

Antinom?

Truth.

Contrary Extream.

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.

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.

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,

Ananion.

are legal Preachers;
and those are legal
Professors that pra-
ctise it : at least if
it be for pardon,
that they confess
and Repent.

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Blessed is he that feareth al-
ways : blessed are the poor in
Spirit, and they that now mourn:
He that hardneth his heart, or
hideth his sin, shall not pros-
per.

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ritorious or satisfac-
tory to Justice, in
Co-ordination with
Christ : or say no-
thing to lead men
up to Christ, as
the propitiation for
sin.

31. **T**hey are le-
gal Prea-
chers, and renounce
or derogate from
the righteousness of
Christ, who do tell
men in times of
Calamity, that they
must humble them-
selves for the ap-
peasing of Gods
wrath; and if they
would have God
Reconciled, and
Judgements re-
moved, they must
lament their sin,
and amend their
lives : and if they
have robbed or de-
frauded any, there
is no Remission,
without Restituti-
on, where it can be
made,

31. **A**LL our humiliati-
ons, restitutions or
reformations, can make God no
amends for our sins, nor merit
his favour : That was only the
work of Christ. Nor is there
any change in God, when he is
reconciled, or his wrath appeas-
ed even by Christ himself. Yet
as God will not pardon all our
past sins, and justify us at first,
without Repentance and Faith
as Conditions ; so he will not
give us a compleat Remission
of particular sins, where they
are known, (especially greater
sins) without renewed Repen-
tance and Faith, and forsaking
of the sin, and so of Restitution
in case of known defrauding,
where it may be made. It is
therefore a Ministers duty to
call men to humiliation as a
means of Gods actual Recon-
ciliation, the appeasing of his
wrath, and the averting of his
Judgements, and hath abun-
dant warrant in the word of
God :

31. **T**he Merits
of Christ
do not reconcile
God to man, nor
turn away his
wrath ; but only
purchase to men
a power of doing
those works which
of their own Con-
dignity do merit
Reconciliation and
freedom from
judgements. And
therefore all they
that will escape or
avert the wrath of
God, must satisfie
his Justice them-
selves, and merit
his favour. Which
may be done by say-
ing so many Pater-
Nosters in a day,
and

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made, and is known to be a duty ! As if all sin were not pardoned before we were born, when Christ hath satisfied for it ! or as if God did forgive to day, those that he was offended with yesterday ! or as if our Humiliation, Restitution or Reformation, could do any thing to appease Gods wrath, and procure forgiveness before God, which was the work of Christ.

32. *THE Law of Christ doth not threaten eternal damnation, but only temporal Judgements. Believers are under no Law that threateneth damnation.*

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God : But not to say, that these are proper causes of appeasing Gods wrath, or of Reconciliation, nor do it in the same kind as Christ doth is : but in subordination to Christ, and as meer Conditions, without which the causes will not produce the effect.

32. *THE Law of Christ threatneth damnation ; the not-pardoning of sin, the non-liberation from the damnation we were under ; and a far sorer punishment, in degree. But because it threateneth this only to them that believe not, nor Repent, therefore this shall never be executed on the penitent and believers.*

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and repeating the name Jesu so many times in their prayers, and carrying the Relicks of Saints, and praying to them and fasting, and wearing sack-cloath so long, hearing Masses, &c.

32. *THE Law of Christ doth not only threaten damnation to Believers if they fall away : but doth procure the Execution upon many who do fall away.*

33. *When we pray, in the Lords Prayer, Forgive us our trespasses, we must not mean it of remitting the eternal Punishment, but only the temporal: For we are wholly freed already from the eternal.*

34. *When life or any benefit is promised on Condition of any Moral duty, then we must understand it as the voice of the Law of Works, and not of Grace.*

33. *WE must daily pray for pardon of sin in respect to the eternal punishment, because sin is not pardoned till committed and repented of; and not yet remitted by publick sentence. Prayer for pardon is one of Gods means thereto. And me thinks the Antinomians should think the perfect satisfaction of Christ hath as well remitted the temporal punishment as the eternal.*

34. *GOD doth make nothing the Condition of life on our parts, but some Moral duty: Faith and Repentance are moral duties: though not only as others, but have an eminent fitness for their offices, which is an eminent moral excellency. Actions as meerly Physical, are not fit to be Moral Conditions of a Promise.*

33. *WE must not be confident that our sins are forgiven as to the eternal punishment, but live in a doubting of it, and seek it as not done: and the temporal punishment is not forgiven, but we must bear it here or hereafter.*

34. *The terms on which life is still propounded to us, is to fulfill the whole Law of God; and he hath given us no Law which we cannot fulfil. And if we do more then is commanded, we shall merit more abundantly.*

35. Good

35. *Good works are not via ad Regnum, the way to the Kingdom above; Christ only is that way: but they are signs of Faith, and the way of the Saints, who are Christs spiritual Kingdom here. (If Works be marks of true Faith, why was the use of marks before denyed, and is by the same men.)*

36. *Conversion is the work of the Spirit only: the word is a dead letter, and not the Instrument of the Spirit in our conversion: for God doth not create by Instruments, and conversion is a creating, in which*
me

35. *FAith, Love, Repentance, New Obedience, are the way to the everlasting Kingdom of Glory: Christ is the only way of one kind, that is, as Satisfier and Meritor, as Mediator between God and man: But Conditions on our parts are another way: and Christ is no such way at all. It is dangerous blindness when men cannot see how the necessity of Faith and obedience stand subordinate to Christ, as being the means by us to be used for salvation, but men must make them inconsistent as means, as if Christ our King excluded obedience, or his sacrifice excluded all means on our parts.*

36. *Conversion is the work of the Spirit by the Truth: Though the word be not sufficient for conversion without the Spirit, yet the Spirit worketh by the word. The truth of God revealed in the Word, is as the Seal, and the Spirit as the hand to Impress it on our Souls, which are as the Wax to receive its Impression, that Gods Image may be stamped on us, and his Laws written on our hearts.*
God.

35. *OUR works are the meritorious way to salvation, and Christ is but the way to that way, or a procurer of those Meritorious works of our own. And they that deny this, are enemies to good works, and friends to licentiousness, and their Doctrine traineth men up in a vitious life.*

36. *THE Spirit of God doth convert us, only by giving us the moral suasions of the Word, which are so resistible, that when God hath done all, he leaves it to our Free-Will to turn the Scales, which*
some-

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we are meerly passive, and the Spirit alone doth all.

God may use the Instruments to create a quality (at least), such as Grace is; and to excite us to holy acts.

Sometimes maketh Gods Grace effectual, and sometime frustrates all.

37. *IT is the course of legal Professors, unacquainted with the Spirit, to set themselves on tasks of duty, before the Spirit moves them to it, and to work their own hearts to elevations of Faith, Love, Sorrow, Joy, Heavenliness, &c. which is but a framing to themselves something like the Graces of the Spirit, and then taking up their comfort in it, and bowing down to Idols of their own making. Whereas we are so meerly passive in all, that we must but wait the Spirits motions,*

37. *THE work of the Spirit, is to set us a working according to the word: which he doth by making us willing: and that is by shewing us Reasons to make us willing, and holding our thoughts on them by sober Considerations. When therefore men endeavour not themselves to act their own Graces, but idly say they wait for the Spirit, it is a sign that the Spirit doth not excite them; and when they are acted by irrational Impulses, they have cause to question whether it be by the Spirit of God: And when men can set themselves a work in believing, loving, considering, &c. it is a sign the Spirit is operative, in first exciting them thereto. The Spirits workings, and our strongest endeavours must go together, and not be feigned inconsistent. Else God would not have commanded our endeavours. Holy actions are not the less the Spirits, because they are ours, but they cannot be from the Spirit but by us, nor by us but from the Spirit. We must do what we can*

37. *IT is but a fancy and delusory conceit to dream of any special excitations and assistance of the Spirit, distinct from that of the word and providences: Nor doth the Spirit any thing therein but to give us those means. It was only for the confirmation of Christian Religion in the Primitive times, that the Spirit was given; but since then, God leaveth all to be done by the word alone, which that Spirit then sealed, and by Providence, and mans free-Will. So that the*

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tions, and act when he moveth us, and not run before him, nor endeavour to hammer out graces, and duties our selves, least we make our selves our own sanctifiers, as well as our own Saviours.

38. **H**umane learning is a vain thing and an Idol to be demolished, and an enemy to Divine truth : No consequences drawn by mans reasoning are of any force. Humane Teaching is needless to Believers. The Spirit is their only Teacher, and the Law is written on their hearts ; and therefore they need not teach one another.

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can in commanded duty, and wait for the Spirit in obedience, and not in idle disobedience. Duty is duty, whether the Spirit move or no : and our quenching it may be a cause that we want it : and its help oft comes in most in the midst of our own endeavours. We must not therefore forbear duty, for want of the motions of the Spirit : though we may set on it, and be the longer in it when the Spirit doth move and help us.

38. **A**LL truth is Gods : naturally and supernaturally revealed, are revealed by him : men that have received it, are bound by the Law of nature to communicate it orderly to others : and it is nevertheless Gods, because men teach it. It is impious ingratitude, and idolizing of men, to call any true knowledge of God or his Works, Humane learning, so as to deny it to be of God, who is the Father of lights, from whom cometh every good and perfect gift. All is true that follows from a truth, by true reasoning : The Spirit teacheth by the word, and by men, or else God would not have commanded men to teach, and that in season and out of season.

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the giving of the Spirit is long agoe ceased, only fanatics conceit they have it.

38. **T**he contrary extream to the Antinomians is followed by many unsanctified learned men ; who think learning sufficient to give them a saving knowledge of Gods truth, and do study for learning all their lives, but never heartily pray for the Spirit an hour : That are proud of that knowledge which will condemn

demon

other. *The Spirit will have no sharer in his work, no more then Christ will have in his.*

season. True Christians shall not have need to be taught to know the true God from Idols, for they are all taught this of God, and do already know him from the least to the greatest, else they could not be Christians: but they need further teaching to know him better, and to know his will.

demn them, and do scorn at the sanctity which would save them, and make the very name of the Spirit a derision.

39. **B**elievers are United to Christ with the same kinde of Union, as the Divine nature of Christ is to the humane, and as Christ is to the Father: and therefore all that is his, is theirs, and all that is theirs, is his: They are therefore perfectly righteous and holy in Christ.

39. **B**elievers are one with Christ Relatively, as husband and wife, the Head and Members of a Political body: and one by some similitude of natures, through the Spirits indwelling and working; and united in affection of love; and in interests partly: and one in Judgement, so far as we are sanctified, holding the same truth that Christ hath delivered us. But to say that we are one natural person with Christ, or one God, or that our sins are his, and his holyness is really ours, are no less then Blasphemy, and horrible pride.

39. **T**hose err on the other hand that are ready to deride Christians when they speak of such a Union with Christ as the Scriptures mention: Not savouring or desiring after the Priviledges of the Saints: As if we made ourselves Gods, by making Christ our Head and Sovereign.

40. **B**elievers are already saved, so far, that there is nothing behind, but mani-

40. **B**elievers are fully Ransomed, partly sanctified, and justified from all past sin, but not from all future sin, nor sententially justified at Judgement. And therefore though

40. **T**HE contrary extream is maintained, both by the Papists that must have

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manifestation for their comfort : and thankfulness to God that hath saved them. If they sin, it is not they but sin in them; and in the Spirit and in Christ, they are already perfect. It is a debasing of Christ and free Grace, and the Privileges of the Saints, to feign them to be so imperfect, that they must yet have more pardon, and increase in favour with God, when they are perfect in Christ, in whom only God seeth them, and not in themselves.

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though in some respects their Justification may be said to be perfect ; yet properly and absolutely it is not perfect. Much of their sanctification also, and their glorification is yet behinde. He that thinks that heaven addeth nothing to us, but manifestation, and not any personal perfection, may think he is in heaven when he thus dreams of it ; but we look for a better heaven. Gods Kingdom before the fall, was, and his Kingdom in glory will be a Kingdom of perfect subjects : But it is the nature of the Sons Kingdom of Grace here, to be a Kingdom of imperfect ones (even in respect of pardon, as well as sanctification, what ever some say) : As it is Christs office to be a Physitian, so his Church is an Hospital, and every member sick and weak. Let thy glorious Kingdom therefore come, O Lord, where all imperfection shall be done away, and let my soul wait in prepared longings after it.

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have us dye in sin, and satisfie in Purgatory ; and by prophane men, that will not believe that any do or can attain to that holyness that God in Scripture makes necessary to salvation, and common to all the saved : but they persuade themselves, because they have it not, that none have it indeed, and that all that pretend to it, are but proud dissembling hypocrites, and hate them, and deride them therefore as such, and so increase their own damnation.

I Have now shewed you what I mean by Antinomianism, that Mr. E. and Mr. G. may be proved false Accusers, who say, I mean Antipapistry : And I have shewed you what I take to be the Truth, that they may not say, that my minde is Popish, while I only accuse other mens opinions, and conceal my own : and I have added the contrary extream to Antinomianism, least any should run from it, into as bad an error : and that you may see how Christs Truth is crucified between these two thieves, that would rob him of his Glory, and men of their safety and Peace, while each pretendeth to the only way of Asserting and Vindicating them. I know some of the opinions that I here call Antinomian, are more properly Familism, and are not held by ordinary Antinomians. Yet I annexed them as appertaining to that Sect, both because those of the higher strain, do maintain them, who adjoyn some Familism to their Antinomianism ; and because their principles so lead towards them, that those seem to be travailing that way, that are not yet come to it. If you would see the Authors cited, that hold these points, without being at so much labour as the reading of their own Books, you may finde most of them in the citations in Mr. *Rutherfords* Book, and Mr. *Burges*s against the Antinomians. I shall now proceed to the rest of my task,

CHAP.

CHAP. VIII.

My Reasons why I take, The Justification by Faith, treated of in Scripture, not to be the justification of conscience, or in it : but somewhat antecedent.

SECT. I.

S. I.

BECAUSE the great offence that is taken against me, and that hath so exasperated the minds of this sort of men, is my contradicting their Doctrine of Justification; which Doctrine consisteth mainly in these two branches; 1. That the Elect are all Justified from eternity, or from the death of Christ, before they believe: 2. That Justification by Faith, is but in *foro conscientia*, or in our own feeling, and terminated in conscience, and not in *foro Dei*, (further then conscience may be so called.) I shall therefore here give my Reasons to the Church of God, of my contradicting both these: and I will begin with the latter.

The thing that I shall prove is this.

Prop. *The Justification by Faith, so called in Scriptures, is not the knowledge or feeling of Justification before given, or a Justification in and by our own consciences; or terminated in conscience, but is somewhat that goes before all such Justification as this is; and is indeed a Justification before God.*

You may perceive that all this Proposition cannot in terms be concluded in each Argument which I use: But I will suppose myself to deal with the ingenious, that love truth, more then formalities, and come not to pick quarrels, but to understand my meaning: and therefore it shall suffice me, to conclude that

which is equipollent, or which is in sense, the thing in Controversie.

Before I come to Arguments, I must tell you, that the contrary minded are much at a loss among themselves, how to describe their Justification in *foro conscientie*, and what to make it, and what name to give it; so that some of them seem to be ashamed of the plain terms and dealing of the most, and though they hold the same thing in substance, yet they endeavour to finde new notions for it, and to put a better gloss upon it, then the rude Antinomians were wont to do.

Their common description of Justification by Faith, is, that it is the feeling, assurance, or perswasion of Gods love, or of our pardon and former Justification: or actually considered that it is Gods Declaration to our consciences that we are justified; or consciences justifying of us. And therefore they make Faith, which they call the Instrument of it, to be the belief that we are justified, or, as *Salmarsh* saith, A perswasion more or less of the Love of God. Mr. *Pemble* saith, In *foro Divino*, in Gods sight, &c. even while the Elect are unconverted they are then actually justified and freed from all sin by the death of Christ, &c. 2. In *foro conscientie*, in our own sense: which is but the Revelation and certain Declaration of Gods former secret act of accepting Christs righteousness to our Justification. *Vindic. Grat. p. 21*. Dr. *Twiss* saith, *Quare si quid morte sua nobis impetrat Christus, quod ad peccatorum nostrorum remissionem attineat sensum istum amoris Divini peccata nostra remittentis nobis impetret necesse est*, *Vindic. Grat. li. 1. part. 2. S. 25. p. 272, 273*. And if it were but the feeling of pardon that Christ himself purchased, it may well be said that it is no higher matter that Faith receiveth. So pag. 279. c. 1. *Sed adveniente fide, &c. tum demum agnoscitur & percipitur hic amor Dei erga nos in Christo Jesu. Unde dicitur Justitia Christi imputari nobis per fidem, quia non nisi per fidem dignoscitur à Deo nobis imputari: Et tum demum justificari dicimur ejus generis justificatione qua pacem ingenerat Conscientiis nostris. Ita pag. 18. b. Nobis vero non nisi per fidem Innotescit. Et li. 2. part. 2. p. 434. Applicantur autem ista per predicationem Evangelii, non ut de novo fiant, sed ut nobis innotescant. Et cum docet Apostolus nos fide Iustificari, nihil aliud ex instituto docet, quam nos Iustificari per sanguinem Christi, sive propter Christum crucifixum.* So also *Ludomans Colvinus*.

Mr. Owen.

One learned man saith, that, Absolution in heaven, and Justifi-

Justification differ as part and whole ; and that Justification is terminated in conscience ; and so makes a longer work of Justification, then they that say it is *simul & semel* ; or, then I whom Mr. Cr. blames for it : and so that whole begun in eternal Absolution (or from Christs death) and ended in conscience, should contain Immanent and Transient acts together ; and no small number of our own withal, as there described. Some most learned judicious men affirm, that God setteth up a Tribunal in the soul, and there first arraigneth and condemneth the sinner, and after justifieth him by his own sentence : and this they will not have to be Justification in *foro conscientiae*, nor done by conscience ; but by God, at a certain bar, in the soul, and that is not *forum privatum* neither, but *publicum*. To this I argue, that it can be no other then a fiction : for mans soul is capable of no such thing as they describe, except by Enthusiasm, or extraordinary Revelation. Whatsoever sentence is revealed to mans soul, the Intellect must be both Passive and Active in it. Yea if it be an Axiom, *Thou A. B. art Justified*, the Intellect is the Agent to gather this from some premises (from Scripture and consciences evidences) ; or else it is revealed immediately from heaven, into the soul, as Prophecies were to the Prophets : And of how dangerous consequence it would be, to the comfort of most Christians on earth, to assure them that they are all unjustified, till they are Justified by such a Revelation, is not hard to judge. To this it is replied to me, that *Gods workings on the soul are secret, and it may be, though we cannot tell how it may be.* To which I say, No man more willing to accept of such a Reply then I, if the thing were first proved out of Scripture to be so : But to take it for granted, without proof, that Justification by Faith, is such a Sentence in the soul or conscience, whereof the soul or conscience is not the Author or Actor ; and then to say, It may be so, though we know not how, is to me unsatisfactory. Reason must vail to Gods Revelation, but not to mans unproved suppositions : especially when we have so much to say for the contrary. It is past doubt to me, on consideration of so much as is commonly acknowledged concerning the nature of the souls actions, that there can be no such sentence pronounced in man, but man himself must be the pronouncer (excited by God) ; or else it must be an Enthusiasm, or immediate Inspiration or Revelation, such as the Prophets

phets had, and man be but the Receiver of it. So that however some by plausible words would put a better face on it, the sense of all seems to be the same, that *Justification by Faith is the Revelation of God in and by the conscience, that we are formerly justified*: And so their Justification by Faith, is the same thing that we commonly call the Assurance, or knowledge of our Justification, in some degree at least. I prove the contrary.

SECT. II.

Argument 1. From Rom. 2. 13. and 3. 20. 28. &c. Therefore by the deeds of the Law, shall no flesh be justified in his sight; Therefore we conclude that a man is justified by Faith without the deeds of the Law: For not the hearers of the Law are just before God, but the doers of the Law shall be justified. Whence I thus argue, Such Justification as is in Scripture denoted to be attainable by the Works of the Law, such is that which is affirmed to be by Faith. But it is another Justification, distinct from that in conscience, viz. Justification in the sight of God, which is denoted to be attainable by works of the Law. Therefore it is another Justification; viz. in the sight of God, which is affirmed to be by Faith. The major is unquestionable. The minor is plain in the texts cited also. If any say, Justification in conscience, is Justification in the sight of God; I answer, Its true that God seeth when we are justified in conscience: but *In the sight of God*, signifieth, *In the Estimation or Judgement of God*: And if *Coram Deo*, and *Coram Conscientia*, may be distinguished, as by them they are, then we may distinguish them also. All Justification in the sight of God, is not Justification in conscience, or in a mans own sight: And where they concur, yet are they formally distinct things. Many are *just before God*, that are not yet just in their own sight, or in the knowledge of it.

Argument 2. From Rom. 19. 20. That every mouth may be stopped, and all the world may become guilty before God: therefore by the deeds of the Law shall no flesh be justified in his sight. If it be

be guiltiness before God, from which we are Justified by Faith, then it is Justification before God, which is the Justification by Faith. But the Antecedent is plain in the Text, therefore.

Though conscience also shall one day be convinced and witness against them, and therefore the Text saith, that every mouth shall be stopped, yet it is of *Guilt before God*, that it is convinced; and this being the *Terminus à quo* of Justification, it must needs follow, that Justification is directly before God, as being the freeing us from guilt before God: Yea in time they are frequently separated: For many a man is guilty before God, long before he stands guilty in the conviction of his own conscience: and so is many a thousand Justified before God, long before they are Justified in their own consciences.

Argument 3. Rom. 3. 22, 24. Even the Righteousness of God, which is by the Faith of Jesus Christ unto all, and upon all them that believe. To be Justified by Faith, is to have the Righteousness of God to be unto and upon the Believer: But the righteousness of God is unto and upon Believers usually (if not ever) before they are Justified in their own consciences, therefore. This seems all clearer then to need any further confirmation.

Argument 4. Rom. 3. 23, 24. For all have sinned and come short of the glory of God, being Justified freely by his Grace, &c. that is, All them that believe, as the foregoing words express. The Justification which is by Faith, is opposed to coming short of the glory of God: The Justification in sense, is opposed to the sense of our coming short of the glory of God: therefore the Justification by Faith is not the same with the Justification in sense (or conscience.) This needs no further confirmation.

Argument 5. Rom. 3. 25, 26. and 4. 7, 8. Justification by Faith, is the same thing (or at least, of the same nature of action) with forgiveness of sin, covering sin, and not imputing sin by the Lord: But these are distinct things, and separable from Justification in sense or conscience, therefore. Many a mans iniquities are forgiven that knows it not; and are covered as to God, that are bare as to themselves. God imputeth not every mans sin to him, that is unacquainted with Gods non-imputation. Those whom I dispute against, do commonly grant that this non-imputation of sin is not the same thing with Justification in conscience: But it is the same thing with Justification by Faith, as is put past all doubt in the

Text ; therefore Justification by Faith, and in sense or conscience are not all one.

Argument 6. From Rom. 4. 3. 5. 6. 9. 11. 22, 23, 24. Abraham believed God, and it was counted unto him for Righteousness : But to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for righteousness. Even as David also describeth the blessedness of the man to whom God imputeth righteousness without Works. For we say that faith was reckoned to Abraham for Righteousness. And he received the sign of Circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised : that he might be the Father of all them that believe, that righteousness might be imputed to them also. And therefore it was imputed to him for righteousness : Now it was not written for his sake alone that it was imputed to him : But for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead. So Gal. 3. 6. and Iam. 2. 23.

From all these I thus argue : Justification by Faith is the same thing with Gods Imputing righteousness to us, or imputing Faith for righteousness : Justification in sense or conscience, is not the same thing with Gods imputing righteousness, or Faith for righteousness : therefore Justification by Faith is not the same thing with Justification in sense or conscience.

The Major is as true as Gods Word. The Minor is yielded by those that I dispute against, commonly. They suppose that Gods Imputing righteousness to us, is at Christs death, or before we believe : though the Scripture expressly contradict them. Nay hence I may further argue thus.

Argument 7. From the forecited Texts. If Justifying Faith be not the Believing that we are already Justified or the knowledge or feeling of our Justification or pardon, then Justification by that Faith is not Justification in sense or conscience : But the former is true : therefore to is the latter.

I prove the Antecedent thus ; Believing, or knowing, or feeling that we are Justified or pardoned, doth follow Justification or pardon : Justifying Faith doth not follow, but go before Justification and pardon ; therefore believing that we are justified, is not Justifying Faith.

If they say, It goeth before Justification by Faith, but followeth Justification from eternity, or at Christs death ; I answer, Scripture

Scripture mentioneth no such thing as the latter, which they say, it followeth : However it must be confessed that it is not this Justification which the Apostle speaks of in all this discourse ; *Rom.* 3. and 4. which goeth before Faith. For 1. Else it could not be a Justification by Faith ; 2. Faith it self is imputed for righteousness in that Justification which is by Faith : But Faith must exist before it can be imputed for righteousness. And further consider, the Faith which they describe doth not exist, before Faith is imputed to us for righteousness : Faith is imputed for righteousness before a man doth believe that he is already Justified : therefore Justification by Faith goeth before their Justification in conscience.

If any say, that it is not Faith it self, but Christ that is imputed for righteousness : I answer, 1. In some sense Faith it self is imputed, else the Apostle would never say it, and say it so oft as he doth : and we are not now on a discussion of the sense ; but in what sense soever it be, Faith must exist before it be imputed as the Apostle saith it is. 2. Mr. *Gataker* against *Saltmarsh* hath shewed, that they that say, Faith is imputed, and they that say Christs righteousness is imputed, and not properly Faith, do not differ in sense, but in the fitness of a phrase : and he shews it is fit to say either ; see the words in him. 3. It is as plain in the Apostles words, as the tongue of man can speak it, that it is Faith that is imputed for righteousness, and not only Christ believed in. Which I undertake to make clear on any fit occasion, to any man that is truly willing to know the Truth, and of competent capacity in such matters. In the mean time, see but what Mr. *Wotton de Reconcil.* hath said, and *John Goodwin* of Justification, and see how Mr. *Wotton* on *John*, pag. 453. clears it from *Rom.* 2. 26. and 9. 8. Where the word imputing is also used, and where you may clearly see how it is used by the Holy-Ghost.

Argument 8. From *Rom.* 4. 4. 5. Justification by Faith is a Reckoning the Reward to a man of Grace : Justification in conscience is not a reckoning of the reward to him ; therefore Justification by Faith is not the same as Justification in conscience. To reckon the Reward to him, is to ad judge it to him, or to judge him to have a Right in it, or to give him that Right in it, of meer Grace, and not to give him the knowledge or sense of his former Right.

Argument 9. From Rom. 4. 13, 14. Justification by Faith, is the same thing as making us heirs by Promise, through the righteousness of Faith. But to be made an heir by Promise, through the righteousness of Faith, is not the same thing as to know, feel, or believe that we are justified, or to be justified in conscience : therefore.

Many a man is made an heir, that is not certain of it, nor believeth it : and if he did believe it, yet to be made an heir is one thing, and to feel or believe it is another. The Promise also doth first convey Right to us, and that it may do long before we apprehend that we are the persons that have that Right.

Argument 10. From Rom. 5. 1, 2. Justification by Faith goeth before our having Peace with God, and our having access into the Grace wherein we stand ; Justification in conscience doth not go before our having Peace with God, and access to that Grace wherein we stand : therefore Justification by Faith is not the same as Justification in conscience.

Argument 11. Rom. 5. 16. The free gift is of many offences unto Justification ; The Justification that Paul treats of, is the free gift of Remission of many offences : but this goeth before Justification in conscience : therefore the Justification that Paul treats of, goeth before Justification in conscience : Gods gift of Remission must go before the knowledge or belief of it.

Argument 12. Rom. 5. 17. Much more they which receive abundance of Grace, and of the gift of Righteousness, shall reign, &c. The Justification by Faith, and which Paul treats of, is the gift of Righteousness : Justification in conscience is not the gift of righteousness, but the knowledge or sense that righteousness is given us : therefore.

Here you have the true nature of Justification by Faith. It is Gods giving us righteousness (Remission of sin through Christs blood), on our believing. To give righteousness goes before giving knowledge of it, or comfort in it.

Argument 13. From Rom. 5. 18. Therefore as by the offence of one, Judgement came upon all men to condemnation, even so by the Righteousness of one, the free gift came upon all men to Justification of life. The Justification which Paul means, and is by Faith, is the Justification of life, and opposed to condemnation by Gods

Judge-

Judgement. Iustification in sense or conscience is not so, but follows it : therefore they are not the same.

By Iustification of life, is meant the giving or adjudging of life to us : But assurance or knowledge that it is given us, follows the gift, and is not properly the Iustification of life, but the Iustification of comfort.

Argument 14. From Rom. 5. 19. For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many be made righteous : Hence I thus argue.

Iustification in *Pauls* sense, and which is by Faith, is a making men righteous : Iustification in feeling or conscience, is not a making men righteous, but followeth it ; therefore. Iustification in *Pauls* sense, and which is by Faith, is not the same with Justification in feeling or conscience.

The Major is in the text, and context : The Minor is acknowledged by them that I dispute against. To declare to a man that he is righteous, is not to make him righteous, but followeth it ; If it be a true Declaration, the thing must be true in order before it be Declared true. By making righteous, I do not mean (nor doth the text) as the Papists do, a making us conformable to the Moral Law of God, by sanctification ; nor yet the giving us the vertue of particular Justice, whereby we give every man his own ; but the Text by *making us righteous*, means, *making us not guilty of death*, which is done by remitting our guilt, the Condition of Remission (Faith) being first given us.

From this text and some of the rest before cited, I commend to the Readers consideration, whether it be not evident that constitutive Iustification, or making us righteous, be not that first Iustification by Faith, which Scripture mentioneth ? And hereby, 1. I would convince those of a mistake, that so precisely tye the word *Iustification* to signifie a sentence of Judgement ; that they affirm that this is the Iustification, yea the only Iustification by Faith, that the Scripture mentioneth ? Whereas it is a *making us righteous* that *Paul* means, which is done by the Promise, or Legal Donation or Condonation, and goes before the Sentence ; and may it self be well called *Sententia Legis*, and that far better then we may so speak of the Laws of men (as I could shew by clear reason ;) and it is Virtually the Sentence of God as Judge (at least.) I confess that Iustification most strictly signifieth the Judicial

dicial Sentence : But it is plain that in *Pauls* Epistles it signifieth more frequently the Sentence of the New Law.

2. Let the Reader here judge, whether Mr. *Cranions* reviling me as a deluding Papist, for distinguishing between Constitutive and Sentential Justification, as having no ground in Scripture, did more credit the Papists, or himself, and were any wiser and honest than the rest of his book ? 1. I might have distinguished between things of so known, palpable difference as *Justificatio Juris*, and *Justificatio Judicis*, though the Scripture had said nothing of it ; because it supposeth the matters of common Reason and natural verity. 2. But yet he may easily see both branches of the Distinction in many texts of Scripture, and particularly Constitutive Justification is in this, if making or Constituting righteous be Justifying, as the terms, and the foregoing 18. *verse* do shew that it is. Here is *ὅτι καὶ διὰ τὴν ἁμαρτίαν τῶ ἐνδὲς ὅτι καὶ οἱ πολλοὶ ὁποῖοι* opposed to *διὰ τὴν παρανομίαν τῶ ἐνδὲς ἀνθρώπου ἀμαρτωλοὶ κατεσάδηνσαν ὁποῖοι*. And he that hateth and curseth every man that saith to the wicked, Thou art righteous, and that Justifieth the wicked ; will undoubtedly make a man righteous before he sentence or declare him righteous.

And for the other branch of the distinction, if I must prove that there is such a thing as Justification by sentence in judgement (that is, that there is a Judgement and a Sentence ;) and it be not enough to prove that we shall be judged by Christ, who shall come to Iudge the quick and the dead ; to omit many more, I only now refer such a man to *Math. 12. 36, 37.* But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned ; viz. in that day of Judgement.

Argument 15. From *Rom. 8. 1, 2.* The Justification which *Paul* treats of, freeth us from the Law of sin and death ; Justification in feeling or conscience, freeth us but from the Accusation of conscience, and inward disquiet of minde ; therefore.

It will prove a dangerous Doctrine, to teach that God doth make internal Declarations the Instrument of conveying right to his favours, or the foundation of our Right, and so lead men from