The true doctrine of justification asserted and vindicated, from the errors of Papists, Arminians, Socinians, and more especially Antinomians

by

Anthony Burgess

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THE True Doctrine OF JUSTIFICATION Asserted and Vindicated,
FROM The Errors of Papists, Arminians, Socinians, and more especially Antinomians.
In XXX. Lectures Preached at Lawrence-Iury, London.

By Anthony Burgess, Preacher of Gods Word.
The second Edition Corrected and Revised.

LONDON,
Printed by A. Miller for Tho. Underhill at the Anchor in Pauls-Church-yard, near the little North-door, 1651.
William Harrington
Books.
1730.

Thin
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Ere I not already engaged (I know not how) in this publick way of Controversies, I should wholly decline such service; partly because of that ill fate, (if I may say so) which doth accompany books through the various Palaces of those that read them, whereby they are unwilling agnosere quod Dei est, or ignoscere quod hominis est; partly because of expectation, (which is an heavy prejudice) all men judging it reasonable, that now in these latter times there being the advantage of all the abilities of those who went before, a man should not so much liberos, as thelauros scribere, write not books, but rich Treasuries, as the heathen said; partly because this controversy fall may doth
so possess the intellectual part, that the affec-

tionate part is much dulled, and made remis ther- 

by. Even a Papist, 

Granada (in his way of Devotion) said, A Learned man 

that was busied in such kindes of Imployment, should reck- 

on himself in the number of those wretched Captives that 

are ad metalla damnati. Though all the day long they 

dig up Gold, yet they are not any whit enriche by it, but 

others for whom they work. And Rodericus (as I remem- 

ber) relates of Suarez, that he was wont to say, He e-

stemed that little pittance of time, which constantly e
ev-

day he set apart for the private examination of his own 

conscience, more then all the other part of the day, which 

he spent in his voluminous Controversies. The Apostle 

speaks of doting about questions, but the Greek word 

σωφρονίσθαι to be fick and languishing, which doth 
declare the nature of needless disputations, that they fret 

away, and make to consume the true power of Godliness:

God once only spake out of a thorny bush, and as the Isra-

elettes were to go out of the military Camp to gather manna, 

so must a man shun tedious disputes, who would enjoy the 

fat and marrow of Christian Religion. But notwithstanding 

these discouragements, yet the Apostle with a vehem-

ent obstestation calls upon Timothy, and in him all faith-

ful Ministers to preserve that good thing committed 
to their Charge, so that it is the duty of Ministers not on-

ly by Preaching, but otherwise as occasion serveth, to see 

that the golden treasure deposited in the Church, bee not 

debased with drossy errors, or the childrens necessary food 

mingled with destructive poison. Truth is a Depositum.

Aristotle dath rationally conclude, That it is a greater in-

justice to deny a little thing deposited, then a great summe 

that
To the Reader!

that we are indebted for, because he that deposeth any thing in our custody, trusteth in us as a faithful friend, the other expecteth only justice from us. Now of all points of Divinity, there is none that with more profit and comfort we may labour in, than in that of Justification, which is filed by some, articulus flantis & cadentis ecclesiae. The Church stands or falls, as the truth of this is asserted, and a modest, sober vindication of this point from contrary errors, will not hinder, but much advantage the affectionate part of a man, even as the Bee is helped by her sting to make honey. God's way of Justification is for the truth of it above natural reason, and therefore there is required a supernatural Revelation to manifest it: Inso much that the Divine Authority of the Scripture is in nothing more irradiant, than in the discovery of this glorious way of our Justification. But it hath been a stumbling block, and a rock of offence to many mens hearts, who look for a Philosophical Justification, or righteousness of works, either wholly issuing from our free will (as they suppose) or partly from it, and partly from the grace of God; and on this hand, have erred the Pelagians, Papists, Arminians and Socinians: But while the Orthodox have been diligent to keep this fountain pure from the filth those Philistims daily drew in, there arose up another error on the other hand, which the Apostle Paul in his Epistles doth many times Antidote against, viz. such a setting up of Free-Grace in Justification, that should make the Law as to all purposes useless, and while it extolled privileges, debates duties; That as the Arminians on the one side, think it most absurd that the same thing should be officium, requisitum & donum promissum, duty required on our part,
To the Reader,

part, and yet a gift promised on God's part. So on the other side the Antinomian cannot at the same time see the fulness of Grace, only in blotting out our sins, and yet at the same time, A necessity of repentance, without which this Justification could not be obtained. Hence is the fix their Meditations and Discourses upon the promissoary part of the Scripture, not at the same time attending to the preceptive part. But whether it be their weakness or their wilfulness, they seem to be upon those passages of Scripture, which speak of God's grace and Christ's satisfaction, as David in Saul's arms, which were an hinderance, not an advantage to him. Men destitute of sound knowledge and Learning, should be afraid lest they doe question a Pet. 3.16. Wret the Scripture, and that is imminent to their own destruction. It is no lesse a sin (saith Oecumenius) to torture the Scripture by perverse interpretation, than it was to torment and Crucifie the very bodies of the Apostles; but how many ignorant men attempting beyond their strength in Controversies of Divinity, hath that fain out, which did to one Lucian speaks of, who finding Orpheus his harp consecrated to Apollo in a certain Temple, bribed the Priest of the Temple, thinking to make the same melody which Orpheus used to do, which he attempting, though his ignorance made such an horrid sound, that it enraged all the dogs near him, which presently fell on him, and tore him in pieces.

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

But to my matter in hand, I shall briefly give an account of
To the Reader.

of my method in this Treatise. Wherein is justification
many things are considerable, the efficient and impulsive
Cause, God's grace, the meritorious Cause, Christ's sati-
sfaction, the instrumental Cause, Faith; and every one of
these hath many Debates upon it by learned men. Yet I
have insisted upon that wherein the nature of it doth con-
sist, and because that is made by some two fold, partly in
remission of sins, partly in imputation of Christ's righ-
teousness, this Discourse is wholly upon the former, en-
deavouring to clear all the Doctrinal and Practical doubts
that are of greatest consequence in this matter. And if God
should bless this part with any good success, to establish
the minds of those that waver, I shall (with God's assis-
tance) proceed to the other point, viz. The Imputation of
Christ's righteousness, the mistaking of which point, is
no mean cause of Antinomianism. I am not ignorant how
subject to blindness and several imperfections the best of
men are, whereby through after-thoughts they see such
an argument might have been more strongly managed,
and such expressions better ordered, insomuch that most
men may say, as Luther said of his Books, He could (like
Saturn) cast up his own children: It is also to be consid-
ered how difficult it is, with pure ends and godly intentions,
aiming only at the glory of God, and edification of others,
to undertake such a business as this is; therefore in all
these exercises, it is good to go out of our selves, depend-
ing upon the strength of God only, and not to boast as if we
had not received. Tutius vivitur, quando tosum Deo
damus, Et in nihilò gloriamus eft, quia nihil nostrum eft.

One thing more I am to inform thee of, which is, that
To the Reader.

in the former part of this treatise, I have more remisly spoken of Justification in the generall (because that will more pertinently be handled in the other points of imputed righteousness) and have endeavoured more vigorously to prosecute the other part which is wholly spent about pardon of sin. These things premised, I leave thee to the Lord, who teacheth his children to profit.

Thine in Christ Jesus.

Anthony Burgess.
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TO THE
Right Honourable
EDWARD
Earle of Manchester, Vicount Mandeville, Baron of Kimbolton.

My Lord,

HE many favours your Honour hath vouchsafed unto me, altogether undeserving, may justly command a public acknowledgment thereof to the whole world; But that which doth especially encourage me to seek for your Protection, in
The Epistle Dedicatorie.

in the publishing of this Treatise, is your unfained love of, and stedfast continuance in the Truth: So that those two things which Pythagoras laid, made a man compleat, ipse justitia justitia, to doe good to others, and to embrace truth, may without flattery be affirned to be in your Lordship. And as for the latter, Paul speaks it as a great commendation, that the true faith diéd dwell in Loui, which denoteth a stable and firm permanency, as the Apostle else-where faith, Sinne dwelleth in him. In some mens breasts, Truth is only a sojourner, and their assent to it passeth away (as the Pslalmist speaks of our life, like a tale that is sold. Now herein Christ speaks of a peculiar priviledge to the Elect, that it is not possi-ble for them to be deceived by false Prophets (if is were possible to deceive the very Elect) which is to be understood of a total and small seduction: Thus also when the Apostle had mentioned the Apostacy of Hymenæus and Philetus, he interpofeth by way of comfort to the godly, nevertheless the foundation of the Lord standeth sure, having this Seal, the Lord knoweth who are his; and no wonder, if the truths of Christ are worthy of all hearty accep-tation, seeing they are wholly by supernaturall revelation, in which sense, some fay, Christ is called the Word, because he revealed the will of his Father to us; but in another respect are we to take heed how we decline from the truths of God, because they are the inlet and first instrument of our Sanctification and Salvation, God would have all men to be saved, and to come to the knowledge of the
The Epistle Dedicatory.

the truth; sanctifie them by thy truth, thy Word is truth; and our regeneration is described partly by the renewing of our mind, so as corrupt distillations from the head are apt to putrefy the vitals, so errors and false Doctrines do quickly corrupt our practice. One thing more I make bold to recommend to your Lordship, that besides the bare receiving of the truth, there is (as the perfection of knowledge) the acknowledgement of truth after godliness, and the learning of truth as it is in Jesus Christ, which is, when the truths we believe have a savoury and powerful effect upon us, and nothing causeth our abode in the truth so much as the experimental efficacy of it upon our hearts. It is good (as the Apostle) to have the heart established with grace and not with meat. One would have thought the Apostle should have said it is good to have the heart established with sound Doctrine, because he exhorteth them not to be carried aside with every winde of Doctrine; but he saith Grace rather than knowledge, because this is the choicest Antidote against falsehoods. Tantum scientia, quantum operamur, we know no more (ut favouret, clearly, and steadfastly) then we have powerfull practice of: Now of all supernaturall truths the doctrine of Justification hath no mean excellency, this is the article which Luther said reigned in his heart; In this is a Christians treasury of hope and consolation: and because the Antinomians, whose opinions may be stiled as those of Epicurus were, divoramque nervis, (inticing Syrens of a mans fleshy mind)
The Epistle Dedicatory.

mind) have put their dead lies in this precious Box of ointment, I have endeavoured to select this precious Gold from their dross. Though the matter I handle be in part controversall, yet it is also in a great measure practical. The greatest mercy I can wish to your Lordship, is this glorious privilege of justification, in which only, and not in riches, honours, or any earthly dignity, consisteth true and perfect blessedness, as David's King, doth heartily, and with much affection acknowledge, Psal. 32.1. and Paul by virtue of this justification, Rom. 8. triumphs over all adversity and trouble whatsoever. Of which glorious happiness that your Lordship may be made partaker, is the Prayer of

Your Lordships most humble
Servant in the Lord,

Anthony Burgess.
OF
JUSTIFICATION.

LECTURE I.

Rom. 3. 24, 25.
Being justified freely by his Grace, &c.

The Apostle in the words precedent The Cohe-
laid down two Propositions, to de-
base man and all his works, that so
he might make way for the exaltati-
on of that grace of justification here
spoken of.

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

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

2. He addeth, in his sight, which supposeth that though our
righteousnesse among men may be very glorious, yet before
God
We are justified freely through Christ.

God it is unworthy. The other Proposition is, that, All come short of the glory of God; Some do make it a Metaphor from these in a race, who fall short of the prize. Whether by the glory of God be meant the image of God, and that righteousness first put into us, or eternal life, or (which is most probable) matter of glorying and boasting before God, which the Apostle speaks of afterwards, is not much material. Now the Apostle having described our condition to be thus miserable, he commends the Grace of God in justifying of us, which is deciphered most exactly in a few words; so that you have in the Text a most compendious delineation of justification. First, There is the benefit set down, being justified. Secondly, The efficient cause, God's Grace, and here we have a two-fold impulsive cause, one inward, denoted in the word Freely; the other outward, in the meritorious cause, Christ's death; which is further illustrated by the appointment of God; for this end, v. 6. Some understand this of God's manifestation, as if it were spoken to oppose the propitiatory in the Ark, which was left hidden; some to the whole policy in the Old Testament, which in the Legal shadows, and the Prophets predictions did declare Christ; Others (upon better ground) refer it to the Decree of God. This death of Christ is called έν φυσωμεν, which denoteth both the action it self, as also the effect and benefit which cometh by it. Chrysostome observeth, that it is called redemption, and not a simple expiation, because we were the Lords once, but by our sins became slaves to Satan, and now God doth make us his again. In the third place you have the instrumental cause, Faith in his blood; this is that Hypos that doth sprinkle the blood, though it be contemptible in it self, yet it is instrumental for a great good; and hereby is denoted, That Faith hath a peculiar nature in this work of Justification, which no other grace hath, for none faith Love in his blood, or Patience in his blood. Lastly, here is the final cause, To declare the righteousness of God for the remission of sins past. Some observe those words sins past, as implying, no sin is forgiven till it be committed; it must be past before it can be forgiven; But the Apostle might use this speech in reference to sins past before his coming, to shew the efficacy and power of Christ's death, that is was not the blood of Rams and Goats, but that of Christ, which
Propositions clearing the nature of Justification.

which could expiate our offences. My intent is to speak of the benefit first, and then the Causes: the Benefit is Justification: And for the better understanding of this, consider the Propositions following, which will be subservient to clear the nature of it, although the more exact opening of the word, and the nature of it, is to be looked for when we come to speak of imputed righteousness.

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

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

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

Secondly, Satan hath endeavoured several ways to corrupt
of it. You may judge of the preciousness and excellency of it
by Satans malicious endeavours to suppress it: Herod not more
diligently seeking to take away the life of Christ when he was
in his Cradle, then Satans instruments were busie to stifle this
truth in the infancy. Chemnitzius relateth, that he did sap cohor-
recre, many times tremble when he thought of a speech which
Luther would often say (and it was ominous): That after his
death the Doctrine of Justification would be corrupted: And indeed
when those first Reformers had made the body of this truth in
all the seveale parts of it like that of Abalnom, comely and beauti-
ful, without any blemish, there formerly rofe up many per-
verted in minde, and get upon it, as those theeves upon the man
go to Jericho, leaving it wounded, and half dead. There are
errors about the very nature of it, making it to be the infusion
of righteousness in us, for which God doth accept us: Thus they
speak of Justification, as Aristotle would about Phisical motions.
Some take away the imputation of Christ's Righteousness;
some take away the satisfaction of Christ; some make Faith to be
accounted for Righteousnesse; some make such a Justification,
that thereby God shall see no sin in those that are justified whatsoever they do. Thus in the nature, parts, instrument, consequents and
subject, there are manifold errors, and hereby Satan bringeth
much mischief to the Church, for by this means our lives are
spent in disputing about this benefit, when it were farre more
comfortable to be enjoying of it. And when Satan could not
overthrow the truth by mingling of our works with the Grace of
God, as in Popery, then he bendeth himself to errours on the
right hand, by setting it up in such a seeming way, by amplifica-
tions of it, that thereby all repentance and godly humiliation
shall he quite evacuated: Even as when he could not by his in-
struments, the Pharises, disprove the Deity of Christ, then he
sers instruments on work to confess that he was the Son of God,
thereby to get in some errours.

Thirdly, God in this way of Justification goeth above our thoughts.
And certainly, when a Christian will set his heart to think about
this truth, he must lay this for a foundation, that, in this matter of
Justifying,
Propositions clearing the nature of Justification.

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

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

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

And though this matter was agitated seven moneths in the Councell of Trent, yet because they did not follow the Star of the Scripture, they came not to the lodging where Christ was. There are some kindes of words, which the Scripture takes from the common use and custome amongst men, and they are to be interpreted as commonly they are taken; but then there are other words, which the Scripture doth peculiarly use, as being subservient to express that peculiar matter, which the holy Ghost only teacheth, and such is this word, to justifie, for the greek word δικαιος, is observed by learned men to have two significations, one to punish a man, or condemn him, which is clean contrary to the Apostle his use of the word; or else to determine and judge a thing as just, but then it doth not come up to the Apostles meaning; for he speaks of persons, but the Grecians use it of things themselves: Thus the word justifie is not used by any approved humane Authors, no more then sanctifie and glorifie. As therefore we must goe to the Scripture only for the knowledge of the nature of the thing, so we must expresse it in such words as the holy Ghost useth; and this is the ground which hath made our learned men call upon all to consider the Grammaticall use of the words in this matter.

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

1. Justification implies an accounting just.
2. So that if the word should signifie as much as to make righteous.
Propositions clearing the nature of justification.

righteousness, as to sanctifie doth signifie to make holy, still we could grant it, though not in the Popish way; and indeed the Apostle Rom. 3. faith, many are made righteous by the second Adam, which if not meant of inherent holinesse, doth imply, that the righteousness we have by Christ is not meerly declarative, but also confirmative; and indeed one is in order before the other, for a man must be righteous before he can be pronounced or declared so to be. But the Hebrew word doth not signify this sense primarily; for whereas the Hebrew word in Cal doth signify to be righteous by a positive quality; The word in Hiphil according to that Rule in Grammar, signifieth to attribute and account this righteousness unto a man by some words, or other testimony, even as the word that in Cal signifieth to be wicked, doth in Hiphil signifieth to condemn and judge a man as wicked, so that there are these two things in justifying, whereas one is the ground of the other, first to make righteous, and then to pronounce or declare so.

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

4. This is a judicial word, and taken from Courts of judgmen. It is good to consider this also, for this supposeth God as a just Judge offended, and man summoned to his Tribunal to appear.
Propositions clearing the nature of justification.

pear before it. This work of justification may be excellently compared with that Parable, Mat. 18. where a man owing many talents to his master, is called upon to pay them, and although the servant prayed his Master to have patience, and he would pay him all (which we cannot say) yet, it is said, his Master forgave him all the debt. That the word is a judicial word in the generall appeareth, Dem. 25.1. where the Scripture speaketh of a controversy between men brought to judgement, and the Judge justifying the rightewous, 2 Kin. 15.4. There Absalom witheth he were judge in the land, that he might justify him who brought his case to him; so Ps. 51. That sow mayest be justified, and overcome when thou art judged; As it is thus in general, so in this particular case, it is a word taken from Courts of judgement: Thus Rom. 3. That every mouth might be stopped, and the whole world be found guilty.

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

Fifthly, There can be no justification but where there is accusation or a charge. Therefore condemnation is opposite to it. Hence it is that though it be said that Angels and Adam were justified, and that by works, yet if we would speak properly, they were no more justified, then they had an Advocate, or Intercessor. Thus when Christ is said to be justified in the Spirit, that is declared to be the Son of God by the Spirit, which was spoken
Propositions clearing the nature of Justification.

in reference to those calumnies and reproaches that were cast upon him; so that this consideration may comfort a godly man even in that particular wherein he is most troubled; for thus the godly argue, my heart charge thee with such folly, and so the devil doth, oh it is too plain! I cannot dissemble it, I cannot hide it; oh what shall I do? even this very thing may support; for how could there be Justification, if there were not a charge? What need a Christ to justify, if there were no fault?

Sixthly, No man can do any thing, whereby he should be accounted just before God. This is the grand truth that is such a stumbling block to the world; this makes the Papist gib and scoff; this makes God (say they) to dissemble; this makes him a liar, to account that ours which is his Son, who will say a tame Vulpex gote upright with another man's legs, who will compare some deformed Thersites to a fair Absalom, because of some imaginary beauty which is not in him? But the Scripture is too plain, 2 Cor. 5: to be eluded. Ipsa factit nec peccatum, sicus non quia in se sed nostrum, nec in nobis sed in ipso, sicus ipsa factit nec peccatum non factum sed nostrum, nec in se, sed in nobis constitutum. He is made in us as we are righteous, but not our righteousness but the righteousness of God, not in us, but in him: as he was made sin, not his own, but ours, not in himself, but in us. Neither do we say, we are made righteous without a righteousness, that indeed were absurd, but we say it is not in us.

Seventhly, That righteousness whereby we are made just is only by Christ; of this more hereafter; only the Scripture doth carry, just only by Christ. And this made Bernard say, Quia tam ad morsem quod morte Christi non salvarem, Messis meretur est miserario Domini, non plane sum meriti inops quamdum ille miserationum non fuerit in opes. Though we want, Christ doth not want, though we sinned away our good, yet not Christ his merits: And if a man were made perfectly holy, yet he could not be justified for all that, but he needs a Christ to satisfy for his former transgressions.

Eighthly, This description of Justification in a judicial way contains terror and comfort in the word Justification. It is good for a Christian to meditate, why God describes the way of pardon by these tears; and first it may be to rouse up ire and Epi...
Propositions clearing the nature of Justification.

1. Thy heart will not always be quiet, neither will thy
sin always lie still at the door, but it will awaken thee, and hale thee to judgement. O the terrour thy soul will then be put into! And as it doth thus terrifie, so it doth the more comfort nothing is so welcome as a pardon after a man is condemned, and his head laid upon the block. Thus when all this charge is laid upon thee, and thou summoned before the tribunal, how precious must grace then be to thee?

Lecture II.

Rom. 3. 23.
Being justified freely by his grace, &c.

The ninth Proposition is, concerning the reality and truth of this Justification: for when we say God doth justify, that is, account and pronounce righteous, this is taken by Papists, as if here were nothing, but a mere fiction and imagination, without any truth indeed. Therefore the godly are for their comfort to know that this Justification of theirs, is no lesse a real and solid Foundation for comfort (yea it is more) then if they had the most perfect and compleat inherent righteousnesse that could be: for all things that are constitutive of this Justification are real; God his gracious accounting and esteeming of us so, is real: and seeing he is most wise, just and holy, what he doth judge must needs be so; we many times justify our selves, but then it is sometimes a mere opinion, we are indeed condemned at that present, but it cannot be so with God. Again the foundation of this Justification is as solid and firm as any rock, it being the righteousness of Christ, if therefore the righteousness of Christ be not a fancy or imagination, no more is this. And lastly, the effects of this are real, viz. deliverance from wrath, peace with God, joy in the holy Ghost, and the Spirit of Adoption. Now in this treasure the godly heart may much ingiich himself, he is not in a
Propositions clearing the nature of Justification.

dream when his soul is ravished with this privilege; thou mayest be in this transfiguration, and say, it's good for us to be here; and still know what thou failest; What shame then is it to thee, when if thou hadst inherent perfect righteousness, thou wouldst bid thy soul take this spiritual ease, for the hath much good showed us for her, and thou canst not do this upon an imputed righteousness; imputed righteousness and inherent, differ only in the manner, not in reality: it is all one, as to God's glory, and as to thy comfort, whether righteousness be thine inherent, or thine imputed, if it be a true real righteousness.

Tenthly, Consider the Scripture speaks of this justification, as to us, still in a passive sense; we are justified, and that whether it speaks upon a supposition of Justification by works of the Law, or in an Evangelical manner; and this it doth shew that God only doth justify: for sin is only against him, and therefore none but himself can remit his own offence. Besides, none can condemn but God, therefore none can justify. Who can lay trouble on thy soul, bind thee in chains, and throw thee into hell, but God? and who but God can command all the tempests and waves in thy troubled soul to be still? When therefore others are said to justify, that is only to be understood declaratively, and no more. Now this particular may suppress all those proud, mystical thoughts in us, whereby we are apt to be puffed up within our selves: what if we justify ourselves, and clear our masters if God doth not, we remain still obnoxious and bound in God's wrath.

Again, it is for comfort to the godly, what though Satan thy own heart, and the world doth condemn thee? yet if God Justifie, thou mayest rejoice; you see Rom. 8: what a challenge Paul there makes, Who shall lay any thing to the charge of God elect? it is God that Justifieth. Who shall charge any thing? The devil thy own heart, can lay much pride, hypocrisy, slothfulness to thy charge; it is true, but God through Christ doth Justifie. What a Cordiall and resuer would it be to Gods people, to live in the power of this gift bestowed upon them? if is God that Justifieth thee. O my troubled soul! who can then condemn? who can hinder it, or invalidate it? Certainly we are therefore in dejections, depondencies, and perplexities often, because we drink not of this wa-
Propositions clearing the nature of Justification.

11. God in Justifying considered as a Fatherly Judge.

Eleventhly, Although Justification be a Court action, and drawn from judicatories, yet God is not in this action, considered merely as a Judge, but as paternus Judex, a fatherly Judge, having an admirable temperament of justice and mercy, so that God pronounceth this sentence from the Throne of Justice and Mercy also; of Justice, in that he will not aboye, till satisfaction be made, and he will not pronounce righteous, but where there is a perfect righteousness: Therefore that opinion, of making Faith to be accepted of for righteousness is a dangerous and false assurance. God in this work of Justification is never described, as accepting of an imperfect righteousness for a perfect. No, God doth not cease to be just, while he is thus gracious. Again his Justice and righteousness is herein seen, that none shall be Justified, but such sinners who feel their guilt, and desire to be saved of that burden, believing and rolling their souls upon him. It is very hard to give the right order of the benefits of Vocation, Justification, Adoption and Sanctification; but yet this may be made good against the Antinomian, that man is not Justified, till repenting and believing. Here is Justice then but there is also a great deal of Grace and Mercy; As in the accepting of a surety for us, that he would not keep to the Law, or having us in our own persons to pay the utmost farthing: This was great love; so likewise to finde out a way for our reconciliation; that when the devils had no remedy provided for them, we have. Further, that when this price is laid down, we have the application of this benefit, and so many thousands have not. Two in a Bed, in a Family, in a Parish, one Justified, and the other condemned; What Grace is this?

Twelfthly, This grand mercy is described in Scripture by God his giving something to us, not our doing any thing to him. It is described by Gods actions, & not ours to him, which may abundantly satisfy the heart against all doubts and fears; thus the Scripture calleth forgiving, not imputing sin, imputing righteousness, making righteous, all which are actions from God to us, not ours to him, so that.
Propositions clearing the nature of Justification.

that we are no where said in a good sense to Justifie our selves, or commanded to it, as we are to repent, or beleeeue, and to crucifie the lufts of the flesh,because it is wholly Gods alion; by faith indeed we apprehend it, but it's Gods alion, as the window letten in the light, but it is the Sun that doth inlighten. And from this particular, we may gather much comfort, for when we look into our selves and see no such righteounesse or holinesse, that we dare hold out to God, then we may remember, this is not by our doing to God, but receiving from him; and in this sense, it is more blessed for us to receive, then to give. This made the Father say, justitia nostra, et indulgentia tua, our righteounesse is thy indulgence. Therefore let not the troubled heart say, where is my perfect repenting? where is my perfect obedience? but rather ask, where is Gods forgiving? where is Gods not imputing? how hardly is the soul drawn off from resting in it self? it is not thy doing, but Gods doing; thou must not consider, what do I, but what God doth. The Antinomian, he indeed wringeth these breasts of Consolatation, till' bloud cometh, but the true sweeter milk of the word must not therefore be thrown away. Do not then as they sought for Christ, look for him in the grave, when he was risen out of thence. Do not thou pour in thy self for this treasure, when it is to be looked for from heaven; duties, graces will say, this is not in me.

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

Ano-
Cautions concerning Justification.

Another expression is of *accepting us in Christ*, and herein lieth much of Justification, that it is an acceptance of us to eternal life, Eph. 1:6. This must needs imbolden and encourage the heart, when it knoweth, that both person and duties are accepted, though so much frailty and weakness yet God will receive thee. The third phrase is to *make just*, Rom. 5:9. For God doth not pronounce that man just, which is not so. Therefore when we are justified, this is not absolutely and simply against a righteousness of works, but in a certain respect, as done by us, and as obedience coming from us, and this must needs support the soul: for when satisfaction is made, when God hath as much as he desires, why should not this quiet the heart of a man? will nothing content thee, unless thou thyself art able to pay God the utmost farthing? A fourth word is *not imputing of sin, or imputing righteousness*, and this, as you heard before, is a very sure and real thing, though it be not in us, for there are many real benefits do come to us, when yet the foundation is extrinsic, as when a man's debt is discharged by his Surety, he hath his real benefit, is discharged, and released out of Prison, as if it had been his own personal payment. Now when God doth this, he goeth not against that text, *To justify the ungodly*, for its an abomination to do so, because it's against Law, but when God doth not impute sin, because of the satisfaction of Christ intervening, that is most contentaneous and agreeable to Justice. There is one word more equivalent, and that is *reconciliation*, some indeed make this an effect of Justification, some make reconciliation the general, and remission of sin a particular part: but we need not be curious, where Justification is there is reconciliation: and this doth suppose, that those who were at discord, before, are now made friends, and where can friendship be more prized than with God?

Having laid down these introductory Propositions, which describe most of the matter or nature of Justification, I shall now come to shew wherein it doth particularly consist, wherein the true nature is, only let me premise two or three Cautions.

1. We must not confound those things, which may be consequent, consonant to Justification, with Justification itself, for many things.

Cautions concerning Justification.

1. Caution.
Cautions concerning Justification.

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

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

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

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

V. Caution. Lastly, We must not confound justification with the manifestation and declaration of it in our hearts and consciences. This is the rock at which the Antinomian doth so often split, he supposest justification to be from all eternity, and that therefore a man is justified before he doth believe; faith only justifying by evidence, and declaration to our consciences: but this is to confound the decree of God, and its execution, as shall be proved. Hence it is a dangerous thing, though some excellent men have done it, to make faith a full perdition of our justification, for this supposest justification before faith; it is one thing to be justified, and another thing to be assured of it. It is true, we cannot have any peace and comfort, nor can we so rejoice in, and praise God, though we are justified, unless we know it also.
Wherin Justification consists.

Lecture III.

Rom. 3. 24, 25.

Being justified freely by his grace, &c.

Justification consists in these two particulars, Remission of sin, and Imputation of righteousness: Indeed here is diversity of expressions among the learned, as you have already heard; some thinking the whole nature of Justification to be only in Remission of sin, and therefore make it the same with Imputation of righteousness; others make one the ground of the other; some make Imputation of righteousness, the efficient or meritorious cause of our Justification, and Remission of sin, the only form of our Justification; others make Remission of sin the effect only of Justification. But howsoever we call these two things, yet this will be made plain, that God in Justification, vouchsaeth these two priviledges to the person justified: First, He forgiveth his sins; Secondly, He imputeth righteousness, or rather, this latter is the ground of the former, as I shew'd before.

That Justification is remission of sin, is generally received, the great Question is about imputation of Christ's righteousness (but of that afterwards) only here may be a Doubt, how we can properly say, That Justification is pardon of sin, for a man is not justified, in that he is pardoned, but rather it supposeth him guilty. It is true, Remission of sin doth suppose a man faulty in himself, but because Christ did take our sins upon him, and we are accepted of through him, as our Saviour, therefore may remission of sin be well called Justification: Indeed pardon can never be called an inherent righteousness, or a qualitative Justice (but rather it opposeth it) but it may be called a Legal or Judicial righteousness, because God for the obedience and satisfaction of Christ, doth account of us as righteous, having pardoned our sin; and withall imputing Christ.
Propositions concerning Remission of Sin.

Christ's righteousness to us, both which make up our Justification. For the understanding therefore of the first particular, viz. Remission of sins, take these Propositions, which will be the foundation upon which many material questions will be built.

1. That forgiveness of sin is possible, there may be, and is such a thing. Hence in that ancient Creed, we are said to believe a remission of sins, where faith is described, not in the mere historical acts of it, but fiducial, the remission of my sins. Now this is some stay to a troubled sinner, that his sins may be forgiven, whereas the devils cannot; God no where saying to them, Repent and believe. And although Salmeron holdeth, that God gave the lapsed Angels grace to repent, before they were peremptorily adjudged unto their everlasting torments; yet he hath scarce a guide or companion in that opinion; were not therefore this true, that there is such a thing in the Church of God, as forgiveness of sin; how much better had it been for us, if we had never been born?

2. Consider, That a sin may be said to be forgiven divers ways.

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

1. Doubts giving assurance of his love. And lastly, Sin is forgiven when temporal affliction is removed, and in this sense the Scripture doth much use the word, forgivenesse of sins, and his not pardoning, is when he will punish.

3. There are several things considerable in sin, when we say it is forgiven. First, In sin there is a privation of that innocency which he had before, as when a man is proud, by that act of pride he is deprived of that innocency and freedom from that guilt which he had before. This is properly true of Adam, who lost his innocency by sinning: it cannot be affirmd of us but in a limited sense, thus far, that when a man commits a sin, that guilt may be charged upon him, whereof he was innocent before. Now, when sin is forgiven, the sense is, not that he is made innocent again, for that can never be helped, but that it must be affirmd of such an one hath sinned, this cannot be repaired again. It is true, the Scripture with such expressions, that iniquity shall be sought for, and there shall be found none Jer. 5:22. But that is in respect of the consequence of sin: we shall have as much joy and peace, as if we had not sinned at all.

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

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

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

Fifthly, In sinne is likewise a blot or pollution, whereby the soul loseth its former beauty and excellency, and this is not removed by remission, but by sanctification and sin.
Propositions concerning Reunion of Sin.

6. An averton from God, hence it is ordinarily said, that justification hath a relative being only, but reunion, an absolute inherent change.

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

4. There is a great difference between original sin, and actuals; for that of original is much more perplexed in the matter of remission, then those of actuals; when an actual sin is committed, the act is transient, that is, quickly passed away, there remaineth only the guilt, which sticketh, till God by pardon doth remove in and then when he hath forgiven it, there is all of that sin past. But now in original sin it is otherwise; for that corruption adhering to us, growing to our nature, like ivie to the tree (as the Father expresseth it,) though it be forgiven, yet it still continues, and that not only as an exercise of our faith and prayers, or by way of a penal langour upon us, but truly and formally a sin, so that it is both a sin, and the cause of sin, and the effect of sin at the same time. Now in this particular hath the greatest part of the difficulty, in the doctrine of forgiveness of sin, for here sin is in the godly, and truly so, yet for all that it doth not condemn. The Papists finding by experience such motions of original sin in us, yet do say, they are only penal effects, and remain as opportunities by spiritual conflicts to increase the Crown of glory: and this they urge as impossible they should be, first, and yet not condemn the godly, because guilt is inseparable from sin. And the Arminian doth expressly stumble at this stone; Dr. Gisps Serm. vol. 2. p. 92. For my part (faith he,) I do not think as some do, that guilt differs from sin, but that it is sin itself: they are but two words expressing the same thing. Now if it were so, that sin and guilt, or the ordinance of it to punishment were the same thing, there could be no sin in the godly. It is true, guilt cannot be but where sin hath been, yet
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yet guilt of punishment may be removed when the sin be past: But this the Author doth shew, that sin was so laid on Christ, that from that time he ceaseth to be a sinner any more. Thou art not a Thief, a Murderer, when as you have part in Christ, p. 89. as supra. But of this hereafter.

5. When a sin is forgiven, it is totally and perfectly forgiven. This is to be considered in the next place, for when the Antinomian would have us so diligently consider that place, Jer. 50, 20, where God saith, The iniquities of Israel shall be sought for, and where shall be none: if (I say) this were all his meaning, sin shall be as if it had never been in respect of condemnation, he shall be certainly freed from hell, as if he had never sinned, all this is true. But they have a further meaning, and that is, That the sin was so laid upon Christ, that the sinner ceaseth to be a sinner, as if because a surety payeth the debt of some lead bankrupt, that very payment would make him cease to be a bankrupt, that is false; yet God doth so forgive sin, that it can be forgiven no more perfectly than is: Those sins cannot be forgiven any more then they are, which is matter of infinite comfort, and so it is totally, so irrecoverably, God will not revive them again: Hence are these expressions of blotting them out, of throwing them into the depth of the sea, and howsoever that Parable, Matt. 18, which speaks of the Master forgiving a servant so many talents, yet upon the servants cruelty to some of his fellows, his master calleth him to account, and throweth him in prison for his former debet howsoever (i say) this be brought by some to prove that sins forgiven may upon after iniquities be charged upon a man, yet the ground is not sufficient. For first, the main scope only of a Parable is Argumentative. The Fathers do fitly represent Parables to many things: to a Knife whose edge doth only cut, yet the back helps to that: to a Plow whose Plow-sole only cuts, yet the wood is subserveint: so in a Parable, the main scope and intent is only argumentative; the other parts are but like so many shadows or flourishes in the picture to make it more glorious; now this instance was not mainly intended by our Saviour, but forgivenesse of one another, so that this part doth only shew, what is in use amongst men, or what sin doth deserve at Gods hands; not that God revoketh his pardon, or repenteth that ever he hath forgiven us.
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us, but this is more expressly answer'd afterwards.

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

1. Servilely and flaviishly, whereby we run from the promise and Christ, and have secret grudgings and repinings against God: this is sinfull for us to do.

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

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

8. This remission of sin is only to the repenting, believing sinner. To the repentant, Acts 5:31. To give repentance to Israel, and forgiveness of sins. So Luke 44.47. That repentance and forgiveness of sins should be preached in his name, Acts 8.22. Repent, and pray, if the thoughts of thy heart may be forgiven thee, 1 John 1.9. If we confess our sins he is faithful to forgive, &c. These, and many other places do abundantly prove, that there is not forgiveness but where there is repentance. Therefore look upon all those doctrines, as false and dangerous, which make justification to be before it. Not that we do with Papists make any merit, or causality in repentance, or that we limit it to such a measure and quantity of repentance, nor as if we made it the condition of the Covenant of Grace; but only the way, without which (not the cause for which) remission of sins is not obtained, neither can there be any instance given of men forgiven, without this repentance; and the same like-wise is affirmed of faith, though faith is in another notion than repentance, this being the instrument to apply and receive it. But of this hereafter.

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

LECT.
THE Doctrine about remission of sin being thus particularly declared, we come to that great Question, how afflictions come upon the godly after the pardon of their sins? For the Antinomian goeth into one extremity, and the Papist into another, so true is that of Tertullian, Christ is always crucified between two thieves; that is, Truth suffers between two extreme errors. Therefore in prosecuting this point, which is of great practical concernment, I will lay down, First, What the Antinomian faith; Secondly, What the Papist; And lastly, What the Orthodox. The Antinomian, in his book called the Honey-Comb of Justification, explaineth himself in these particulars, by which you may judge, that his Home is Gall. Having made this Objection to himself, That the children of God are corrected by God, therefore he seeketh sin in them, maketh a large Answer: Distinguishing first of afflictions, calling some Legal, and some Evangelical, and then he distinguisheth of Persons, making some converted, others converted; the unconverted again, he makes to be either such as are reprobate, or else elected; now (saith he) the legal crosses have a two-fold operation, either indicative or corrective. Indicative are such afflictions as God executeth upon the wicked and reprobates, in which sense God is called the God of vengeance: Corrective, are such lusts of the Law, as are executed upon those persons that are the children of God by election, but not yet converted, and so under the Law, therefore these afflictions are not in wrath, to confound them, but in mercy to prepare them
them to their conversion, for God seeing sins in them, layeth cross upon them. Now these elect persons he calls unconverted, actively and declaratively, in a very ambiguous, and suspicious manner, as if conversion were from all eternity, as well as justification, so that as they say, a man in time is justified only declaratively, being indeed so from all eternity, thus he must be said to be converted: and if this be true, then it will likewise follow, that a man in heaven is glorified likewise, only declaratively, but actually and indeed glorified from all eternity, even while he is in this miserable house of clay. In the next place he comes to Evangelical crosses, which fall upon them that are actively and declaratively (as he calls it) converted, and these he denieth expressly to be for their sins, for this were (faith he) to deny Christ's satisfaction, because by his death, we have not one spot of sin in us: therefore he makes them to be only the tryal of their faith, and to exercise their faith: so that (by his divinity) when a godly man is afflicted, the flesh would indeed peradventure make man hath sin in him, but this is to try whether thou canst believe thou art cleansed from sin for all these afflictions. Therefore if any man yield to this temptation (viz. that he hath sin in him when he is afflicted) what is this (faith he) but to deny Christ and his bloud? Think you this to be the voice of the Scriptures? Hence he laboureth to shew that twelve absurdities would follow from this doctrine of Gods afflicting his children for their sins, the strength of which shall be in his place considered; I have now only laid down his judgement; and he makes the Doctrine of the Protestant Authors and Ministers, the faith, They paint God like an angry father, ever seeing sin in us, and ever standing with a rod and staff in his hand, lifted up over our heads, with which by reason he feeth sins in us, he is ever ready, though not to strike us down, yet to crack our crowns, and sorely to whip us: whereas the Gospel describeth him to be not only a loving Father, but also a well-pleased Father, at perfect peace with us; so that the upshot of his position is to shew, that they are taskmasters and do generate to the legal teaching in the Old Testament, who formerly preach that God doth correct Believers for their sins: and I have
How the gods are afflicted, &c.

have, faith be, somewhat the more largely hunted this Fox, be-
cause it is so nourished, not only by the Papists, but also some of
us Protestants, who by lisping the language of Abdod do un-
dermine the very roots of the Lords vine. And that you may see
it is not one mans judgement amongst them, see what their great
General faith in a Sermon, pag.162. Know this, that at that in-
stant, when God brings afflictions upon thee, he doth not rem-
ember any sin of thine, they are not in his thoughts towards
thee. Again, whatsoever things befall the children of God, are
not punishments for sins, they are not remembrances of sin, and
if men or Angels shall endeavor to contradict this, let them
be accounted as they deserve. Thus the Antinomian. The Papists
goeth into another extremity, for thus they hold, Bellar. de paui.
lib.4. cap.1, cit. 2. That when God hath forgiven a sin, yet in
accORDING to his justice, that the sinner should suffer, or do some
thing to satisfy his justice, not in respect of the sin as it is against
God (for although some say so, yet others reject it) but in re-
spect of some temporal punishment, either in this life, or in the life
to come, which is the ground of Purgatory. And that this may be
made good, they say, When God doth forgive a sin, he doth not
presently remit the temporal punishment; therefore men may be
some satisfactory penalties voluntarily taken upon themselves,
and themselves from these temporal punishments. Now this is a do-
ctrine extreemly derogating from the full satisfaction of Christ's
death, as the Orthodox shew against the Papists. Therefore in the
third place, the truth is this, That God when he forgiveth a sin
funds, he doth likewise take off all temporal punishment, properly
called, viz. in order to any vindicative justice, as if a further rep-
ley were to be made to Christ's sufferings by what we indulge:
we say withall, that God indeed doth take notice of the sins
those that are justified, and doth correct them for them: for the
when he chastiseth them, it is in reference to their sins, they are
the occasion, or the imputive cause (as we may say, though it is
properly when we speak of God.) Although the final cause, in
the end why God doth so, is not to satisfy his justice, but for
ther ends. It is doubted whether we may call them punishments
or no; but we need not nitigate about the word. I see Chresto
bus and Rives call them so. And if we make a distinction in th
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end, why he afflieth the godly for their sins, from that when he punisheth the wicked, though both for their sins, we speak the truth fully enough, though we call them punishments; and certainly the words punish or punishment, used Hose. 4. 19. Ezek. 9. 13. Levit. 26. 41. do not take the word punishment in such a strict sense. The Greek word xiphe is used of the damned Angels and men, 2 Pet. 2. 9. Matt. 25. 46. and this word seems not applicable to the afflictions of God's people for their sins, and so the word πῶς seemeth to be an act of some Judge, who doth not attend to mercy, ποιεῖν τὴν ἐξάλληλον ἐπιτρέψεις; but when God doth afflict his people, he is said to do it as a Judge, and afflictions are called judgments, 1 Pet. 4. 17. only when God doth thus correct and punish his people, he is paterneus Index, a fatherly Judge. But the most expressive word of these afflictions, is mordem, which denoteth God afflicting his people, as a father his childe; and although he doth it, because of their faults, yet he hath tenderness in what he doth. This is the truth: and for the proving of it, consider these Propositions:

First, That God doth not afflict any but where there is sin in the subject; for so was the threatening at first, in the day thou sittest thereof thou shalt die. By death is meant all kinds of evil and punishment, so that had there been no sin going before, there had no curse, either upon man or creatures followed after. Hence it is that Divines say, The very hunger and thirst which Adam had, while in the state of integrity, was without that pain and provocation as it is in us. So that the state of man in righteousness, was like the heavens that admit of no corruptive alterations. As for that dispute, Whether God may not by his absolute Sovereignty adjudge man without the consideration of sin to everlasting misery, the affirmative decision of it will not much commodate this truth, seeing that even then (they say) God doth this per modum simplicis cruciatus, by way of a meer naked trouble and pain; not per modum poene, by way of a punishment. As for Christ, he though innocent, was a man of sorrows, because our sins were laid on him. 2 Objection answered.

Second-
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Secondly, That God sometimes afflicts, yet not in reference to sin. Thus God doth exercise Job, who though he was not without sin, yet God seemeth not to do it for sin: Therefore such calamities were rather exercises of his graces, than corrections of his sins: they were to him, what a storm, or a tempest is to a skilful Pilot, what a valiant adversary is to a stout Champion; and to this purpose is that answer of our Saviour, when the question was, Whether the parents, or the blinde man himself had sinned, that he should be born blinde? (speaking according to the opinion of some Philosophers, that was now also received among the Jews (as learned men think) viz. That there was a prexistaency of the souls before they were united to their bodies) our Saviour returneth this answer, Neither hath this man sinned (because he had no being before his birth) nor his parents (viz. some grievous sin, for which God would punish the child) but only that the works of God may be made manifest. This also must be granted.

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

Fourthly, That in the calamities which fall upon the godly there is a great difference, some are common and absolutely determined, others more special, and not necessary. This distinction must be attended, for God hath so peremptorily and irrevocably concluded upon some miseries as the fruits of sin, that no repentance or humiliation can ever take them off. Thus though a man sto