

Antinom.

Truth.

Contrary-Exream.

or that he loveth them after, any better then before. (And according to this Doctrine they must hold it blasphemous, to say, that Christ reconciled the Father to sinners, or procured any Love to them, more then was to them before; or that God loveth us in Christ, or Accepteth us in the beloved, or is well pleased with us in his Son, being as well pleased before: Nor can we stir up any to duty by the Apostles motive, that with such sacrifice God is well pleased, he being as well pleased without it. Nor may we think a man in a regenerate state, any more happy then the unregenerate, as being better

conversion, the Law gives men Right to Life, and God is, as it were, obliged by it to do them good in special, he may be said, as Rector, to Love them in special, whom before he hated. So that the change is not in God, but in the sinner, and the Law. 3. Also Gods immanent Complacency, Approbation or Acceptance, called his Love, as it is not his Essence simply considered, but an extrinsecal Denomination of it from the object, so is it necessary, both that we diversifie that denomination, according to the diversity of objects, and say, He Loves the Believer who is Lovely, and hateth all the workers of iniquity, *Psal. 5. 5.* and not that he loves the wicked as well as the Godly: and also that we change such Denominations when the objects change, and say, He loves the same man when Godly, better then when wicked; because it is from the object that we denominate God as Loving or Approving. And so our Divines of the Assembly make Accepting, which is an immanent act, a part of Justification in time, after Faith. 4. Executively: as the Affect is denominated from the Effect, God may be said to love more or less.

able. For all those Scriptures speak of a Moral change, and not a Physical, and must be understood according to the subject they treat of. God is not fickle or unconstant, or culpably mutable, as men of levity are: He never changeth, but in sufficient cause: This is all that the Scripture intendeth: He is not vitiously mutable. But to make God naturally unchangeable in his Will or Affections, or Estimation, as well as in his Essence, is to abase his nature: It being baser, as Physical Agents, to be or act alwayes alike, then as Free-Agents, to vary our Actions as there is cause: A stone is not more excellent



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*better Accepted, Approved, or beloved of God: or that God thinks any better of him, or likes him better then before he did: lest we suppose a change to be in God.)*

less. 5. If we knew not how it is, yet when Scripture telleth us that he loveth the righteous, and hateth all the workers of iniquity, and loveth men because they believe and love Christ, *Joh. 16. 27.* we must believe the Scripture, and say, as it saith, and not the contrary.

*cellent then a man, because it is less mutable, nor a corps then a living body, nor a Rock, then a Clock. If mutability, be a dishonour to God, Action it self would be so, unless he were still acting, as Creating, &c.*

9. *The Moral Law is not in force to believers, (or as others) it is abrogated to them, or (as others) it is no Law to them, or hath no power over them to oblige them, or they are not under it: It doth not oblige them to duty, but they are obliged meerly by love, and by the Spirit, or else their new nature is to perform Duty without obligation: It is only the Law as written in their hearts, that bindeth them. Nor can that*  
Law

9. *The Moral Law (at least) as in the hand of the Lord Redeemer, and part of his Law, doth oblige all his subjects to duty, and makes them guilty of sin and punishment, even temporal and eternal, when they transgress. Yet not with a fixed or Remediless guilt, as before the Law of Grace, nor as before Conversion when we had no Interest in the Remedy: But with a Removable, Remediable guilt or obligation to punishment, we having actual Interest in the Remedy, which will dissolve the obligation, by pardoning us. Were there no Law in force, there could be no Transgression, and no guilt, and consequently no pardon, no bewailing or confessing of any guilt, no Inter-*  
Y cession

9. *To Unbelievers the Law of Works, as made to Adam, is in full force, without any Remedy in Christs blood, and a Covenant of Grace, provided or made possible: they all (the non-Elect at least) are as much bound to obey perfectly, that they may have Life, as the only Condition of it, as Adam was, and shall be judged only by that Law, and have no more to do with the Co-*  
venant



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*Law oblige them at all to punishment, or make them guilty upon any transgression, for it is already fulfilled in Christ, we obeyed it perfectly in him, and can it oblige us to obey it again? Christ hath done all our Law for us: we have no more to do with the Law, nor it with us: And we have in Christ perfectly satisfied for all sin against that Law, to the end of our lives: and therefore how can a fully satisfied Law oblige us to punishment, or make us guilty? No more then the Laws of Spain can oblige an English man, that is not under them? (The reason of this error, will as much prove*

*cession of Christ, nor application of his blood for pardon, nor any prayer for pardon, nor any other means to that end: Nay, then Christ never dyed for any actual sin of any of the Elect: for if it be no sin, or bring no guilt or obligation to death, how could he dye for it? or remove by his death any such guilt? or himself bear that death for us, which we are never obliged to bear our selves? It must be in nature due to us, or so considered, before any other can bear it for us. God did not quit his Interest in us, nor lose his Authority over us, of governing us, by Redemption, but acquireth thereby a further right: Christ never redeemed us from under Gods power, but from under Satans Tyranny: Nor to be Lawless, but to be under a better Law. To be from under Gods Law, is to be from under his Government and Judgement. The writing of the Law in our hearts, freeth us not from it, as it is in nature or Scripture, but doubly obligeth*

*venant of Grace in Christ, then if none such had been made. Believers themselves are so far under the Penalty of the Law, that they must themselves satisfy Gods Justice for the temporal punishment, and that in Purgatory, if not here: For Christ made satisfaction only for the eternal punishment: and therefore it is no derogation from Christs death, to say, that we must satisfy here, or in Purgatory. And for the preceptive part of the Law, God expecteth that we perfectly fulfill it; he having given us no Law, but what we may perfectly fulfill. Yea, its our part to do more then any pro-  
per*



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prove all the Elect, while wicked and unregenerate, to be under no Law, as the Believers: and therefore they say all the Elect are justified.)

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ligeth us: and enableth us to perform it in our measure. It is the same Law that is written in Scripture and in us.

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per Law requireth, even to fulfill some Evangelical counsels, which are no Laws; or else we are but unprofitable servants, having done nothing but what was our duty. But doing this above our duty, is eminently meritorious.

10. God seeth no sin in his People: that is, none that is formally sin (say some) because the Law being dead to them, and fulfilled and satisfied in Christ,

This must on the Antinomian grounds, be as true of the Elect infidels, as of believers: seeing they make them equally to have fulfilled and satisfied the Law in Christ.

there can be no sin, where there is no Law in force. Or (as others) he seeth no sin in them, as theirs, but as Christs, who undertook it, and hath born it: Or, he seeth no sin in them, so as to

10. GOD seeth not the transgression in Jacob, or sin in Israel, which Idolaters without the Church do live in: Nor the Reigning sin in Saints, which he seeth in the wicked: because it is not in them. Nor doth he see their sins, as unpardoned, when men believe and repent: Nor impute the sins of such to their condemnation. Nor doth he observe iniquity in his people, in rigour of Justice, to take them at the worst, and use them as they deserve. But he seeth their sin to be sin, and to be their sin, and not Christs sin: and he seeth them by it as defiled in themselves, and less excellent and amiable in his sight: and therefore he

10. Every Believer is totally unpardoned, till he be baptized: and for every mortal sin after Baptism, he is unpardoned till he have confessed it to the Priest, and made satisfaction, and received Absolution. Every mortal sin committed by the Regenerate, (and such they do commit) doth put him in a state of damnation again, and long may he lie in that state before



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*to impute it to them at all, that is, so far as to be their sin, or to esteem them to be thereby guilty of death,*

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would have them leave those sins, and he will purge them from them. And he seeth their sin, as deserving his wrath, and their eternal death, and making them guilty thereof, that is, obliging them thereto, till he pardon them : and so far as to inflict on them some of his wrath in Castigatory penalty : And thus far he may be said to impute sin to them ; though not to their condemnation.

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*fore recovery ; yea perhaps never recover, but perish in it. And venial sins must be satisfied for, by suffering the pains of Purgatory.*

II. *The afflictions of the Elect (say some) or Believers (say all) are not Punishments at all : nor is sin the meritorious cause of them, but only the occasion, as being the disease which they are appointed to heal : therefore we must not bewail sin as the cause of such sufferings.*

II. *The afflictions of Believers are not the effects of the rigorous Justice of the Law of Works, as unremedied : Nor are they from Gods hatred to the person, nor intended to his destruction, or more to his hurt than good : But yet they are chastisements : and all chastisements are punishments : and sin is the meritorious cause : and they are the Execution, and for the Demonstration of Paternal Justice ; and to the hurt of the sinner ; though that hurt be sanctified to his greater good.*

II. *God punisheth Believers in Revenging justice, for satisfaction for their sin, and is satisfied by such sufferings. And he intendeth their destruction by it, when they fall into mortal sin. And in Purgatory their torments must be proportioned to their sin, as to the temporal punishment.*

12. Should



12. *Should God inflict on the Elect, (though infidels) the least punishment for sin, he should be unjust; as punishing twice for one sin, seeing Christ hath fully satisfied for it already, else we might say also that men may be damned for sin, though Christ fully satisfied: for the degree of punishment varies not the case, as to the injustice in it self.*

13. *Preaching Repentance, and Humiliation, as necessary means to pardon of sin, is a Legal preaching, and not a preaching Christ and the Gospel.*

12. *God doth most undoubtedly punish for those sins that Christ satisfied for: Yet is he not unjust in so doing. The fulness and sufficiency of Christs satisfaction must be denominated by its ends, to which it was made. And it was never Christs end in giving satisfaction, or the Fathers end in Accepting it, that the redeemed should be liable to no degree of punishment. (nor that they should be pardoned before Faith): therefore Christs satisfaction was full and sufficient: though we be chastised, yea and threatned conditionally with eternal death. (Yea though some that he satisfied for, do perish for unbelief.)*

13. *The Law of pure Works, taught not Repentance as a means to pardon, nor required any but despairing Repentance: for it gave no hope of pardon. To preach Repentance therefore as a means to pardon, is not to preach that Law, but the Covenant of Grace, and Christ, that gives Repentance to Israel, and Remission of sin.*

12. *God being absolute Lord, may notwithstanding any thing in his Laws; torment his most innocent or Godly people eternally in Hell, without injustice, (say some.) And he will make true Believers satisfy here, and in Purgatory for their own sins, though Christ hath satisfied for them, and they had interest in Christ by faith (say others.)*

13. *The Gospel requireth our Contrition for satisfaction to Gods Justice for our sin, and to merit de Congruo, our first Justification, and de Condigno, our second Justification.*



14. **To preach**  
*Damnation,*  
*and to preach Works,*  
*and put men upon*  
*Doing for salvation,*  
*is to deny Christ and*  
*the Gospel, and to be*  
*Preachers of the*  
*Law. To preach the*  
*Gospel, is only to De-*  
*clare the satisfaction*  
*already made by*  
*Christ, and that all*  
*the Elect are par-*  
*doned thereby, and*  
*to propound this to*  
*be believed by them.*
14. **To tell men that**  
*they fell under the*  
*guilt of damnation by sin,*  
*and lie under it still, till they*  
*Repent and believe, and so*  
*be delivered by a pardon*  
*through the blood of*  
*Christ: this is to preach as*  
*Christ and his Apostles did:*  
*Not to set up the Law that*  
*is taken down, but to tell*  
*men how far the Law is not*  
*taken down, nor its first*  
*sentence reversed. And the*  
*Gospel prescribeth Doing*  
*for salvation, as well as the*  
*Law, and must be so*  
*preacht, and obeyed by all*  
*( at age ) that hope to be*  
*saved.*
14. **To preach the**  
*Gospel ( say*  
*the Socinians ) is but*  
*to declare the person,*  
*and Doctrine, and*  
*example of Christ,*  
*and call men to Obe-*  
*dience, that God*  
*may pardon them.*  
*To preach the Go-*  
*spel, ( say Papists ) is*  
*to tell men that Christ*  
*hath satisfied and*  
*merited to procure*  
*us a power to merit*  
*Life for our selves,*  
*and to satisfie for the*  
*temporal punishment*  
*of our sins.*
15. **Justifying faith**  
*is but the Be-*  
*lieving that our sins*  
*are already pardon-*  
*ed, ( from eterni-*  
*ty, and on Christs*  
*satisfaction ) before*  
*we believe: or it is*  
*the Apprehension of*  
*Gods special Love*  
*to me in particular:*  
*Or it is the Re-*  
*ceiving*
15. **Justifying faith** is not  
*the Reception of*  
*the knowledge or sense of*  
*our former Justification,*  
*nor the belief that our sins*  
*were before actually par-*  
*doned, or that now they*  
*are so. But it is the true be-*  
*lief of the Gospel, and the*  
*sincere Acceptance of*  
*Christ, as he is offered*  
*therein; that is, of Christ*  
*as Christ, that is, As the*  
*Son of God that hath given*  
*him-*
15. **Justifying faith**  
*is not the Be-*  
*lieving that Christ*  
*hath satisfied for sin,*  
*nor the acceptance of*  
*him or pardon as on*  
*that account offered:*  
*but it is the Obedi-*  
*ence to the teaching,*  
*Laws and example of*  
*Christ ( say the Soci-*  
*nians. ) Justifying-*  
*Faith*



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ceiving of Gods  
Justifying Sentence  
in my own consci-  
ence, whereby he  
gives me the feel-  
ing or knowledge of  
my former Justifica-  
tion.

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himself a Sacrifice for sin,  
and offereth himself to me  
to be my Saviour, from the  
guilt and power of sin, and  
eternal damnation, and to  
give me eternal glory, and  
to be my Teacher, and my  
King in ruling me in order  
thereto. Men are not cal-  
led to believe first that they  
are Justified, but to believe  
for Justification.

## Contrary Extream.

Faith is the Assent  
to the Truth of Gods  
Word, whereby our  
hearts are wrought  
to Charity and Hope,  
and so to the obedience  
of Gods Law, and  
this is the matter of  
our Justification (say  
the Papists.)

16. **I**T is Legal  
Preaching to  
call men to pre-  
parations before they  
Believe (with the  
Faith afore descri-  
bed) as if a man  
could come to Christ  
too soon: or as if  
God would not Ac-  
cept him unless he  
bring the Price of  
humiliations in his  
hand. To tell men,  
I can give you no  
assurance that you  
are pardoned, or  
I cannot perswade  
you to believe you  
are pardoned, un-  
less you repent  
and forsake your  
sin;

16. **N**O preparations  
are required as a  
price to buy Christ or par-  
don. Yet no man can take  
Christ for pardon, that feel-  
eth not himself in Law con-  
demned: nor for his Phytian  
that feels not himself  
sick: Though the feeling  
also come from Christ; yet  
that which is before Faith,  
comes not from Faith, nor  
Union with Christ, but from  
Christ to draw us to Faith  
and Union. And if these  
apprehensions of sin and  
misery, be not deep and  
effectual, Christ will be ne-  
glected, and never received  
according to the nature of  
his office, nor to salvation.  
No man can come to Christ  
too soon: Put men may be-  
lieve that they are Justified  
too soon; and they may be  
hindred from coming to  
Christ,

16. **M**Any and  
long pre-  
parations are ne-  
cessary (say the Pa-  
pists) to our Justi-  
fication, to procure  
it by way of Merit  
of Congruity. And  
when men are Justi-  
fied, they can have  
no Assurance that  
they are Justified,  
but a probable con-  
jecture: It is a  
dangerous thing for  
men to be confi-  
dent that their sins  
are pardoned: such  
persuasions will  
bring them to se-  
curity, and drown  
them in sin: A  
Godly



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sin, this is to preach a Legal Gospel, and to call men to Faith, if they have the fruits of Faith already. (As if all preparation were a fruit of Justifying Faith! or as if Justifying Faith, were a Belief that we are Justified! which is not true.)

Christ, for want of feeling the need of him; and that even when they think they are come to him. Men must Accept of Christ as he is offered, as soon as possibly they can; but they cannot so accept him at all till they feel themselves lost, and under Guilt. We may believe to Justification, before we actually forsake sins of Omission in our lives, though not before we forsake it in heart. But we cannot know that we are Justified, till we forsake sin in heart and life.

Godly doubting and uncertainty is far better for us: for that will keep us humble and watchful, and fearful of sinning, and therefore no man should presume to say, he hath Assurance.

17. Justification by Faith is but the Reception of Gods Declaration to our Consciences, that we are justified before: or the knowledge or feeling of our former Justification. Or (say some) a Work of God begun from Eternity, or at Christs death, and now terminated in our Consciences. We were

17. Justification; or the knowledge or sense of pardon in our Consciences, is after that Justification which is by Faith in the ordinary sense of Scripture. Justification by Faith, is *in foro Dei*; that is, It makes a change in our Relation, the Law of Grace Justifying us from whatsoever we were guilty of: And what the Law doth, the Law-maker doth by that Law. We are by Faith 1. Constituted Just in Law-sense by the pardon of our sins. 2. And thereby Virtually Justified by sentence, because the Law is

17. Justification (say the Papists) is only the Infusion of charity, and so other habits of Grace into the soul, whereby it is made Really righteous in the sight of God, and deserveth eternal Life: Or (as others) it consisteth partly in the Remission of sin, and partly in our Inherent



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were before pardon-  
ed ; the obligati-  
on to punishment  
(that is, Guilt) was  
dissolved : That  
which Faith doth,  
or God by Faith, is  
but to bring the  
knowledge, feel-  
ing, and comfort  
of it into our own  
consciences, where  
God erecteth a tri-  
bunal and Absolv-  
eth us.

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is *Norma Judicii*. Justifica-  
tion and pardon are either the  
same, or performed at once,  
and by the same way and  
means : But Pardon is cer-  
tainly an Act of God, as Re-  
ctor, by his Pardoning Act, or  
Law of Grace, or Promise  
(which are all one) And a  
further Justification there will  
be by sentence at Judgement.  
And the Justification in Con-  
science, though a pretious  
mercy, yet is in excellency and  
necessity far below both these,  
and oft long after the former.

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rent Qualifications,  
and that either  
coordinatly, or else  
Inherent Righte-  
ousness hath the  
precedency, and  
is most principally  
meant by the term  
Justification.

18. **B**ELIEVERS  
must not  
pray for pardon of  
sin, in any other  
sense then before  
mentioned, that is,  
for pardon in our  
Conscience, or the  
knowledge and feel-  
ing of former par-  
don : Else they im-  
ply a falshood ; as if  
they had not the  
thing they ask alrea-  
dy : and so deny Gods  
Grace, in begging  
that which they  
have

18. **T**HE Lord our Saviour  
and Judge hath taught  
Believers to pray for Pardon of  
sin, and not only for the know-  
ledge or feeling of pardon in our  
Consciences. Yea daily must we  
pray, forgive us our trespasses :  
And in so doing we pray 1. That  
God would continue that par-  
don he hath given us, (Prayer  
being the means of that continu-  
ance.) 2. That he would give us  
a renewed pardon for every re-  
newed sin which we daily com-  
mit : to which also prayer is a  
means. 3. That he would not  
execute upon us any temporal  
punishment further then is ne-  
cessary to our good, and which  
he will not sanctifie thereunto.

Z

That

18. **N**O Be-  
lievers  
must presume  
that their sins are  
certainly pardon-  
ed already, and  
therefore they  
must daily pray  
for the pardon  
of all former  
sins, with the  
same minde as if  
they never had  
been pardoned,  
seeing it is un-  
known to them,  
whether they be  
or



have received, and should be giving thanks for. Their sins were all pardoned on Christs first undertaking to satisfy (By this Rule no unregenerate man neither may pray for Pardon. For if he be Elect, Christ bore his sins, and they are pardoned: If not Elect, it is impossible, and not fit to desire God to pardon them without satisfaction. And because they know not whether they are Elect or not, they know not whether they may pray for pardon or not. Besides that they say the wickeds prayers being abhominable, we must not put them upon prayer. So that no man must pray for pardon, but only sons for the feeling of it.)

That he will not withdraw his Spirit, and give us up to our own hearts lusts. 4. And those Believers that know not themselves sincere, and actually pardoned at all, do pray that God would pardon them, if they are not pardoned; and clear it to them if they are. Much more evident is it, that unbelievers, though Elect, should pray for pardon; For as they are unpardoned, so their disability will not excuse them from duty. *Simon Magus* was exhorted to pray that the thoughts of his heart might be forgiven him. Though they cannot call on him on whom they have not believed, yet is it their duty both to believe and pray. And they may by common prayer call on him on whom they believe, but with a common Faith, which may be better then nothing. The Spirit which helpeth our infirmities, teaching us to pray with groans unexpressible, doth impell us daily to pray for pardon, even before God, as well as for holyness.

or not: and that not only to weaker Believers, or to the most, but to all that have not some special extraordinary revelation to assure them of it. And with prayers for pardon, they must joyn meritorious Works, as Almesdeeds, and the like, together with satisfactory penance, Pilgrimages, &c. to procure pardon. And they must seek Indulgences and pardons from the Pope.



19. **B**elievers must not pray twice (at least say some, that would be more moderate) for the pardon of one and the same sin: because if it were not pardoned from eternity, nor at Christs death, Yet at the utmost it is pardoned on our first believing and begging pardon. It is therefore unbelief to pray again for the same thing, as if God did not grant it at the first, when he hath promised to give what ever we ask. It is the work of faith therefore, to take men off their praying for pardon of old sins.

19. **B**elievers may and must pray for the pardon of one sin many times, even of the sins of their youth and unregeneracy, till they dye. 1. Few Believers reach assurance of their own sincerity in the Faith: and all those must doubt as much of the hearing of their prayers, and of the pardon of sin, as they doubt of their sincerity: All those therefore must pray for pardon, as is aforesaid. 2. All must pray for the continuance of former pardon for the sins of their youth. 3. All must pray for that pardon or Justification (as it is more properly called) that shall be by the sentence of the Judge, at the last day, and this in respect to all sin past, yea though they were never so certain of being so justified. 4. We may pray against such temporal Judgements as may be inflicted for sin, when the eternal punishment is pardoned: (as in Manassehs case is plain) I do not think a sincere Christian can be drawn from praying for pardon, even of past sin, though he were so overcome by reasons against it, that he were not able to defend what he doth.

19. **T**HE Pope or any Confessor may impose on a sinner the saying of so many prayers a day, at such hours, in such words, and that for many years, and that as a necessary means to the pardon of some one sin. He may also appoint him to go to the Lady of Lauretto's Shrine, or some other, to pray so oft, and to pay such summes of money for indulgences, and the sin shall not be pardoned till that be done: No nor (in some cases) till the soul have suffered in Purgatory, or be helpt by the prayers of the Saints in heaven.



20. *ALL* sin *past, present, and to come, is pardoned at once : pardon being not imperfect, but one perfect instantaneous act : he therefore that is once pardoned, needs not seek again for pardon.*

20. *NO* sin to come is actually pardoned, it being no sin, nor capable of actual pardon : Though future pardon be certain, and *in Causis*, (which some call a Virtual pardon, but scarce well) yet it existeth not. Pardon is perfect in its kind, when all sin is pardoned, though that which is not yet sin or guilt, must have a future pardon, when the necessity ariseth.

20. *T*here is no actual pardon till the end of this life, God holding all in suspense till then, some are not pardoned till they have satisfied in Purgatory.

21. *C*hrist hath fulfilled for us the Conditions of the new Covenant, as well as he hath satisfied for our breach of the old. And therefore when we are in doubt of the sincerity of our Faith and Repentance, we must say, Though I have not Faith or Repentance, yet Christ had : He hath Repented and Believed for me, and therefore I am safe. All our Righteousness is out of our selves in Christ, and there-

21. *C*hrist hath satisfied Gods Justice for all the sins of them that shall perform the Condition of the New Covenant : but he neither satisfied for any mans sin, nor non-performance of those Conditions, nor did he ever perform those Conditions for us, but causeth all his chosen to perform them themselves : Christ was not capable of those very acts, which we call Evangelical Repentance and Faith : He was not converted from sin to God and holyness, who had no sin. He could not believe on himself for pardon and salvation, nor accept himself as an offered saviour to himself. If the contrary Doctrine were true, infidels may com-

21. *I*f it was never the intent of Christ, to do or suffer any thing as in our stead, but to give a holy Rule and Example, to enable us to do it our selves ; so that it is possible for us not only to believe and Repent, and obey sincerely, but to be perfect without sin, and fulfill the whole Law, yea and to do



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therefore our Faith and Repentance must be sought in Christ, and not in our selves : (It is but some few of them that hold this horrid point.)

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comfort themselves that Christ hath believed for them (if it be not a contradiction) and impenitent persons that Christ hath Repented for them. But the performance of the Conditions of the new Covenant, is that which Christ hath reserved (in his satisfaction, obedience, and legislation) for our selves to do.

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do much more in works of super-errogation in obedience to Christs Counsels.

22. *WE* must believe that we are in the special favour of God; but not question whether this our Faith be true, any more then we must question Christ himself : If it be the work of the Spirit to cause us to believe, we do but abuse the Spirit in questioning his works.

22. *I*F all must believe Gods special favour, and none question the truth of their faith, then most must presume to damnation, and believe that which is false. All wise men that know the deceitfulness of the heart, and the weight of the Case, will be diligent to make sure their calling and sincerity, and not trust such hearts too easily. Yet should all Christians do far more to get and a Faith, then to try whether they have it; and many erre in spending that time in questioning Grace, which were better spent in using it, and labouring to get or increase it.

22. *I*T is the most pious and safe course for to live in doubting of our own good estate, and not to presume that we have true Grace. It will but make us like the Pharisee, to say, I thank thee Lord that I am not as other men ! when the doubting Publican shall be justified before him.



23. *I* *t* is a Legal deceitful way to gather our Assurance by marks of Grace in our selves, it being only the witness of the Spirit that can assure us, and Faith that can apprehend it. It is to lead a man for comfort from Christ to himself, and to give the Spirits office to our own Graces; Even Faith it self may not be used as a mark of Justification, but as an Instrument to apprehend Justification, and so to assure us by the very believing that we are justified.

23. *S*cripture requireth us to try our selves, whether we be in the Faith, and Christ be in us? and delivereth many marks to that end: as *John* 3. 20, 21. *1 Joh.* 1. 7. and 2. 5, 6, 10, and 2. 3, 10, 14, 24. and 4. 7, 16. &c. and maketh large descriptions of the Godly, by which they may be known, *Psal.* 1. and 15. *Rom.* 8. 1. to 14. It is therefore disobedience to God, not to try by marks of Grace: a grievous sin against Gods Spirit, to judge all its Graces to be such common things, that they will not difference the Justified from other men, and to judge Gods Image so contemptible a matter, and to think that the great salvation of Christ, by which he delivereth his people from their sins, is so common or small a thing, is a great dishonour to Christ. Yet we should take heed that we make nothing to be sure marks of Grace, but what God hath made such: Of which Faith is the chief: Having first believed to Justification, we must review that same belief, as a mark by which we may know our Justification.

23. *P*apists and prophane men agree in this with the Antinomians, and say, that no man can tell by any Graces of God within him, that he shall certainly be saved, but have some hopes. Yet in other respects they overvalue mens own qualifications and actions, taking them as meritorious, and as if they were of such worth, that God should do them wrong if he should not save them who are so qualified; specially their more costly Works, as Almes-deeds, Sufferings, &c.



24. *I* <sup>and car-</sup> *is legal* <sup>nal to fetch our</sup> *comfort from any* <sup>thing in our selves.</sup> *We cannot rightly* <sup>believe in Christ,</sup> *unless we so dis-* <sup>esteem all Righte-</sup> *ousness of our own,* <sup>as to account it</sup> *dung, and not to* <sup>fetch comfort from</sup> *it, nor to argue our* <sup>troubled consci-</sup> *ences into Peace,* <sup>from it.</sup> *He that* <sup>will quiet a trou-</sup> *bled conscience by* <sup>any Righteousness,</sup> *Graces or Works* <sup>of his own,</sup> *doth* <sup>make void Christs</sup> *Righteousness, wh* <sup>will stand alone,</sup> *or not at all.* <sup>To</sup> *look at any thing* <sup>in our selves,</sup> *is* <sup>to depart from</sup> *Christ.*

24. *N* *O* man must fetch comfort from graces or duties as meritorious, or satisfactory to Gods Justice, or in any Co-ordination with Christ, as taking the least part of his office or honour. But in subordination to Christ, as being tokens of his Love, and his Image on us, and Conditions of his Promise, and duties of his prescribing, and a righteousness subordinate to that of Christ, and well pleasing to God, so we may take comfort in them, and so to lead men to Christ for comfort, and to graces and duty for comfort, are so far from being contradictory, that they must go together; or one follow the other. He that takes comfort in Christ more then others may do, must have some reason in himself for it that others have not: Believing in Christ, loving Christ, and obeying Christ, are not denying or forsaking Christ: nor to see that we have so done, and thank him that enabled us, and rejoyce therein as a token of his love, and as a part of our salvation, this is not to desert his righteousness. If obedience be against him that we obey, then disobedience should please him.

24. *A* *L* *L* *that* <sup>will have</sup> *true comfort, must* <sup>merit it by their</sup> *good Works: and* <sup>to them must we</sup> *look as the cause* <sup>of our pardon and</sup> *Acceptance with* <sup>God.</sup> *And when* <sup>any trouble for sin</sup> *doth seize upon the* <sup>conscience, we must</sup> *make God satisfac-* <sup>tion by voluntary</sup> *penalties, or look to* <sup>such merits and sa-</sup> *tisfaction already* <sup>made.</sup> *Yea the opus* <sup>operatum,</sup> *the bare* <sup>action of a duty,</sup> *yea our voluntary* <sup>worship,</sup> *may please* <sup>God and appease his</sup> *wrath, and procure* <sup>us Grace.</sup>



25. *It is a carnal and legal course of Ministers, to put wicked men upon duty: particularly upon Prayer, seeing the Prayers of the wicked are abomination to God; and we must not persuade men to offer God an*  
*\* abominable thing (how far the prayers of the wicked are abominable, or not, I refer you to what I have said in my Directions for Peace of conscience.*

\* We exhort men to put up such prayers as are not abominable. they are abominable by accident, because not such as they are required to put up: and not to pray will be more abominable than some prayers of the wicked are.

25. *ALL* wicked men are under Gods Government, and owe him Duty, and as they ought to perform it, so we ought to press them to it. There are some Duties which wicked men are to perform towards the getting of Grace, as hearing the Word, Reading, Consideration, begging of Grace, &c. of these there can be no doubt. And they that say we may not exhort the wicked to pray, may as well say, we may not exhort them to cease being wicked, and to desire to be better: for desire is the Soul of prayer: and we never exhort men to pray, but we exhort them thereby to desire the thing they pray for, and not to lye and dissemble. And Peter exhorted Simon Magus to pray. A praying soul is returning (at least) to God. Therefore we may bid them pray, as well as return: and when we exhort them to any duty which is proper to believers, as to delight in God, &c. we do thereby exhort them to cease being wicked, that they may be able to perform it. Inability in them Justifieth them not.

25. *Some* carnal preachers do indeed bend all their endeavors to draw wicked men to outward Reformation, and labour not to convince them of the evil of their hearts, nor to change their states, and humble them, and bring them over to Christ, as if there were no difference but outward, between man and man: Being themselves unacquainted with Gods sanctifying Works on the Soul, they preach but little and coldly of them to others: and these go into the Contrary extream from the Antinomians.



26. *It is a carnal and legal course to do any good, or avoid evil for fear of Hell, or for a Minister to perswade men so to do. The Spirit of the Gospel is a Spirit of Love, and it is fitter for a Slave to fear the tormentor, then a childe or free subject. To forbear sin for fear of Hell, is to sin more, and a mark that men have yet but a Spirit of bondage.*

27. *It is a mercenary, servile, and sinful thing*

26. **T**He Predominant affection in Christs Kingdom should be Love: and the more any man doth all from Love, and the less he needeth fears of Hell, the better he is; and Ministers should do more to draw men to the Love of God in Christ, and to that end, present him as lovely to them, then most do. But yet 1. God hath made a Hell. 2. Threatened a Hell to all, if they forsake him. 3. Put the Passion of fear into our natures, for himself and for our good. 4. And sanctified it by renewing Grace. 5. And commanded us to use it on this object. 6 And leaveth the best men on earth so Imperfect in love, that they have need of fear to excite and restrain them, where love is defective. 7. And all Christians living can say by experience, that fears of Hell hath done them good. And therefore it is a duty to fear Hell, and to perswade men to it: and Scripture guideth us in this way.

27. **T**hey that have not the life of Grace, must use Gods means to get it. They that have it, must act  
A a from

26. *Some Preachers in practise run in the extream Contrary to the Antinomians, and preach so much of the torments of Hell, and so little of the Love of God, and the blessedness of enjoying him, or the Riches of his grace in Christ, that they do not excite men to have any delightful loving thoughts of God, but imprint upon mens minds, apprehensions of him, as a terrible tormentor and enemy to mankind.*

27. *Those go in the contrary extream, that say,*



*thing to act for life and salvation; or to make the Reward the end of our duties. We must act from life, and not for Life: Nor must any teach otherwise.*

from it: but as they yet want more grace here, and glory hereafter, so must they seek what they want. Were it sinful to act for the Reward and Crown, God would never have propounded it to us, as our end and great motive, and commanded us to seek it. If we may not act for the Reward, then not for God: for God is our Reward: This error subverteth the substance of Gods Laws, and is a deadly enemy to a good conversation, and to salvation, and utterly intollerable among Christians.

*say, Wicked men may merit the life of Grace of Congruity, and the just Merit the life of glory of Condignity. And that say, Men may so use well their natural gifts, or common Grace, as that God is obliged to give them supernatural or special Grace.*

28. *GOD can not hurt an Elect person, and therefore we may not once fear that God will hurt us: Nor may Ministers teach men to fear it.*

28. *GOD will not damn an Elect person, and will do him good by his Castigatory hurts. Yet God will oft hurt us, that he may do us good, and permit us to hurt our selves by sinning: and he can hurt us to damnation, though he will not, and his means of our escape, is, to cause us by fear and care to prevent the causes of it.*

28. *No man can be assured of Gods special favour, or of his salvation at least: and therefore all men ought to doubt and fear Hell, as such as have no assurance to escape it.*

29. *How gross soever the sins of a Believer may be, and how oft*

29. *IF men live in the ordinary practise of gross sin, or impenitently in any known sin, they ought to judge that they were never justified:*

29. *THE ancient Fathers, and after them the Papists, run*

*If*



## Antinom?

oft soever committed, or how much soever he may neglect God and duty, he ought not to question his Justification. For that were to make God as mutable as sinners, and to unjustifie us as oft as we fall into gross sin: as if his love did change, or our states change as our actions do: we ought to believe we are pardoned in the very act of *Adultery or Murder.*

## Truth.

If a believer fall into gross sin, specially oft, and into the greatest measure of negligence that may stand with sincerity, he shall lose the assurance of his Justification, whether he will or no: and he ought to conclude, that, If he Repent not, he shall perish, and be unjustified again. For the certainty of our persevering Justification, is joyned to the certainty of our perseverance in Faith, Repentance and sincere Obedience. And therefore a Believer in so low condition, may be bound to question his pardon for those particular sins; yea so far to question his state of Justification, as to try it afresh, and get the clouds and veil removed which his sin hath drawn over his Graces, and the face of Gods love.

## Contrary Extream.

*run in the contrary extream.* Eusebius cites (approvingly) Origen, saying, that to be sure that a man shall continue honest, and to be honest are contradictory: for if he once take himself sure, he will neglect that honesty that he thinks he is sure he shall not lose. For no man can seek to avoid an evil, that is not possible for him to fall into. Therefore we ought still to doubt of our salvation and continued Justification.

30. **THOSE**  
Preachers  
that set Believers  
on Confession of  
sin, and Humilia-  
tion, and heart-  
breaking for sin,  
er

30. IF we confess our sins,  
God is faithful and just  
to forgive us: and we must  
humble our selves under the  
mighty hand of God, that he  
may lift us up. He delighteth in  
the humble and contrite Spirit,  
and such as tremble at his word,  
Aa 2 Bles-

30. **THOSE** on  
the con-  
trary extream to  
the Antinomians,  
set men on Confes-  
sions, Penance, and  
Contrition, as Me-  
ritorious,