

* Fides precipuum opus efi, quod a nobis Deus exigit. Calvin in Jac. 1. 22. || Quid enim fecit Abrabam, quod imputaretur, Sc. Musc. in Gal.

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of the Golpel. But the Imputation of Faith for Righteou/ne/i, ministreth Occasion of boatting. Ergo.

I ANSWER, first, suppose the Work of Act of believing, which is imputed for *Righteousness*, be a Man's own Work or Act, yet it is so by Gift, and by the meer Grace of another, viz. God

Now fince a Man hath nothing, doth nothing in believing, but what he receiveth from another, all Occasion of boafting is cut off, even according to the Apoftle's own reasoning, 1 Cor. iv. 7. What bast thou, that thou hast not received? And if thou bast received it, why gloriest thou as though thou had not received? Evidently implying, that no Man hath any Pretence of boatting, (I mean of himfelf) for any Thing, but what he hath of his own, and from himfelf. Let the Thing be never fo excellent, if he hath received it from another, he hath Cauleonly to glory in him from whom he hath received it. If God miraculoully raifed up Children unto Abrabam of the Stones, had these Stones, being now made Men, and Men of the greatest Excellency, any Pretence of glorying in themfelves concerning that Dignity which is now come upon them? No more hath any Flesh the least Colour of boafting in itfelf, how excellent foever the Act of Faith may be, because it is given them by another: It is the Glory of the Giver, and the Comfort only or Bleffednefs of the Receiver.

BUT Secondly, fuppofe the Act of Believing were in Part from a Man's Self, yet hath he no Caufe to boaft in himfelf, that GOD fhould be pleafed to *impute it* unto him for *Righteeufnefs*: Becaufe that *Weight of Glory*, thofe excellent Things which attend upon *Failb*, are not given to it for any Worth that is found in it, but by the most free, and good Pleafure of GOD. Though a Believer therefore hath the Forgiveness of Sins, and the Love and Favour of GOD given him upon it, and a Title to the Kingdom of Heaven, yet all this is no Ground why any Man fhould boatt of himfelf or of his Faith, though it were from himfelf, (which yet we abfolutely deny) because if this Faith had not met with a (184)

GOD of infinite Grace and Bounty, we might have been accurfed for all our Faith. Yea, by the Apoftle's own Rule, when God is pleased to chuse weak and foolish Things to confound the mighty, all Occasion of boasting is cut off. Indeed if Men had fulfilled the Law, and been justified that way, there had been room to boaft. Firft, because such a Righteou/ne/s had held some Proportion with the Reward given to it. To bim that worketh (faith Paul,) that is, that keepeth the Law, the Reward is counted, not by Favour, but of Debt. GOD would have given them no more, than what they had, in fome Sort, deferved, Secondly, becaufe if they had made out their Happinefs that way, they had done it out of the Strength of those Abilities which were effential to their Natures, and in the most proper Sense that can be spoken of a Creature, their own: Both which being apparently wanting in Faith, or in the Act of Believing, there can be no Pretence of boatting for the Flesh, though it be imputed by Gon for Rigbleou [ne/s.

SECT. VI. Fifthly, fome object, If Faith be imputed to us for Righteoufness, then are we juffified by that which is imperfect, for no Man's Faith is perfect in this Life. But there is no Juffification before GOD by that which is imperfect.

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I ANSWER, that Claufe, then are we justified by that which is imperfect, may have a double Meaning; either that we are juflified without the Concurrence of any Thing that is fimply perfect to our *Jufification* - Or that fomewhat that is comparatively weak and imperfect, may fomeway concur and contribute towards our Justification. If the former Senfe be intended, the Proposition is abfolutely falfe, and the Confequence to be denied : It doth not follow, If Faith be imputed for Righteou/ne/s in the Senfe given, then is there nothing that is perfect required as necessary to Justification. For the Imputation of Faith for Righteou/ne/s, pre-fuppofeth fomewhat that is abfolutely perfect, as necessary to Justification. Had not the LORD CHRIST, who is perfest himfelf, made a perfect AtoneAtonement for Sin, there had been no Place for the Imputation of Faith for Righteou/ne/s: Yea, there had been no Place for the Being either of fuch a Faith, or of any Ju/lification for Men. For it is through the Atonement made by CHRIST for us, that either we believe in him, or in Gon through him: And it is through the fame Atonement that GoD ju/lifieth us upon our believing, that is, imputes our Faith unto us for Righteou/ne/s.

IF the Claufe be meant in the latter Senfe, viz. that fomewhat that is weak and imperfect may fometimes concur towards Justification, fo the Proposition is true. For Justification may be expected, though that Faith whereby we believe, yea, and that by whom we believe, are both weak and imperfect, and yet both these, we know, someway contribute towards Justification. We . bave believed in CHRIST JESUS, that we might be justifed, Gal. ii. 16. And that the Minister hath (or at least may have) his Part in our Justification, is evident. How fball they believe in bim, of whom they have not heard? And bow (hall they bear without a Preacher ? Rom. x. 14. But our Justification does not depend on the Perfection of our Faith, but on the Truth of it: And the Truth of our Faith doth not depend on the Perfection of him, by whom we believe, but the Truth of what he delivereth. So that the Light of this Truth fhines on every Hand, that Men may be justified, ministerially and instrumentally, by Things that are weak and imperfect.

SECT. VII. Some have objected, If Faith be imputed to us for *Righteou/nefs*, then Gon rather receives a *Righteou/nefs* from us, than we from him, in our *Jufification*. But Gon doth not receive a *Righteoufnefs* from us, but we from him in *Jufification*.

I ANSWER, It no way follows upon that Imputation of Faith for Righteou/nefs, which we defend, that God either receives a Righteou/nefs from us, or that we receive none from him, in our Justification. Because,

FIRST, God's imputing Faith for *Righteoufnefs* doth not imply that Faith is a *Righteoufnefs* properly to called, but only that God, upon the Tender of it, looks upon us as *tighteous*, yet not as made either meritorioufly, or formally Q.3. righteous 186)

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righteeus by it, but as having fulfilled that Condition, upon the fulfilling whereof, he hath covenanted to make us righteeus, meritorioufly by the Death and Sufferings of his Son, formally, with the Pardon of all our Sins.

SECONDLY, suppose Faith were a proper Righteousness, yet neither would this prove, that GOD, receives a Righteousness from us in our Justification. For we receive our Faith itself from GOD, not GOD from us. But,

THIRDLY, that the Imputation of Faith for Righteou/ne/s fuppofeth a Righteou/ne/s received by Men from God in Jastification (and confequently, is far from denying it) is evident from hence, because it could not be truly faid, that God doth impute Faith for Righteou/ne/s to any Man, except he fhould make him righteous upon his believing. Now as it is impossible that a Man fhould be made righteous without a Righteou/ne/s in one Kind or other; fo is it impossible allo, that the Righteou/ne/s wherewith a Man is made righteoas in Justification, fhould be given from any other, but from God alone. For this Righteou/ne/s is none other, but Forgiveness of Sins: And who can forgive Sins but God alone?

CHAP. VII.

The chief Arguments for the Imputation of CHRIST'S attive Ob dience (in the Senfe opposed) answered.

SECT. I. The first Argument for the Imputation of CHRIST's Right.cou/nels in the Senfe refused, is this,

If there be no flanding in Judgment before GOD, unless we be endued with a perfect Righteoufness, then must the Righ-

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Righteoufne/s of CHRIST be imputed to us, in our Jussification.

But there is no flanding in Judgment before God, unless we be endued with a perfect Righteou/ness.

I answer, by denying the Consequence in the former Proposition : There may be no standing in Judgment before Gop without a perfect Righteou/ness, and yet the Righteousness of CHRIST, in the Sense controverted, not be imputed. The Reafon is, becaufe Remiffion of Sins, which is the Purchase of the Death of CHRIST, (as our Adversaries themselves acknowledge) is a perfect Righthous fuels, and every way able to bear us out in Judgment before Gop. Yea, and our best reformed Divines, find a fufficient Confidence for Believers in the Prefence of GoD, in the Death of CHRIST alone. Cabvin * having mentioned that of the Apostle, Rom. iii. 24. Sc. being justified freely by his Grace, through the Redemption that is in [ESUS CHRIST, whom GOD bath fet forth to be a Propitiation, through Faith in his Blood, adds as followeth : Paul commendetb the Grace of GOD in this, that he hath given the Price of our Redemption in the Death of CHRIST : And then willet us to betake ourfelves unto bis Blood, that fo obtaining Righteou/ne/s, we may fland secure before the Judgment And elsewhere. § In this Place, Readers that of GOD. bave but their Wits about them, though I should say nothing; cannot but acknowledge that nothing else is meant, quam nos mortis Christi piaculo suffultos apud Dei tribunal stare, i. e. than that we fland at GOD's Judgment Seat, born up with the Atonement of CHRIST's Death. If GOD will judge thee (faid Anfelm + long before him) Jay, Lord, I interpole the Death of our Lord JESUS CHRIST, between me and thee and thy Judgment. So that a Man, needs not take Thought for any other Righteou/ne/s in the Prefence of Gon, than the Forgiveness of his Sins, through the Death Of CHRIST.

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* Inflit. l. 2. c. 17. Sect. 9.

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§ Inflit. 1. 3. c. 11. Sect. 9.

+ Si Deus voluerit te judicare, dic, Domine, mortem Domini nostri Jesu Christi objicio inter me et te, et judicium tuum, aliter tecum non conten-49. Anselm.

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(188)

SECT. II. The Second is, He that is justified by the Righteoufness of another, must needs be justified by the Righteou nels of CHRIST imputed; because there is no Righteousness to be found in any other fit for the Justification of any Man, but the Righteousness of CHRIST.

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But every Man that is justified, is justified by the Righteou[nefs of another. I Answer,

FIRST, A Man may be justified by the Righteoufnels. of another, and yet no Necessity of the Righteoufne/s of CHRIST, that is, of his active Obedience (for of this only the Question is) to be imputed to him. For the paffive Obedience of CHRIST, is the Righter eu/ne/s of another, and Men may be and are fully and throughly justified by the Merit hereof communicated to them in the free Pardon of their Sins. without any farther Righteou/ne/s derived upon them. either from him or from any other.

SECONDLY, I answer, A Man may be justified by. the Righteousnels of another, in a double Sense, either, 1. by way of Merit, or 2. by way of Form. In the first Sense the Proposition is admitted : Whosoever is justified, is justified by the Righteousness of another. that is, is justified by the Merit of the Righteou/ne/s of another, and not by the Merit of his own. But this Senfe maketh nothing to the Point in Hand. In the latter Senfe, it is altogether untrue; for that Righteoufnels, wherewith a Man is formally justified or made righteous, is always a Man's own, I mean by Donation and Poffeffion, and not another's, except in Refpect of Procurement, and fo it is CHRIST's ; or of Collation, and fo it is Gon's. Remission of Sins, whereby a Believer is formally justified, is a Man's own Righteou/ne/s in fuch a Senfe, as his Repentance f or Faith is his own, being all given him by God or CHRIST. Him bath GOD exalted with his right Hand, to be a Prince and a Saviour, to give Repentance unto Ifrael, and Remiffion of Sins. Acts v. 21. Now that which

(189)

which is given unto a Man by GoD, may properly be called his own. There is no Merit indeed in Remiffion of Sins, but there is Propriety in it to him that receiveth it.

SECT. III. A third Argument for the Imputation gain-faid, is this.

If Believers bave a true and real Communion with CHRIST, then is bis Righteousness theirs by Imputation.

But Believers bave a true and real Communion with CHRIST. I answer,

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THE first Proposition wants both Reason, and Truth. First, it wants Truth, because a true and real Communion with CHRIST may fland, without his active Obedience being made theirs by Imputation. There is a real Communion between the Head and the Feet in the natural Body, yet is not the Brain, or the proper Functions of the Head, made the Brain, or Functions of the Feet by Imputation. So there is a real Communion between the Husband and the Wife, yet is not the Holines, Strength, or Wisdom of the Hustband, made the Holines, Strength, or Wisdom of the Wife, by Imputation.

AGAIN, as it wants Truth, fo it wants Reafon alfo. It hath neither Colour nor Appearance of Truth, that the Communion which Believers have with CHRIST, fhould imply, the Appropriation of his active Obedience to them by way of Imputation; at leaft of that Imputation for which our Adverfaries fo eagerly contend. For what possible Reafon can be found from the Communion between CHRIST and the Believer, why rather the Righteou/nefs or active Obedience, than the Wifdom, or Power, or Glory of CHRIST, fhould be made the Believer's, by Imputation?

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SECT, IV. A fourth Foundation upon which this Imputation is built by fome, is this :

IF there be no other End, or Neceffity, why CHRIST fhould fulfil the Law, only that his Obedience might be imputed to us for *Righteoufnefs* in our *Juflification*, then is not the *Imputation* thereof to be denied.

But no other End, or Necessity can be given, why CHRIST should fulfil the Law, only that his Obedience to it might be imputed for Righteou/ness to us in our Justification.

THE latter Proposition is an entire Mislake : Diverse other Ends may be affigned of CHRIST'S Obedience to the Law.

SECT. V. Firft, this Righteoufue/s or active Obedience to the Law, was ferviceable to that fame great End whereto ours is fubfervient, wiz. the Glory of GOD and the Advancement of his Kingdom. Being filled with the Fruits of Righteou/ne/s (faith Paul) which are by JESUS CHRIST unto the Glory and Praife of GOD. Phil. i. II. If other Men's Righteou/ne/s by Means of JESUS CHRIST, is made fit Matter for the Praife and Glory of GOD; much more mult his own perfonal Righteou/ne/s make for the Exaltation of GOD, far above the Meafure of other Men. So that we fee here is another End of the active Obedience of CHRIST, befides Imputation.

SECT. VI. A Second End of this Righteou/nels of CHRIST, is the Exemplarinels of it; it is the Pattern in the Mount for all Adam's Posterity to work by. It is true, the Law itself is as perfect a Rule or Pattern of Righteou/nels as the Obedience of CHRIST himself to it is; but it is not fo plain and diffinct a Rule in fome Cases. And therefore the Holy Ghost fometimes mentioning the Rule of the Law, maketh Use of the

Obedience

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Obedience of CHRIST, as it were, to illustrate and interpret it. And walk in Love, even as CHRIST bath loved us, and bath given bimfelf for us, Epbef. v. 2.

THIRDLY, The Obedience of CHRIST to the Moral Law, is of excellent Importance, and hath a Spirit of Provocation in it, to draw all the World after it in Imitation : It is an holy and bleffed Temptation to the World to work Righteoufnefs, the Force whereof, no Man can withftand, but with an high Hand of defperate Wickednefs. This End likewife is infinuated in Scripture. Take my Yoke upon you, and bearn of me, (faith our Saviour himfelf, Mat. xi. 29.) for I am meek and lowly in Heart, Sc. implying, that there was in his Meeknefs, not only a Pattern to follow, but a Provocation alfo to make them willing and defirous to follow.

FOURTHLY, The Righteoufnefs of CHRIST, was a Means of continuing his Perfon in the Love of his Father, which was of abfolute Neceffity for the carrying through that great Work of Redemption, which he had undertaken. For if the Mediator himfelf, upon whofe Favour with GOD, the Favour and Salvation of the whole World depended, had but once mifcarried and difpleafed him, who fhould have mediated for him, or made an Atonement for him? This End of his Obedience to his Father, himfelf plainly exprefieth, John. xv. 10. If ye keep my Commandments, you fhall abide in my love: Even as I have kept my Father's Commandments, and abide in his love. See alfo John. viii. 29.

SECT. VII. Fifthly, that Righteoufme/s of CHRIST, was of abfolute Neceffity to qualify the Sacrifice for the Altar, I mean to render him meet to make Atonement for the World, and to purge and take away the Sin of it. It is true, the Infiniteness of the Value of his Death sprang from the God head, with which the Humanity of CHRIST had perfonal Union : Yet was the absolute Holine's of the Humanity itself neceffary thereto, and that in two Respects. First, there

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(192)

there is no Capacity in the Human Nature of perż ć fonal Union with the Divine, except it be abfolutely :1 free from all Sin: Secondly, Suppose (for Argument li fake) that the Divine Nature might be perfonally united to an Humanity tainted with Sin, yet could Ľ it not give an expiatory Value thereto for others. 57 in Cafe it were offered, or made a Sacrifice by it : Becaufe fuch an Offering were of absolute Necessity · d 15 for the Explation of its own Sin ; at least, it would be ti due, and the Juffice of GOD might lawfully require tj: it. For no Relation whatfoever of any Creature to the iej, Divine Nature, be it never fo intimate, is able to ₿i diffolve any Right which is effential to GoD, as the \tilde{T} Right of requiring a full Satisfaction for Sin is. Now whatever God either doth or, in Justice, may require of any Man, to make Satisfaction for his own Sin, the Payment thereof cannot make Satisfaction ŵ for the Sins of others; as it is impoffible in a Courfe of Law, that a Man by paying his own Debt, should thereby discharge another Man's. The High Priest 20 under the Law, did not make Atonement for him-÷., felf, and for the People, with one and the fame) a Sacrifice ; but be offered Sacrifice first for bis own Sins, and then (needing no farther Atonement himfelf) for ė, \mathbf{r} the People, Heb. vii. 27. It is then evident, that tho' the Satisfactorineis of the Death of CHRIST. 1. 2 rifes from the Divine Nature; yet could no fuch Þć. Satisfactorinefs have taken Place in respect of o-301 thers, had not CHRIST as Man, been free from all 15, Sin, that fo he might ftand in no need himfelf of that b_k Sacrifice which he offered of himfelf. Dying righteous daand being God, his Death holds out Weight and Satisзj faction for the whole World; whereas had he died a Sinner in the least Degree, though his Death by reason of the God-head perfonally united to the Manhood, had lic 7 been of infinite Value, for otherwife it could not have the been expiatory for himfelf, yet had this Satisfaction extended only to himfelf, and not fo much as to one fu In fo much that in this Cafe, had he meant P_i other. to have propitiated for the World, after he had once 4 died

died for himfelf, he must have returned again into the Flefh, and have fuffered Death the fecond Time. Upon this Confideration doubtless it is, that the Holy Ghoff fill inferteth the Mention of his perfect Righteou/ne/s, when he speaketh of his Death or Suffering for us. By his Knowledge fball my righteous Servant justify many : For be fall bear their Iniquities, that is, the Punishment due to their Iniquities, I/a. liii. 11. manifelly implying, that there is a great Weight in the Righteouinels of CHRIST's Perfon, to fecure the Confciences of Men concerning their Justification by his Death. Thus then we have discovered another great End of the Righteousness or astive Obedience of CHRIST, viz. The qualifying him, (at least in Part) for that Meritoriousnels of his Death which may fland the World in flead for their Jufification. So that there is no need of having recourfe to the pretended Imputation, for falving the Necessity or Usefulness of it.

SECT. VIII. Sixthly, as CHRIST was a Sacrifice, fo was he, and yet is, and is to be for ever (*Heb.* vii. 17. *Sc.*) an High-Prieft: And that *Righteoufnefs* of his, qualiheth him, that is, contributeth to qualify for a Prieft, as well as for a Sacrifice. If he had not been perfectly *righteous*, and confequently fulfilled the Moral Law, as well as any other Law, which concerned him, he had been incapable of that Prieft-hood, which now he executes. This is evident from that Scripture, Heb. vii. 26, 27. For fuch an High-Prieft became us, who is boy, barmhefs, undefiled, feparated from Sinners; meaning that no Prieft without these Qualifications, had been fit to intercede with GOD for us, as CHRIST now doth.

SECT. IX. A fifth Argument imployed in the fame Service is this.

If we are Debtors to the Law, not only in Matter of Punishment, but in Perfection of Obedience also, then did CHRIST not only suffer Death for us, that we R might might be delivered from Punishment, but also fulfilled the Law for us, that so we may be reputed to have fulfilled the Law in him, otherwise the Law would yet remain to be fulfilled by us.

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But we are Debtors to the Law, not only in Matter of Puniforment, but in Perfection of Obedience also: Otherwife our finning against the Law, would exempt us from Subjection.

I ANSWER, When you affirm, we are Debtors to the Law in Perfection of Obedience, as well as in Matter of Punishment : as this Debt of Obedience may be varioufly understood, the Proposition may either be true or falfe. If this be the Meaning, that we are Debtors to the Law in Perfection of Obedience, for our Justification, it is utterly falfe. For we need no Obedience to it, for our Juftification, but are freely justified by CHRIST's Blood, Rom. v. ix. Neither are Believers Debtors to it fo much as in Matter of Punishment, CHRIST having eased them of this Burthen, by taking it on himfelf. It is true, those that believe not, may be faid to be Debtors to the Law, as well in Matter of perfect Cbedience, as of Punishment; fo that if they mean to be justified, and to escape the Punishment, under which they lie, otherwife than by CHRIST, they must keep the whole Law, because no third way of Justification, was ever heard of, but either by Faith in CHRIST, or by a perfonal Observation of the whole Law. And in this Sense the Apostle (Gal. v. iii.) testifieth to every Man that is circumcifed, (viz. with reference to his Justification) that he is bound to keep the whole Law, as well as to be circumcifed : Because he that flicketh not entirely, unto CHRIST for Justification, must keep the whole Law, to obtain Justification. But,

SECONDLY, If the Proposition meaneth, that Believers are Debtors of perfect Obedience to the Law, in a way of Thankfulness to God, this is true: But in this Sense it concerneth not the Question in Hand.

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THIRDLY,

THIRDLY, We are not exempted from keeping the Law, no not in Respect of Justification, because we have transpressed it : But 1. having once transgressed, we are incapable of fuch keeping it, whether perfonally or by Imputation, as will exempt us from Punishment ; 2. that Release which we have from an Observation of the Law for Justification, accrueth to us by Means of our Dependance upon CHRIST, Rom. vii. 4. For.

SECT. X. Fourthly, GOD never required of any Man, but CHRIST, both Exactness of Obedience to the Law, and Subjection to Punishment due to the Tranfgreffion of the Law. He that shall perfectly keep the Law, is no where bound to fuffer the Penalty due to the Transgreffion of it: Nay, the express Tenor of the Law, promiseth Exemption from Punishment unto fuch : Do this, and thou shalt live. The Law doth not make any Man a Debtor to Punishment, fimply and absolutely. but conditionally only, upon Supposition of Sin.

LASTLY, In Cale a Man hath transgreffed the Law, and fuffered (whether by himfelf or fome other for him) the full Punishment of it, he is no far her a Debtor to it. either in Point of Obedience, or of Punishment, nor bath any Thing to do with the Law more or lefs, for his Justification; because the Punishment which hath been to fuffered, is of equal Confideration to the Law, with the most absolute Conformity to its Precepts. So that as no Man is or ever was, bound to fulfill the Lawtwice over, for his Juffification : So neither is it equal, that he, that hath fuffered in full the Penalty of the Law, which is as farisfactory to it. as the exacted Obedithe, should be still bound to the Observation of the law (whether by himfelf, or any other) for his Juffifiution; this being all one, as the requiring a fecond Obedience to the Law, after a Man hath perfectly fulilled it once.

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SECT. XI. Fifthly, for the Imputation of CHRIST's dive Obedience, fome have argued thus.

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If there be no Justification without a perfect Righteousnefs, and no fuch Rightcoufnefs to be found, but the Righteoufnefs of CHRIST, then this Righteoufnefs muft be imputed to us, in Justification.

But neither can there be any Justification without a perfect Righteoufness, nor any fuch Righteoufness found, but the Righteou/nefs of CHRIST. Ergo.

I ANSWER, First, that tho' that Justification cannot Ł take Place without a perfect Righteoufnefs, yet fach a Righteousmess, as fome intend, a Righteousness confifting 3 determinately of fuch a Number of righteous Acts as 77 CHRIST performed unto the Moral Law, is not of j., absolute Necessity thereto: For if the Jews under the Law were juffified by the Imputation of CHRIST'S Righteou/nefs, this Righteou/nefs of his is not to be meafured by the righteons Acts performed by him only to the ÷ Moral Law, but to the Ceremonial alfo, as hath been 'n proved more than once.

Secondly, that perfect Righteoufnefs SECT. XII. wherein Justification confilts, and wherewith Men are made righteous when they are justified, is nothing elfe but Remiffion of Sins, as hath been abundantly proved. This is that Righteou/nefs, which the Scripture calls a Righteou/ne/s without Works. Rom. iv. ver. 6 & 7. compared together. And which Augustim,* Hayma,* Bernard, 5 with others of former Times, as likewife

Luther,

* Ipfa nofira justitia, quamois vera fu, propter veri bomi finan 🚅 quam refertur, tamen tanta eft in bac vita, ut polius peccatorum remificane confiet, quam perfectione virtutum. Aug. de Civit. 1. 19. c. 27.

1 Quia credidit Deo, reputatum eft ei ad jufitiam, id eft, ad remifiq-Haym. ad Rom. 4. 3. nem peccatorum.

S Dei justitia eft, non peccare : bominis autem justitia, Dei indubrentia. Bernardus, Serm. 23. in Cantic. Christus factus of mobis jufticia, in abfolutione peccatorum. Ibid. Serm, 22.

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Lather, || Cakvin,* Musculus, + Pareus, & Chamier, || with others of later Times without Number, yea and the Homilies of our own Church, t have still with Confidence and without Scruple, called by the Name of a Righteousness. And because some have a great Mind to make Calvin theirs, in the Imputation of CHRIST'S active Obedience; I shall by a Passage or two from him on the Point, fully clear his Intention. In which Words (faith Calvin, meaning those of the Apostle, Rom. iv. 6. in his Commentaries upon the Place) we are taught, justitiam Paulo nihil esse quam remissionem peccatorum, i. e. that Righteoufness with Paul, is nothing elfe but Remission of Sins. And not long after upon the oth Verse of the same Chapter; Si justitia Abrabæ ef peccatorum remissio (quod secure ipse pro confesso assumit, Sc.) i. e. If Abraham's Righteoufne's be the Forgivenels of bis Sins (which be, meaning Paul, takes for granted.) By these Passages it is evident, that whatsoever his own Judgment was in the Point under Question, viz. whe-R ther

Iufitia nostra proprie est remissio peccatorum, seu (ut loquicur P'a'-wil) poccata non imputare, Ec. Luther in Summa. Pl. 32.
Sequitur ergo eo nos effe jufios, quia nobis peccata non imputantur.

Calvin de vera Eccles. Reform. ratione. p. 368.

† Iucundum est quod justitia et beatitudo nostra est remissio peccatorum, per fidem in Chriftum. Muscu. in Pfal. 32. p. 298. Quid en:m of infium esse, et reputari in peccatis conceptum et natum, quam peccatis esse imrum? Ibid.

Sic Deus Abrabæ et omnibus nubis peccatoribus, fidem imputat pro. jufitia, quando credentes in filium justificat, boc est, absolvit, &c. Pareus ad Rom. 4. 3. p. 363. Fide accepit justitiam, feu remissioum peccatorum a Deo gratis donatam, &c. Ibid.

Remiffio peccatorum, uf justitia imputata. Cham. Pansfirat. t. 3, 1.21. c. 19. lect, 10. I dem justitiæ proram et puppim constituimus in timifione peccatorum. Ibid. fect. 9.

I Becaule all Men are Sinners and Offenders against Gon, &c. every Man of Neceffity is constrained to feek for another Righteoufnels or Juftification, to be received at God's own Hands, that is to ay, the Forgivenels of his Sins and Trespasses in fuch Things as he hath offended. Homil. of Salvation, Part 1. p. 13. Iustitia Christi, absolutio a peccatis per Chriftum ex fide. Pet. Mart. ad Rom. 10. 8. Gedimus totam noftram justitiam positam esse in peccatorum nostrorum Renifiane, &c. Harm. Confess. Gallic. art. 13.

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ther Remiffion of Sins fimply and alone, without any other Addition, were the Rightou/nefs of a Believer in Juftification, he attributes the Affirmative to Paul, and makes his Judgment to fland, for Remiffion of Sins fimply, excluding not the Infufion of Grace only, but all other Things whatfoever. But for Calerin toaferibe one Opinion to Paul in the Point of Juftification, and to be himfelf of another, is neither better nor worfe, than to profets himfelf wifer than he, yea than the Holy Gloff himfelf fpeaking by him.

SECT. XIII. A feventh Argument is this :

If Do this, and live, be an everlassing Rule of Goo, which shall never be difforved, then must the active Obedience of CHRIST be imputed to Men in Justificantion, that so they may be faid to have done this, to have fulfilled the Law, and so live.

Bu: Do this, and live, is an everlasting Rule of GOD, which shall never be differved. Ergo.

3 In this Senfe I grant, that Do this, and live, is an ù everlasting Rule: It is, and hath been, and shall be h everlastingly true, that whofoever shall do this, that is, fulfil the Law perfectly, shall live and enjoy the Favour of Goo. But this Sense makes nothing to the Purpose, neither is there so much as the Face of a a Confequence in the first Proposition : Whofoever comtimusth in all Things that are written in the Law to do them, shall live and be faved, whether CHRIST's Righteou mels be imputed or not. But if the Meaning of the Claufe. 9 is an everlassing Rule, be the only perpetual Law, according to which Men must be justified and faved, fo that no Man can be justified, but he that may be truly faid to bave done this, that is, performed univerfal Obedience to every Jot and Tittle of the Law; in this Senfe it neither is, nor ever was, nor ever shall be a Rule of Gon, nor a Rule of Truth. For Gon hath always had, and for ever will have, another Rule

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Rele for the Jaftification of Men, even that Rule which is fill in Scripture opposed to this, Believe this and live,

SECT. XIV. Another Foundation to build this Imputation upon, is laid after this Manner.

That Rightensfuels which GOD accepteth on our Behalf, is the Rightennyuels imputed to us in Justification.

But the Righteoufness of CHRIST, is that Righteoufness which which God acceptet on our Bubalf.

IANSWER first, by denying the former Proposition, because Gop may and doth accept that for us, which yet he need not impute to us. GOD accepted Abraban's Prayer for I/mael, and yet did not impute this Prayer to Ifmael, as if he had prayed it. In like Manner he accepted the Prayer of Elifba for the Sbunamite's Son, and yet did not look upon the Child as if he had made it for himfelf. In these and many other Cafes, the Perfons prayed for by others, received Benefit by those Prayers: But there is no Reason to conceive, that Goo looked upon fuch Prayers, as if they had been made by the Perfons themfelves: It? is like they prevailed more on their Behalf, becaufe, they were made by others for them, (efpecially by" Perfons of fuch Grace) than if they had been made by themfelves. In like Manner, those on whose Behalf CHRIST's Sufferings were accepted, receive an unfpeakable Blefing by them : But this proves not, that therefore God must look upon these Sufferings of CHRIST, as if they had perforally endored them: Nay." fuch a Supposition rather tends to defiroy their Acceptation, than to further it. The Sufferings of CHRIST have the Height of their Acceptation with GoD on the Behalf of those that believe, because they are looked upon by him as the Sufferings of himfelf, I mean of CHRIST. and no other.

SECONDLY, to the other Proposition, I answer: If the Rightenufness of CHRIST; you mean, precifely that

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that Obedience which he exhibited to that common Law, whereto all Men are obliged, confidered apart from his Obedience to that peculiar Law of Mediator, given to himfelf alone, it is altogether falle. For Goo did not accept this Righteou/ne/s of CHRIST on our Behalf, fo, as to juftify us, either with it, or for it. If by this Righteou/ne/s, be meant that Obedience of CHRIST fo commonly known by the Name of Paffive, or both Active and Paffive together, this Proposition maybe granted : But then the other will be found tardy, the fame Words being taken in one Senfe in major, and in another Senfe in the minor Proposition.

SECT. XV. Some reason after this Manner,

If CHRIST was a public Perfon, standing in the Place of all that flould believe, then all that he did, and fuffered, is reputed as done and fuffered by them.

But CHRIST was a public Perfon, flanding in the Place of all that flould believe.

I ANSWER, the former Proposition is untrue : Becanfe the Publickness of CHRIST's Person, is no sufficient -Ground to build this Inference upon : Therefore all that he did. and suffered, is looked upon by GOD. as done or suffered This is evident: His Conception, Incarnation, by us. Birth, Circumcifion, fubjection to Joseph, his supposed Father, his whipping the Buyers and Sellers out of the Temple, his Redemption of the World, and other Particulars without Number, were all, either Things done. or fuffered by him : Yet are they not looked upon by GOD as done, or fuffered by all that believe in him. For to what Purpole, (for Example,) fhould I being a believing Gentile, and fo not only free from the Yoke of Jewish Ceremonies, but under Command not to use them, be looked upon by Gop as one Circumcifed ? So what can it in Reason advantage me, to be looked upon by GOD, as one who in CHRIST, was in Subjection unto Jo, epb? Especially how shall I not fear and trember to fancy that God looks upon me, as having redeem'd

the World ? Adam was as public a Perfor, (yest and more public in a Senfe) than CHRIST himfelf; nay, and is conceived by moft, to have flood as much in the Place of his Pofterity, as CHRIST did in the Stead of his, of those that defeend Spiritually from him by Faith : And yet how ridiculous is it to fuppofe that all that Adam did, is imputed to all his Pofterity, as if they had done it? Of what Advantage can it be to me, that GoD fhould look upon me, as one that gave Names to all Cattle, and to the Fowls of Heaven, and to every Beaft of the Field, which yet Adam did? Gen. ii. 20. Or, as upon one, that first propagated Mankind, and begat Cain, which we know were done by Adam? with twenty Thinge more of like Nature.

SECT. XVI. Secondly, it hath been formerly demonfirated, how little Confiftence it hath with Truth, to fay, that the Sufferings of CHRIST, are by Goblooked upon as our Sufferings. It is not all one to fay (faith Doctor Willet) we are punished in CHRIST, and CHRIST was punished for us, and in our Stead: This is warranted by the Scripture: But the other cannot be affirmed, for feeing in CHRIST's Death we have Remiffion of our Sins, we cannot be faid for the fame Sins, to be punished in and with CHRIST, whereof we have Remiffion in his Death.

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THERLY, the Publickness of a Person, who negotiates the Business of others, as CHRIST did of those that shall believe, doth no farther interest those whose Affairs they manage, in what they do, than with Reference to the Issue of what they do for them. If a Man undertakes such a Business for me, and deals dishonestly with others therein, and at last makes a Conclusion with much Damage to me, which might by a wise Carriage, have been prevented : I am in this Case liable to fuffer all the Damage, which the Unconscionableness, or Weskness of my Agent bath brought upon me: But I am not to be looked upon, as one that have ufed the fame Unconficionableness with him, or as if his weakness were mine. In Case he had dealt wifely or faithfully for megand

and had brought my Bufinefs to a good End, I here re-· ceive Benefit by fuch a Man's Wildom and Faithfulnefs: But these are not imputed unto me, as my own, because he was my Agent that used them. The Client that prevails against his Adversary before the Judge, by the Skill of his Lawyer, is not therefore reputed as skilful in the Law. as his Advocate, nor to have pleaded his own Caufe as his Lawyer did. In like Manner, as far as Adam had a Commission from God to deal for me, being one of his Posterity, I am bound to suffer my Share in that Evil which he brought upon the World, through his Weakness or Unfaithfulness: But this Weakness or Unfaithfulness of his is not looked upon as my personal Weaknefs or Unfaithfulnefs; only fo far as my Perfon was in his, they are imputed to me as mine own. So on the other Hand, as far as CHRIST had a Power from Gop to deal for me, being one that believe in him, I have my Part in that bleffed End, whereto by his Holinefs. Wildom, Faithfulnels and Patience he brought the Affairs of the World : But Gop doth never the more look upon me, as if that Holinefs, Wildom, Faithfulnefs and Patience had been mine, nor is it any ways necessary that he should, to make me capable of that which falls to my Share, as a Believer, in that great and bleffed Tranfaction of CHRIST.

SECT. XVII. Fourthly, neither is it fo found a Truth. as is supposed, that CHRIST flood in the Place of those that fould believe in him, especially in all Things performed by him, and which tended to the Qualification of his Perfon, for accomplishing that great Work of Redemp-To fland in the Place of another, implies a Netion. ceffity of his being in the fame Place, and doing the fame Things himfelf, wherein he flands, and which he doth, who is supposed to stand in his Stead. Now CHRIST did a thousand Things, yea and suffered many for the doing and fuffering whereof, there lay no Neceffity upon many Believers, whether CHRIST had done or fuffered them. or no. For Example, there was no Necessity, either in way of Duty, or of Penalty, lying upon any Believer, S be

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be conceived or born of a Virgin, to turn Water into Wine, to command the Winds and the Seas. Again, there was no Necessity upon any believing Gentile to have been circumcifed, to have been in Subjection unto 70-Into have eaten the Paffover at Jerufalem, &c. Therefore in all these Passages of his Life, with many others, it is evident that he flood not the in Place of all Believers. All that the Scripture speaketh in this Case is, that be suffered for us, was made a Curfe for us, which Expressions, though they imply (in the General) a Necessity of our Sufferinge, unless CHRIST had fuffered for us, yet do they not imply a Neceffity of our Sufferings in the fame Kind, or after the fame Manner, in all Particulars. It doth not follow, that except CHRIST had been circumcifed, we must have been circumcifed, except he had fasted forty Days, we must have fasted Forty, except he had been scourged with Rods, or crucified, we must have been scourged or crucifed : Only it follows, that except CHRIST had fuffered either in these or some other Particulars fatisfactory to divine Justice, we must have suffered, and that most grievoufly. Therefore it is not a Truth, that CHRIST, even in his Sufferings themfelves, particularly confidered, flood n our Stead. But the Scriptures which fay, that CHRIST hffered for us, never fay, that either he kept the moral or ceremonial Law for us; though this Expression may be admitted, without granting that he did these in our Stead. And thus we see that this Argument also is detetive on every Side.

SECT. XVIII. Another aiming at the fame Conclusion,

If we cannot be justified by the Righteousness of CHRIST otherwise than by the Imputation of it, then must it be imputed in our Justification.

But we cannot be justified by the Righteou/ne/s of CHRIST, otherwise than by the Imputation of it. Ergo.

1 AN WER to the latter Proposition, if the Righteourwhi, the Active Obedience of CHRIST could have no Influence

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(204)

fluence on Justification, but in that way of Imputation. either Justification must stand without it, or elfe fall. For certain it is, that no fuch Imputation can fland, as. 4 hath been proved at large. But the Weakness of the Proposition is sufficiently evinced from hence, because Ľ the Righteoufnels of CHRIST concurs towards Justification, а by qualifying his Perfon for that Sacrifice of himfelf. by . Д which Juffification hath been purchased for all that be-lieve. 2 d 7

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SECT. XIX. Another Argument is, If we may truly be faid to be dead, and crucified with CHRIST, to be geickened with CHRIST, to have rifen again with CHRIST, to fit in heavenly Places in, or with CHRIST. then may we be truly faid to have fulfilled the Law with CHRIST alfo, and confequently the fulfilling of the Law by CHRIST is imputed to us.

But we may truly be faid to be dead, and crucified, and anichened, and rifen again, and to fit with CHRIST in Heavenly Places.

I ANSWER, The Reason of the Difference, why we may be faid to be dead, and rifen again with CHRIST Esc, and yet cannot be faid to have fulfilled the Law with CHRIST is this. When the Scripture faith, we are dead, we are crucified, we are quickened or rifen again with CHRIST, the Meaning is not, that GOD looks upon us, as if we had laid down our natural Lives, when he laid down his, and as if this laying down our Lives, were a Satisfaction to his Justice for our Sin; for then we might as well be faid to have fatisfied for ourfelves, or to have redeemed. ourfelves with CHRIST. as to have died, or been crucified with him. Such Expreffions as these only import, either a Profession of such a Death in us, as hath a Spiritual kind of Refemblance with x ł, the Death of CHRIST, which is usually called a Death unto Sip, and to the World, Rom. vi. 5. or elfe, this Death E (itfelf really wrought in us by that Death of CHRIST, ts, being therefore called, the Fellowship of his Sufferences, k: Ŀ as well as a Conformity to his Death, Phil. iii. 10. You have the Expression used in the former Sense, Rom. vi. 2. How shall we, that are dead to Sin, (that is, who profess being dead to Sin with CHRIST) live yet therein; and to be a Reprosch to our Profession ? In the latter Senfe, it is found, Gal. ii. 20. I am crucified with CHRIST, that is, the natural Death of CHRIST for me and many more, hath wrought upon me in a way of Affimilation to itfelf, and hath made me a dead Man to the World. So when Believers are faid to be quickened or rifen with CHRIST, the Meaning is not, that GOD looks upon them as quickened from a natural Death, to a natural or glorified Life, as CHRIST's quickening and Rifing again was; which yet muft be the Meaning, if any Thing be made of it in this Argument. But it either fignifies the Profession that is made by us of that Newnefs of Life, which in way of a fpiritual Analogy, answers the Life whereto CHRIST was role again, Rom. vi. 5. or elle the new Life itself wrought in us, by that tiling again of CHRIST from the Dead. The former Senfe, you shall find, Colof. iii. I. If ye be rijen with CHRIST, that is, fince you make Profession of that new and excellent Life, which answers the Life which CHRIST lived after his Refurrection, give this Evidence of it to the World, seek the Things that are above, Sc. The latter Sense you find, Epb. ii. 5. Even when we were dead in Sins, bath quickened us together with CHRISF, meaning that GOD by the quickening and tailing of CHRIST from the Dead, had begotten them (as Peter speaks) to such a Life, as spiritually answereth that quickening and rifing again of CHRIST. But on the other Hand, as there is no fuch Expression in Scripture as this, we have fulfilled the Law with CHRIST : So neither if there were, would it make any Thing at all to falve the Truth of the Proposition under Question, if the Senfe of it were carried according to the Interpretation of those other Expressions. For what if we should be faid either to profess fuch a fulfilling of the Law, as is a spiritual Analogy with CHRIST's fulfilling the Law, or really and perfonally to fulfill the Law after fuch

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fuch a Manner; were there any Thing in this to infer an Imputation of CHRIST'S perforal fulfilling the Law, in the Letter thereof to us? Doubtlefs CHRIST'S quickening and rifing again, are not in the Letter of them imputed to the Saints for their quickening and rifing again, in the fame Manner: If they were, Hymeneus and Philetus had been no Hereticks, for teaching that the Refurrection was past already, 2 Tim. ii. 28.

SEGT. XX. Upon the Whole. If any Man fin, we have an Advocate with the Father, JESUS CHRIST the righteous: And be is the Propitiation for our Sins, 1 John ii. 1, 2. So that for the taking away all the Guilt. Danger and Inconveniences of the Sins of Believers in every Kind, there needs no Imputation of the active Obedience of CHRIST, the Propitiation which he is unto them by his Blood and Interceffion. hath done this Service for them to the uttermost, before this Imputation is supposed to come at them. And doubtless it is no more to the Justification of a Sinner, than the Midwives were to the Delivery of those Hebrew Women, who were fafely delivered before the Midwives came at them. Exod. 1. What Propitiation (faith Augustine*) is there with the LORD, but Sacrifice? And what Sacrifice is there, but that which was offered for us in the Death of CHRIST ? Nor are we to think that the Fulness of the Merit of the Death of CHRIST, is fo spent upon the Purchase of the Pardon of our Sins, that it will not hold out to procure our Acceptation alfo with God. Yes, by the Redundancy of this Merit (faith Mr. Reynolds+) after Satisfaction made thereby unto his Father's Juffice for our Debt, there is farther a Purchase made of Grace, and Glory, and all good Things in our Behalf. Yea Adoption itfelf, and the Acceptation of our Persons, and Admittance

* Que apud Dominiou propitiativ eff, uifi facrificium? et quod eff facrificium, nifi quod pro nobis oblasum est in morte Christi? Aug. + The Life of CHRIST, P. 402.

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tance into the high Favour of God, to be made Heirs of Salvation, fpring all from one and the fame moft precious and fruitful Root of the Blood of CHRIST, the perfect Holinels of his Perlon, and Righteoujnels of his Life prefuppoled. So that he that hath Commumion in the Fulnels of his Death, shall not know what to do with the Imputation of the Righteoujnels of his Life after it, were it made unto him, or conferred upon him.

Thus have we at last fully answered all those Arguments, which (to my Knowledge) have yet been infifted upon, for the Imputation of CHRIST's Righteou/ne/s, in the Sense so often contradicted, viz. in the Letter and Formality of it, or as the formal Caufe (whether in whole or in Part) of Justification. If any Man of contrary Judgment, will vouchfafe in a Spirit of Meeknefs and Love, either to difcover the Infufficiency of any of these Answers, or else farther to object, what he conceives to be of greater Weight, than the Arguments already answered, I shall willingly and impartially confider it. And if I shall find any Thing of folid Conviction, and above Anfwer, I shall foon turn Profelyte, and be glad to be fo delivered of an Error. I had much rather be employed in cancelling and defacing mine own Errors, than those of other Men: And defire to make it my daily Occupation, to exchange Darkness for Light, crooked Things for frait, Errors for Truths. The Lond by his Spirit lead us into the Way of all Truth, and keep us that we turn not afide, either to the Right Hand or to the Left, that to we may be built up in our most holy Faith, and prepared hereby for his everlafting Kingdom!

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CONTENTS Of Part I.

CHAP. I.

IN what Senfe the Righteousness of CHRIST is imputed in Justification-p. 1.

CHAP. II.

The Imputation of Faith for Righteoufnefs, proved from the Scriptures, and the Interpretation of those Scriptures confirmed both by Reason and Authority. p. 10.

CHAP. III.

Other Proofs from Scripture.-p. 27.

CHAP. IV.

CHAP. V.

This farther proved from Rom. v. 16, 17. An Objection answered. p. 35.

CHAP. VI.

arther Proofs from Scripture for the Imputation of Fait. Four Objections answered.—p. 43.

S 3

CHAP.

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THE CONTENTS.

CHAP. VII.

The last Proof from Scripture, of the Non-Imputation of Chrift's Righteoufnefs.-p. 48.

CHAP. VIII.

CHAP. IX.

A Second Argument against that Imputation of the Righteousness of Cbrif, drawn from the Nature of it. — P. 57.

CHAP. X.

A Third Argument against that Imputation, viz. The Non-necessity of it.--p. 64.

CHAP. XI.

A fourth Reafon against the faid Imputation, it frustrates the Grace of Adoption.—p. 70.

CHAP. XII.

The fifth, fixth and feventh Arguments, against the faid Imputation, the taking away the Necessity, 1. of Repentance, 2. of *Chrifts* Death, and the taking away Forgiveness of Sin.—p. 73.

C H A P. XIII.

An Eichtin Renfen against this Imputation, viz. A manifest compliance with that dangerous Error, that Gon seeth no Sin in his People. - p. 77.

CHAP. XIV.

Four more Arguments against this Imputation.

CHAP. XV.

Three farther Reasons against this Imputation .-- p. 84.

C H A P. XVI.

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Three farther Demonstrations. 4. p. 88.

C.JAP.

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P. 6.

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THE CONTENTS.

C H A P. XVII. Four Reafons more.—p. 93.

21

CHAP. XVIII.

Part the Second.

CHAP. I.

T H E Method and Contents of the Second Part. -p. 109, 110.

CHAP. II.

Some Conclutions laid down to prepare a Way for answering the remaining Objections :

1. He for whole Sins a plenary Satisfaction hath been made, is as righteous as he that never finned. — p. 110.

2, There is no Medium, between Absolution from all Sin, and a perfect and compleat Righteoufnefs.-p. 111.

3. Adam till his Fall by Sin was compleatly righteous, and in a State of Justification before God.-p. 111.

4. Perfect Forgiveness of Sins, includes the Imputation or Acknowledgement of the Observation of the whole Law.—p. 112, 113.

5. He that is fully acquitted of his Sins, needeth no other Righteouíneís, to give him a Right or Title to Life. -p. 114.

6. That Satisfaction which *Chrift* made for Sin, and whereby he procured Remiffion of Sins for those that believe, confifts only in that Obedience of his, which is commonly called Paffive, and not in that Subjection which he exhibited to that Law which we call Moral.— B. 4. 115. 7. If *Chrift* had kept the Law for us, that is, in our Stead, during his Life, fo that we might be counted perfectly righteous by the Imputation thereof unto us, there had been no Occasion or Necessity of his dying for us. p. 115, 116.

8. That Union and Communion which Believers have with Chrift, doth no ways require or fuppose any such Imputation of his Righteousness unto them. p. 116, 117.

9. No other Imputation of Adam's Sin to his Pofterity can be proved either by Scripture, or found Reafon, than that which flinds, either in a Communion of his Pofterity with him therein, or in the Propagation of his Nature defiled therewith, unto them : Or in that Punishment and Condemnation which is come upon them by it.—p. 117, L18, 119, 120.

10. Though Juffification and Salvation came to the World by *Chrift* the Second Adam, as Condemnation and Death came by the First: Yet there are many different Confiderations, between the coming and brieging in of Salvation by the one, and of Condemnation by the other.—p. 120, 121, 142, 123.

11. That which makes true Faith infrumental in Juffification, is nothing that is effential or natural to it, but fomewhat that is extrinsfecal and purely adventitious, as viz. The Will, good Pleasure, Ordination and Covenant of God in that Behalf. - p. 123, 124.

12. It hath no Foundation either in Scripture or Reafon, to fay that *Chriff* by any Imputation of Sin, was made formally a Sinner.—p. 124, 125;

13. Faith doth not only declare a Man to be righteous, or in a justified State, but is the very Means by which Justification or Righteousnels is obtained.----p. 426.

14. The Sentence or Curie of the Law, was not properly executed upon *Chrift* in his Death: But this Death of *Chrift* was a Ground or Confideration upon GOD, whereupon to difference with his Law, and to fulpend the Execution of the Penalty or Curie there threatned, as to thole that believe. -p. 125, 126.

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CHAP.

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24

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CHAP. III.

Some Diffinctions necessary for the farther understanding the Queftion, and the clearing many Difficulties. As

1. Juffification, is taken in a double Senfe, either actively or paffively .- p. 126.

2. Justice or Righteousnels, is fometimes in Scripture attributed to Goo, and sometimes to Men: And in both Relations, hath a great Variety of Acceptations.p. 127, 128, 129, 130. ---- fork 4. 1

2. The Righteousness or Obedience of Chrift, is two. fold : The one, by Divines called, the Righteoufnefs of his Person : The other, the Righteousness of his Merit.—p. 130, 131.

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į.

4. The Term Imputing, or Imputation, will admit of leveral Significations .- p. 131, 132, 133, 134.

5. Obedience to the Moral Law, may be faid to be required of Men in two Respects : either 1. by way of Jufification : or 2. by way of Sanctification .- p. 134.

6. Cbrift may be faid to have kept the Law, in Reference to our Juflification, two ways, either 1. for us, or 2. in our Stead -p. 134, 135.

7. The Juffification of a Sinner, though it be but one and the fame entire Effect, yet may it be afcribed to many (and those very different) Causes respectively, according to their feveral Influences -p. 135.

🕆 C H A P. IV.

A Survey of Juftification, in the feveral Caufee of it, P.135. wherein 1. are premifed four generalRules touching the Number, Nature and Property of Caules in general.-p. 136.

2. Some more particular Kinds of Caufes, comprehended under the four general Heads.—p. 137, 138, 130. 3. The Caufes of Juffification are inquired into. As

1. The efficient Caufes thereof. ____p. 139, 140, 141

2. The final Caufes thereof .- p. 142.

3. The material Caufe thereof. - p. 142.

4. The formal Caufe thereof -p. 142, 143, 144.

A Description of Justification raifed from the former Din. "ions. - p. 145, 146, 147, 148.

CHAP.

THE CONTENTS.

CHAP. V.

The Scriptures alledged for the Imputation of Cbriff's Righteoufnefs or active Obedience in Jultification, cleared and answered: And the true Interpretation of them established A Reason given by the Way, of Men's Confidence, and Impatience of Contradiction, in Respect of some Opinions above others.—p. 148, 149. The Scriptures urged, and answered ate,

I From the Old Teftament.

P/al. xxxii. 1, 2, answered, -p. 149, 150.

Jer. xxiii. 6, and xxxiii. 16, answered.—p. 150, 151. 152.

Isa. xlv. 24, answered. - p. 152.

I/a. lxi. 10, answered — p. 153. where by the Way; three other Scriptures also are opened, viz. Rev. xix. 7, 8.— p. 155. and Rom. xiii. 14, with Gal. iii. 27.— p. 156, 157.

2. From the New Teftament. Rom. iii. 21, 22, anfwered.—p. 157. Rom. iii. 31, anfwered.—p. 158, 159.

Rom. iv. 6, answered.-p. 160, 161.

Rom. v. 19, answered - p. 161, 162, 163.

Rom. viii. 4, answered. - p. 164, 165.

Rom. ix. 31, 32. answered. p. 165, 166, 167, 168. Rom. x. 4, answered. p. 169, 170, 171.

1 Cor. i. 30, answered. - p. 171, 172, 173.

2 Cor. v. 21, answered. p. 173, 174, 175.

Gal. iii. 10, answered.-p. 175, 176, 177, 178,

CHAP. VI.

Arguments against the Imputation of Faith for Righteoninels answered. As

1. That fuch an Imputation impeacheth the Truth or Juffice of Gop. \rightarrow p. 179, 180, 181.

2. That this Imputation maketh Justification to be by Works.—p. 181.

3. That fuch an Imputation is inconfistent with the free Grace of GoD in Justification.—p. 182.

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4. That this Imputation ministreth Occasion of boasting.-p. 182, 183, 184.

5. That fuch an Imputation fupposeth Justification by fomewhat that is imperfect.--p. 184, 185.

6. That fuch an Imputation implieth, that GOD fhould rather receive a Righteousness from us, then we from him, in our justification.—p. 185, 186.

CHAP. VII.

The chief Arguments for the Imputation of *Cbrift*'s active Obedience (in the Senfe hitherto opposed) anf-wered. As

1. That there is no standing in Judgment before GOD without the Imputation of this Righteousnels.---p. 186, 187.

2. That Juffification cannot be by the Righteoufnefs of another, except this Imputation be supposed—p. 188, 189.

3. That a true and real Communion between Chrift, and those that believe in him, cannot stand, except this Imputation be granted — p. 189, 190.

4. That there can be no other Reason or Necessity assigned why *Christ* should fulfil the Law, but only this Imputation.—p. 190, 191, 192, 193.

5. That we are Debtors to the Law, not only in Matter of Punishment for our Transgreeffion, but in Perfection of Obedience also - p. 193, 194, 195.

6. There can be no Juffification without a perfect Righteousnels; nor any such Righteousnels, but the Righteousnels of *Chrift*.—p. 196, 197, 198.

7. That Do this and live, is an everlafting Rule which thall never be diffolved. - p. 198.

8. That the Righteousness of Cbriff is that Righteousness, which God accepteth on our Behalf.—p. 199, 200.

9. That Cbrift was a public Perfon, ftanding in the Stead of all those that should believe in him.—p, 200, 201, 202. 203.

to. That there is no way of being justified by the by outputs of Cbrift, but only by the Imputation of

11. That

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THE CONTENTS.

11. That we may as truly and properly be faid to have fulfilled the Law, in or with *Cbrift*, as to be dead, cracified, quickened, raifed to fit in Heavenly Places with him, &c.--p. 204, 205, 206. The Conclusion.--p. 207.

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